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

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THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD

FOR  
1895.

CONDUCTED BY  
JOHN WATERS BANKS.

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VOLUME LI.

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LONDON: PRINTED BY  
ROBERT BANKS & SON, RACQUET COURT, FLEET STREET.

# CONTENTS.

PAGE	PAGE
Another Hill of Zion ... ..	150
Because You Belong to Christ ... ..	364
Believer's Sonship and Service, The	206, 235
Best Teacher, The ... ..	300
Brotherly Love and Helpfulness ... ..	333
Christ and His Church ... ..	145
Christ Exalted ... ..	237
Church at Thessalonica, Paul's Prayer ...	118
Church Members, Privileges and Duties of	139
Dale, R. W., on Calvinism ... ..	278
Death and Resurrection of Christ... ..	47
Deaths:—	
Appleton, T. 68; Arbon, W. 289; Baker, R.	
356; Baldwin, Mrs. 227; Banks, J. W. 100;	
Banks, R. Y. 135; Barker, M. 290; Bassett, C.	
M. 201; Beardwell, E. 260; Beasley, E. 131;	
Bennett, Mrs. 87; Brand, J. 51; Branton, S.	
324; Brown, M. 132, 384; Carr, A. P. 343; Ceres,	
G. 260; Churchyard 212; Closs, J. 356; Cook, J.	
147, 149; Cullingford, A. 259; Dagwell, E. 132;	
Davy, Mrs. 289; Davies, P. 183; Dawson, J.	
311; Dearle, G. B. 146; Debnam, J. 226; Deeks,	
C. 278; Denny, P. 36; Diffey, G. 86; Eggleton,	
S. 109; Emmerson, E. A. S. 384; Finbow, J.	
289; Flack, W. 247, 264, 342; Fordham, R. 343;	
Footer, S. 21; Franklin, J. H. 36; Frohock, J.	
341; Fromow, S. 213; Furlong, Mrs. 196; Gib-	
son, A. 132; Gilbert, E. 183; Gooding, J. 99;	
Grice, B. J. 68, 98; Gudgin, R. E. 370; Harris, E.	
148; Hart, D. 181; Hart, N. 132; Higham, T.	
200; Holden, W. 286; Holland, Mr. 68; House,	
P. A. 132; House, S. 132; Hunt, R. 290; Hut-	
chings, Mr. 196; Ince, Mr. 100; James, E. 68;	
Joyce, W. 247; Kingsworthy, Mrs. 259;	
Knights, A. 227; Knight, J. 67; Lazzell, —, 226;	
Little, S. 384; Lockwood, J. 289; Marriott, J.	
228; Marten, J. W. 36; May, A. 193; Maycock,	
H. G. 53; Moore, E. 319; Moyle, Mrs. G. 148;	
Mustell, Mr. 227; Newson, E. 35; Newton, T.	
291; Osmond, W. 53; Parnell, A. C. 246; Parnell,	
E. 227; Penn, E. T. 68; Potter, M. 292; Prince, D.	
260; Randall, J. 384; Ranson, S. 196; Redrup, R.	
292; Biddle, E. 291; Rogers, H. 196; Rogers, M.	
260; Rundell, Mrs. 36; Rust, C. T. 247; Ryder,	
W. 120; Sidders, W. 126; Smith, C. 196; Smith,	
W. 196; Soddy, B. 247; Sumption, E. 384;	
Taylor, B. 147, 149; Taylor, C. 384; Taylor, J.	
260; Tillett, J. 169; Trotman, J. 227; Turvey,	
W. 227; Webb, G. 55; Wells, J. 290; West, A. 23;	
Wilderspin, C. 23; Wilkins, B. 228; Wyard, G.	
311; Youden, Mr. 384.	
Double Nature, and a Double Blessing, A	273
Editorials by E. Mitchell:—	
A Sweet Mystery ... ..	293
Best Sight, The ... ..	325
Christ's Little Flock Encouraged	357
Covenant, The New ... ..	261
Encouragement in the Worst Times ...	70
Gentleness of Christ, The ... ..	229
Guidance and Glory ... ..	7
Jonah's Confession ... ..	185
Kind Invitation ... ..	197
Publican's Prayer, The ... ..	37
Something You Require ... ..	101
The Good Shepherd ... ..	133
Few Words on God's Promises, A ... ..	272
Footsteps of the Flock 19, 45, 205, 268, 305,	335
Hill, Mr. C.'s Jubilee at Stoke Ash ... ..	174
I Am Lost... ..	306
If So ... ..	298
Illustrations:—	
Aylesbury Chapel ... ..	82
Bedford Chapel ... ..	2, 3
Stoke Ash Chapel ... ..	185
Jesus Awearry ... ..	241
Jots and Tittles; or the Precision of Pro-	
phcey... ..	20, 77, 239
Life a Vapour ... ..	73
Modern Movements and Experimental	
Meditations ... ..	337
Mourning Days Ended ... ..	110
Mystery of Affliction, The ... ..	42
Open Ye the Gates ... ..	83
Original Letter ... ..	49
Pilgrim Papers ... ..	13
Plea for Our Young Men ... ..	245
Plenary Inspiration of Holy Scripture ...	112
Poetry:—	
A Young Damsel's Diligent Desire, 286,	
Bennett, Mrs., 88, "Come In"—A Loving,	
Command, 331, Gone Home, 184, His Precious	
Voice, 36, Nature and Faith, 85, Not Lost,	
but Gone Before, 88, Retrospect in Prospect,	
120, Teach the Word, 344, Tell Them I am	
Ready, 184, Vacant Seat, The, 214, Webb, G.,	
324, What Think Ye of Christ, 214.	
Portrait Gallery:—	
Abbott, W. 9, Bacon, E. M., 327, Banks, R. Y.	
135, Bennett, Mrs., 51, Brand, J., 51, Chilvers,	
H. T. 103, Diffey, G., 86, Flack, W., 264, Hart,	
D., 181, Higham, T., 200, Jones, T., 168, May-	
cock, H. C., 72, Moyle, Mrs., 148, Ranson, W. H.	
296, Sandell, H. D., 40, Smith, D., 360, Ward,	
A. J. 232.	
Prayer a Pressing Necessity ... ..	209, 242
Reconciled ... ..	178
Sad Calamity at Pulham ... ..	146
Saturday-night's Meditation ... ..	275
Spiritual Revivals ... ..	107
Sufferings in Flesh ... ..	308
Sunset Rays ... ..	246
The City of the Great King ... ..	18, 80, 143
The One, Only Saviour ... ..	77
The Pulpit, The Press, and The Pen, 24, 50, 55	
This Year Thou Shalt Die ... ..	16
Three Pastors Taken Home ... ..	146
Unconverted, A Straight Talk with the	15
Unwavering Faith ... ..	301
White, Blue, Purple and Scarlet ... ..	238
Who Fears the Lord?... ..	370
Young People's Page:—	
Home and Common Things, 11, Bread, 138,	
Fresh Air 79, Fruit 203, Light 41, Meat 172,	
Milk and Honey 297, Pure Water 106, Rain	
267, The Family Circle 362, Warmth and	
Comfort 331, What is a Common Thing 233.	
<b>ARTICLES IN OUR CHURCHES.</b>	
A Certain Sound from Eastbourne ... ..	315
Aged Pilgrims' Corner, 35, 66, 98, 131, 164,	
195, 225, 258, 288, 323, 354, 382	
A Glad Day at Claxton, Norfolk ... ..	191
A Lesson Learned on a Mountain... ..	287
A Settlement Meeting ... ..	96
Australian Churches, Our ... ..	33, 65, 128
Baptizing, Out-door, at Claxton-on-Sea... ..	218
Broome's, Mr., Valedictory Services at	
Fressingfield ... ..	187
Bucks, Berks, Herts, and Oxon Associa-	
tion of Strict Baptist Churches ... ..	190
Comfortable Thoughts ... ..	322
Consider the Cause at Cubberley ... ..	224
Day of Rejoicing at Gurney-road... ..	29
Day of Rejoicing at Thurlstone, A ... ..	223
Delightful Doings at Dear Old Devizes... ..	322
Denouncement, A ... ..	320
Easter Sunday at Horham ... ..	192
Finchley Baptist Chapel ... ..	257
Formation of a Church at Portsmouth... ..	347

	PAGE
Glad Tidings from Teddington ...	314
Golden Thread, The ...	34
Good Friday and Easter Monday Services	153
(Gospel Band, Gurney-road ...	57
Grandma, Come to the Church where I go ...	129
Great and Grand Gathering, A ...	89
Gurney-road Dorcas Society ...	31
Happiness at Halstead ...	64
Happy and Hopeful at Otley ...	220
Harvest Home at Wortwell ...	315
Heaton-road, Peckham-rye... ..	128
Home Mission Work ...	129
Interesting Event at Zoar, Ipswich ...	253
Is not this a Brand Plucked out of the Fire? ...	288
John Walked and John Talked ...	257
Jottings from Queensland ...	129
Joyful Jottings from Burgh-le-Marsh and Monksthorpe ...	253
Jubilee Jottings at Enon, Chatham ...	190
Jubilee Services at Stoke Ash ...	185
Keppel-street Chapel in its Primitive Days	31
Marriages:—	
Banks—Winters ...	200
Brown—Cruch ...	131
Clarke—Haines ...	356
Cook—Bray ...	324
Damant—Hart ...	35
Gollmick—Doudney ...	289
Kidman—Elnagh ...	289
Margerum—Bartholomew ...	356
Pollard—Pickett ...	226
Vialls—Silk ...	67
Memorable Movement at Margate, A ...	125
Mendlesham Mourns the Loss of Four Members ...	289
Metropolitan Association of Strict Baptist Churches ...	122, 345
Mingled Notes from Stoke Ash ...	94
New Cause at Finchley ...	97
New Cause at Portsmouth ...	95
Our Sunday-schools:	
Bermundsey ...	125
Bexley ...	255
Brixton ...	91
Charsfield ...	283
Clapham ...	91, 159
Claxton ...	283
Clerkenwell... ..	124
Cobham ...	65
Crowle ...	223
Doncaster ...	223
Dunstable ...	160
Gravesend ...	127
Hackney ...	155
Heaton-road ...	68
Hornsey ...	94
Hoxne ...	93
Ipswich ...	64, 284
Kentish Town ...	221
Laxfield ...	62, 250
Limehouse ...	312
Lockwood ...	251
Lowestoft ...	95
Margate ...	125
Mendlesham ...	128
New Cross ...	381
Northampton ...	57
Old Brentford ...	27
Peckham ...	192
Plymouth ...	222
Poulner ...	218
Sheffield ...	92
Somersham ...	255
Sudbourne ...	282
Sutton ...	222
Thurleston ...	96
Waldringfield ...	222
Watford ...	254
Whitechapel ...	255
Wood Green ...	382
Woolwich ...	92
Parnoll's, Mr., Welcome at Stepney	257

	PAGE
Past and Passing Events, 35, 66, 97, 130, 163, 194, 224, 258, 287, 323, 355, 383	
Past the First Milestone ...	249
Peaceful, Profitable, and Pleasant Pro- ceedings at Waltham Abbey ...	194
Pleasant Proceedings at Poplar ...	318
Profitable Services at Crowle, Doncaster	223
Rambles in Suffolk ...	319
Recognitions:—	
Bond, H. E. ...	321
Chilvers, H. T. ...	162
Jones, T. ...	189
Parnell, J. ...	257
Sadler, H. E. ...	158
Thew, C. ...	348
Throssell, J. N. ...	58
Winch, H. M. ...	372
Remarkable Service in a Protestant Church ...	286
Sale of Work at Tonning-st., Lowestoft... ..	285
Savoury Services at Clacton-on-Sea ...	282
Savoury Services at Stratford ...	161
Shaw's, Mr., Welcome to Salem, Brighton	57
Stone-laying at Aylesbury .. ..	285
Strict Baptist Mission, 26, 56, 89, 121, 248, 280, 372	
Suffolk and Norfolk Association Gather- ings ...	215
Suffolk & Norfolk Baptist Home Missions	32
Sunday-school Conference:—	
Soho ...	60, 255
Courland-grove ...	159
Surrey Tabernacle, The ...	194
The Tenth of September ...	312
Threefold Anniversary at Stoke Ash ...	280
Translations from Wattisham ...	163
Twenty-fifth Day of June ...	248
Unification ...	252

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Ash 153, Australia 35, 65, 128, 129, Aylesbury 220, 285, 380.	
Banbury 222, Beccles 153, Bedford 26, Ber- mondsey 125, 353, Bethnal-green 184, Bexley 255, Bexley-heath 153, Bierton 190, Birkenhead 125, Blakenham 319, Bloomsbury 31, 89, 121, 162, Bow 92, 379, Bradfield-St. George 215, 219, Braintree 220, 376, Brighton 153, 189, Brisbane 129, Brixton 91, 122, Broadstairs 153, Bromley 193, 312, Bucklebury Slade 33, Bungay 352, Burgh-le-Marsh 253, Bury-St- Edmunds 96, 191.	
Cambridge 93, Camden High Schools 153, 221, Camden Town 154, Caterham 312, Cat- worth 348, Charsfield 283, Chatham 56, 190, 254, 353, Chelmsford 251, 375, Cheltenham 382, Clacton-on-Sea 218, 282, Clapham 154, 347, Clapham Junction 91, 160, 349, Claxton 191, 283, Claydon 319, Clerkenwell 34, 124, Cobham 65, 320, Colchester 154, Commercial-street 252, Crowle 223, 322, Croydon 217, 375, Cubberley 224.	
Dacre-park 61, 127, 194, 345, Devizes 320, Doncaster 223, 322, Dorset-square 154, 379, Dover 61, Drury-lane 121, Dunstable 128, 160, Eastbourne 315, Egham 155, Eltham 220. Farnboro' 382, Finchley 97, 256, Finedon 353, Fleet 94, 155, 352, Forest Gate 317, Fres- singfield 187, 347, Fulham 64.	
Gravesend 127, 350, 352, Grays 30, 381, Great Gidding 252, 348, Great Yarmouth 221, 316 Grundsiburgh 155, 283, Guildford 160, Gurney- road, 31 57.	
Hackney 155, 346, Halesworth 56, 155, Halstead 61, Harwich 32, 62, Heaton-road 126, 192, High Wycombe 351, Homerton-row 97, 162, 312, Hornsey 94, Hoxne 93, 251, Hull 54. Ilford 217, 378, Ipswich 63, 64, 156, 188, 221, 253, 284, 346, 354.	
Keppel-street 31, 89, 121, 162, 376.	
Laxfield 62, 158, 250, 314, Lee 127, 194, 345	

Leicester 129, Lewisham 374, Leyton 248, 321, Limehouse 223, 312, 374, Little Stonham 251, Lockwood 251, 375, Lowestoft 95, 252, 285, Maidstone 150, 353, March 320, Margate 125, 317, Melbourn 65, Mendlesham 289, Monksthorpe 253.  
 New Cross 124, 381, New North-road 313, Northampton 57, 284, Norton 156, Norwich 254, Notting Hill-gate 30.  
 Old Brentford 27, 61, 156, Otley 32, 220  
 Peckham 32, 63, 126, 192, Pimlico 62, 218, 221, 348, 376, Plymouth 222, Ponder's-end 223, Portsmouth 95, 160, 347, Poulner 62, 218, 314, Queensland 129.  
 Ramsey 58, Raunds 158, Ringwood, 62, 218, 314.  
 Saffron Walden 254, Saxlingham 354, Sheffield 29, 92, 192, 316, Shouddham-street 28, 221, Sible Hedingham 250, Snodland 157, Soho 60, 255, 351, Somersham 63, 163, 253, 378, St. Albans 157, 282, Stepney 28, 157, 377, Stevenage 252, Stoke Ash 157, 185, 280, 320, 347, Stoneham 162, Stow-in-the-Wold 382, Stowmarket 95, 378, Stratford 29, 31, 57, 161, 283, 380, Streatham 160, 313, Sudbourne 222, 313, Surrey Tabernacle 93, 350, Sutton 222, 316, Sydney 33, 92, 98, 375.  
 Thriestone 9, 223, Tollington-park 126, 157, Torquay 2, 9, Trowbridge 314, Tunstall 193, Uckfield 219, 348.  
 Victoria-park 218.  
 Waldringfield 222, 256, Waltham Abbey 194 346, Wandsworth 150, 249, Watford 61, 317, Waltham 163, 379, Walthamstow 376, Wellingtonboro' 284, Whitechapel 252, 255, White-stone 218, Willenhall 126, 224, Willingham 341, Winstone 382, Witley 318, Wood Green 30, 158, 282, 382, Woolwich 127, 349, Wortwell 315

## PARAGRAPHS AND PIECES PRINTED ON THE COVERS.

### JANUARY.

Bexley, Finchley, Fulham, Grundsburg, Hadleigh, Keppel-street, Leyton, Pimlico, Rushden, Somersham, Stepney, Surrey Tabernacle, Wandsworth, Wooburn-green. *Baptisms*: Chadwell-street, Colchester, Grays Keppel-street, Old Brentford, Soho, St. Albans, Wood-green. *In Memoriam*: Brand, J., Cowell, G., Kingstone, R. *Miscellaneous*: A. C. P., Baldwin, Mr. Thomas, Christianity v. Popery, E. V. & G. H. Laid Aside, Parkhurst S. S. Workers.

### FEBRUARY.

Acton, Clapham, Grays, Ipswich, Leyton, Whitechapel. *Baptisms*: Bradfield-St.-George, Dacre-park, Dorset-square, Halstead, Ipswich. *In Memoriam*: Osmond, W. *Miscellaneous*: Hymns for Missionary Services, London Strict Baptist Ministers' Association, Notes, Taken Home, Widow of W. Osmond.

### MARCH.

Hertford, Horham, Lessness Heath, Limehouse, Pimlico, Somersham, Stoke Ash. *Baptisms*: Aylesbury, Rattlesden. *In Memoriam*: Elam, J., Moyle, Mrs., Ryder, W., Stimson, M. A. *Literature*: A Four-fold Admonition, Brixton Tabernacle Pulpit, Christian Worker and Sunday-school Helper, Gospel Magazine, My Life, Particular Baptist, Tracts of Truth, Winters (Mr.) Sunday-school Hymnal *Miscellaneous*: Departure of Messrs. Hutchinson and Booth, Poor Parker's Prophecy, Resignations, Strict Baptist Mission, Thank God for the Timothies.

### APRIL.

Hertford, Leyton, Peckham, Surrey Tabernacle. *In Memoriam*: Ballard, T., Banks, R. Y., Rust, C. *Miscellaneous*: A Sabbath Well-spent, Cheering Word-, James v. 15, Pleasant Pencillings, Suffolk and Norfolk Associations, Surrey Temperance Benefit Society.

### MAY.

Accrington, Chelmsford, Grays, Irthlingboro', Siddal, Rushden. *Baptisms*: Brighton, Grundsburg, Guildford, Halstead, Lowestoft, Otley, Pimlico, Stoke Ash, Watford. *In Memoriam*: Locke, J. *Miscellaneous*: Christ and His Church, Resignations, &c.

### JUNE.

Dorman's Land, Dorset-square, Hounslow, Prittlewell, Sharnbrook, Stowmarket, Tring. *Baptisms*: Grays, Homerton-row, Ipswich, St. Albans, Tunstall. *Literature*: Annual Report of M. A. S. B. C., Life and Light, Where Art Thou? *In Memoriam*: Austin R. Bloomfield, J. Debnam. *Miscellaneous*: Resignations, Sea Coast Gospel Directory, &c.

### JULY.

Bilston, Dunstable, Homerton-row, Ipswich, Lewisham, Margate, Wandsworth. *Baptisms*: Clacton-on-Sea, Crowle, Gravesend, New Cross, St. Albans, Surrey Tabernacle, Thurlstone, Torquay, Waltham Abbey. *In Memoriam*: Knight, J. *Literature*: A. B. C. London and Suburban Church and Chapel Directory, A Lecture on English Baptist History, Brixton Tabernacle Pulpit, Brief Treatise on the Cherubims of Glory, Brief Thoughts on the Second Advent, First Good Friday, Gospel According to St. Mark, Gospel Magazine. Here and There, James Talbert, Lamb of God, Loisethian School of Physiological Memory, Quarterly Record, Report of Hackney Branch of Calvinistic Protestant Union, Scripture Subjects, Taken Home, The Australian Particular Baptist, Truthful Leaflets and Tracts. *Miscellaneous*: Dr. Parker, Messrs. Hutchinson and Booth, Resignation.

### AUGUST.

Grays, Horham, Ipswich, Meopham, Ponder's-end, Portsmouth. *Baptisms*: Chelmsford, Ipswich, Northampton, Sible Hedingham, Stoke Ash, Watford. *Literature*: A Short History of the Stundists, Banner of Israel, Brixton Tabernacle Pulpit, Calvinistic Protestant Union, Cheering Words, Gospel Magazine, Great Eastern Railway, Here and There, Life and Light, Pure Truth Mission, Shield and Sword, Zion's Witness. *Miscellaneous*: Baptist Churches in New Zealand, Baptist History, Three Happy Days, &c.

### SEPTEMBER.

Finchley, Keppel-street, Margate. *Baptisms*: Bilston, Claxton, Pimlico, Plymouth, Stepney. *Literature*: Erin's Only Hope, Marriage and Burial Services, The Christian Pictorial. *Miscellaneous*: A Mistake, Christ and a Pitcher, Good News, Gratefulness, Printer's Almshouses, Resignations, Stem of Jesse, &c.

### OCTOBER.

New Cross, Occold. *Baptisms*: March, Margate, Meopham, Sheffield, St. Albans, Sutton, Wellingtonboro'. *In Memoriam*: Romany M., Standen, A. *Miscellaneous*: Brixton Tabernacle Pulpit, From Saint to Saint, Gospel Magazine, Hymns for Harvest Thanksgiving Services, Sea Coast Gospel Directory.

### NOVEMBER.

Brighton, Bury-St-Edmunds, Clapham Junction, Colchester, Dunstable, Finchley, Lockwood, March, Ponder's-end, Somersham, Sutton, Waltham Abbey. *Baptisms*: Brain-tree, Clerkenwell, Colchester, Gravesend, Hackney, Leicester, March, Saxlingham. *Miscellaneous*: Cheering Words, Everybody, Free Distribution, Grandma, Come to the Church where I go, London S. B. M. A., Mannerism in Preaching, Sunday-school Committee, &c.

### DECEMBER.

On the December wrapper will be found numerous items of interest to the Denomination.



MR. WALTER ABBOTT.

# The Earthen Vessel

AND

## Gospel Herald.

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E. V., VOL. LI., No. 586.

G. H., VOL. LXII., No. 745.

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### Guidance and Glory.

BY EDWARD MITCHELL.

---

“Thou shalt guide me with Thy counsel, and afterward receive me to glory.”—  
Psa. lxxiii. 24.

FROM time immemorial life has been likened to a journey. The analogy is so natural and obvious that all sorts of teachers have employed the figure. The immortal dreamer of Bedford Gaol carries away the palm in his wonderful Pilgrim's Progress. If life is fitly compared to a journey, the succeeding years may stand for the milestones marking our progress toward the goal. When these lines are read 1894 will be numbered with the past, and we shall have entered upon 1895. To many of us this may prove the last stage of our journey. Happy we in such a case if the latter clause of our text shall prove to be our experience. All of the journey yet before us lies through an unknown country; we therefore need a guide acquainted with the path. God has said, “I will guide thee with Mine eye.” Taught of Him, our hearts respond, “Thou shalt guide me with Thy counsel.”

These words of the Psalmist MARK A WONDROUS TRIUMPH. A fierce conflict had been waged, and this is the note of victory. The battle had been concerning *God's providential dealings*. This is an old battle ground. The traces of innumerable fights are left upon the field, and most of the saints bear scars received here. To *see* the wicked exalted, and the righteous abased; the ungodly in prosperity, and the godly in poverty, is no small trial of faith. To be *one of* the oppressed, afflicted and distressed ones makes the trial more severe. “Behold, these are the ungodly, who prosper in the world; they increase in riches. Their eyes stand out with fatness; they have more than heart could wish. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning.” Satan had nearly obtained the victory. “My feet were almost gone, my steps had well-nigh slipped.” I was on the verge of the precipice, almost falling into the pit of rebellion, atheism, and

despair. These exercises, these conflicts, are terribly real, and fearfully distressing to some poor souls—another step, and they will be over, they feel. But, blessed be God, that step is never taken by a true saint—almost it may be, yet not quite. Just when Apollyon was about to finish off Christian, he laid hold of his sword afresh, and with, “Rejoice not against me, O mine enemy; when I fall I shall arise,” he gave the fiend a deadly thrust.

The sad plight of the Psalmist arose from *judging according to appearances*. He had made carnal reason his solicitor, and listened to the specious arguments of sense. Alas, how prone we are to this folly, in spite of all warnings against it! What Bunyan says of the Slough of Despond pertains to this bog also. Cartloads of good materials have been cast into it, but it remains as much a slough as ever. How often have we sung—

“Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face”!

Yet when the “frowning providences” come again, how ready to make the same judgment of sense! “So foolish was I, and ignorant; I was as a beast before Thee.”

The victory obtained was *a matter of pure grace*. Thou hast holden me by my right hand. God’s faithfulness, rather than our faith, preserves us. In the sanctuary He opens our eyes, shows us our folly, humbles us before Himself, and gives us the victory. Circumstances may remain unaltered, but we see them in a different light; and, casting away our folly, we triumph in our God, and cry, “Thou shalt guide me with Thy counsel.”

We have, too, A GRACIOUS RESOLVE INTIMATED. “Disgusted with myself, I renounce my own supposed wisdom, and henceforth rely on Thee alone.” Conflicts and temptations teach us our own weakness, and in victory we learn where our true strength lies. “Thou shalt guide me” is the right spirit in which to commence a new year. Our *Jesus knows the road*. He is omniscient, but He has Himself also travelled every step of the journey, and is therefore experimentally acquainted with all its dangers, difficulties, and temptations. *He stands pledged to be our Guide*. “Thou shalt guide me” in our lips is but the echo of His promise, “I will guide thee.” We receive His word, and add our “Amen—so be it, Lord—we set to our seal that He is true.” We remember that He has *infinite resources*, so that nothing we can need but He can supply. With what confidence we may rely upon Him; and, though ignorant of all that lies before us, go cheerfully forward, assured that all will be well.

This resolve is connected with *a diligent use of appointed means*. “Thou shalt guide me with Thy counsel” implies *waiting on the Lord for direction*. To obtain counsel from God we must apply to Him. We must wait upon Him at His throne, and wait for Him to make known His will. The Psalmist waited upon God also in His sanctuary. There the mystery was unravelled, and the snare broken. God not unfrequently makes His counsels known through His ministering servants. We must also *diligently search His Word*. There His counsels are revealed. The Word of God is the chief instrument the Holy Spirit employs in enlightening and directing His people. Humbly seeking



Him in His own appointed ways, He will favour us with His counsels, direct us in the way we should go, and lead us in safe places.

The language expresses also a GLORIOUS EXPECTATION. "And afterward receive me to glory." Guidance through life, and glory after life. Safety all the journey through, and everlasting glory at its close. This reminds us that *grace and glory are indissolubly connected*. Whom God guides He will assuredly glorify. "They go from strength to strength, every one in Zion appeareth before God." He that is guided by the counsel of God cannot fail to reach the better country.

"The paths of (human) glory lead but to the tomb."

The path of God leads to eternal glory beyond the tomb. This hope is admirably adapted to *comfort and cheer our hearts*. What 1895 has in store for us we none of us know. What dark or bending lines may be written in God's decrees we cannot tell. How rough, rugged, or crooked the path may prove we know not. But whatever the character of the road may prove to be, glory awaits us at its termination. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Let us comfort ourselves and one another with this sweet expectation.

The *home-welcome* of our blessed Lord rings through these words. "The Lord will *give* grace and glory" is a sweet word, but Thou shalt "*receive* me to glory" is sweeter. Jesus Himself will be there to *receive us to glory*. He has entered into His glory, and will say to His own, "Enter thou into the joy"—the glory—"of thy Lord." "Come and share My glory, come and partake of the bliss of thy Lord." The home welcome, the loving reception by our Lord, puts the topstone on the believer's joy and glory—

"Come in, thou blessed, sit by Me,  
With My own life I ransomed thee,  
The Lord to each will say:  
Thou now shalt dwell with Me at home;  
Ye blissful mansions, make him room,  
For ever here to stay."

"Ah, Lord, enable me from my heart to say—Let this be the motto of my life, 'Thou shalt guide me with Thy counsel, and afterward receive me to glory.'"

## OUR PORTRAIT GALLERY.—No. I.

MR. WALTER ABBOTT,

Deacon of Mount Zion Chapel, Chadwell-street, Clerkenwell, and Treasurer of the Strict Baptist Mission.

WHEN requested to forward a copy of my photograph, accompanied by a short autobiographical sketch for the January number of our magazine, my first feelings were—man, poor man, once God's pure creation, made a little lower than the angels, but now, whilst in a state of fallen nature, a creature of unrest, without hope and without God in the world, ever asking who will show us any good? Ever seeking for satisfaction, ever learning, but never able to come to the knowledge of the truth,—I felt, is it not a piece of vanity? At least it seemed so, to look upon the mere face or likeness. Then I thought of the words of

the apostle, "who, when they saw the grace of God in them, were glad." Now, through mercy having a humble hope of being a partaker of divine grace, it is my earnest prayer and desire that such a passage as the following may arise in the heart, "Give God the glory, for the man is a sinner." Who can look upon the form of a sweet child in the flush of health and beauty without seeing a part of God's glory in creation; or who can gaze upon God's creature in the strength of manhood and not admire and marvel at the divine workmanship? Again, who can think of the vast intellectual powers with which some of God's servants are endowed; their many great gifts and graces, without beholding the infinite glory and perfection of His works? But I notice next the glory of the Spirit's work in regeneration, the glory of new creating, sustaining grace.

" My heart shall triumph in my Lord,  
And bless His works, and bless His Word ;  
Thy works of grace, how bright they shine !  
How deep Thy counsels, how divine !"

It is now time I began to tell of how and when the Lord began to implant His holy fear in my heart, and here I beg the gracious Spirit to be my remembrancer. Up to the age of about fourteen I resided at the place of my birth, Chipping Hill, Witham, Essex; my parents being both called home about two years previously. I say home, for of this I have no doubt in regard to my beloved mother. In relation to my dear father, though affectionate and kind, yet it was not my privilege to feel so assured of his state. But here I desire to express a conviction, long cherished: That the work of grace may, in many thousands of instances, be compressed into a "Lord, remember me;" "God, be merciful to me a sinner;" and a "Lord, help me," or even an assenting nod by a beloved, afflicted one to the preciousness of the Lord Jesus.

In the providence of God I was brought to London and apprenticed in the year 1852. On leaving home my brother gave me a prayer book, an aunt a Bible, and an aged Christian lady some of J. C. Ryle's tracts. After business, I was secluded in my little bedroom, where I was drawn eagerly to peruse the above, and for a time regularly attended Church, subsequently being confirmed. Here, again, let me pause to remark that, whilst thousands doubtless neither know or are concerned about what they are doing, I can at least say, I was serious and sincere. About this time a boy about two years my senior began to preach at New Park-street; that boy was the now glorified servant of the Lord, C. H. SPURGEON: a name, I rejoice, no longer mentioned whisperingly in our denomination, but whose memory is blessed, sweet with the holy fragrance of our precious Jesus. The power of the Holy Spirit attending the word endeared that great man's testimony to my heart. Not one, but many texts were opened up, the following amongst them, never to lose its savour, "He shall build the Temple of the Lord, and He shall bear the glory."

Two or three years later I used to go, in company with her who is now my dear wife, to hear that faithful, unflinching, yet love-saturated preacher, JOHN FOREMAN, whose ministry was greatly enjoyed. After a time I was led to attend Bethesda, where the loved departed J. S. ANDERSON was pastor, and by whom I was baptized. Eventually settling down, and joining the Church at Chadwell-street, where it was my privilege to hear with soul-profit the gifted and saintly MR. JOHN

HAZELTON, until he was called to enter into that rest which it was his delight to dwell upon, causing his favoured hearers sometimes almost to feel they had reached the golden gates of the celestial city. Since then it has been my happiness to sit under the ministry of the esteemed and beloved pastor, MR. E. MITCHELL, whom the church and congregation continue to hear with great acceptance.

In conclusion, what has the writer to say as Treasurer of our beloved Strict Baptist Mission? First, he asks for the earnest prayers of his brethren and sisters. Next for their continued liberality that the Christ-like service of sending the good news and glad tidings of salvation to our stations abroad, may be owned and blessed to the conversion and building up of precious souls and the glory of our blessed Lord and Master. We are watching and praying for a good brother to take the position of resident superintendent of our Mission in India. The sailing has been through troublous waters during the past year, but, the Lord helping us, we purpose sticking to the ship.

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A TRIBUTE OF LOVE TO MR. ABBOTT FROM A PILGRIM TO ZION

MAY heaven's rich blessings in abundance fall  
 Upon our brother, filling him with all  
 The joy and peace of God. May he indeed  
 Have "days of heaven and earth," and constant feed  
 Upon the Son of God, and thereby grow  
 Into His gracious image here below.  
 May God Almighty prosper him still more,  
 And bless his home, his basket, and his store.  
 How many hearts, disconsolate and sad,  
 Have been by his bright influence made glad!  
 How many aged pilgrims love to hear  
 His voice in prayer, in counsel, and in cheer!  
 God grant that all who love him here below  
 With him to the bright realms of bliss may go,  
 And join in sweetest unison to raise  
 To our blest Triune God a song of praise.

December 16th.

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OUR YOUNG PEOPLE'S PAGE.

HOME AND COMMON THINGS.—No. I.

THIS was the title of a book I had when I was a little girl, and I thought I might write you a few letters on the subjects suggested by it. "Home" is a pleasant word, is it not? I dare say you have often sung the refrain:

"Home, home, sweet home,  
 Be it ever so humble, there's no place like home."

As I was telling some of my young friends some time ago, "home" is a good old English word, and I well remember a minister once saying, we don't find its equivalent in every language. In the French, for instance, it becomes *La Maison*—the house—but the house where we dwell is not necessarily *home*. "Home is where the heart is," where loving and beloved ones are, and where our tenderest feelings linger, and our dearest joys are found. The spot where true affection flourishes, and kindly words and deeds abound, whether it be a palace or a cottage, a mansion

or a garret, is really and truly "home." Many of you enjoy this privilege, and you can say,

" I have a dear and happy home,  
And much that home I love ! "

Show your love to it, then, by trying to make it still more homelike, by promoting the happiness of those around you in every possible way. There is a saying that "The Englishman's house is his castle," and this is largely true of English homes; we live usually with our street-door closed, and no one, as a rule, can enter without leave; but neither our patent latches and locks, our bolts or bars, can keep out *some* unwelcome visitors—sorrow and loss, disease and pain, and that grim monarch death can force their way into any earthly home, and rich and poor may alike be compelled to receive their undesired attentions.

But I was thinking about a home in which we may always find peace and rest and joy; a home that can never be harmed by fire or flood, or be invaded by warlike soldiers or greedy robbers, where provisions never run short, and grief never enters, and where ruthless death and dark decay never can come.

You say I mean heaven, but that is not the name of this delightful abode, for we may dwell in it now while we live here on earth, and many a godly man and woman has lived in it before they reached the "land of pure delight where saints immortal reign," and have proved that there is a heavenly resting-place to be found in this world, a safe retreat, a blessed hiding-place from every storm and danger. Moses said in his prayer, which forms the 90th Psalm, "Lord, *Thou* hast been our dwelling place in all generations;" and David prayed, "Be *Thou* my strong habitation, whereunto I may continually resort;" and again, "When my heart is overwhelmed, lead me to the Rock that is higher than I." Yes, God Himself is His people's home, and he that dwelleth in love—holy Christian love—dwelleth in God and God in him.

What a wonderful home have they who dwell in God by faith! The conies—the little creatures in the East, something like our rabbits—are but feeble folk, yet they make their houses in the rocks—not only *on* the rock, but *IN* its clefts—and there they are safe from their pursuers, wild animals, or men. And happy are they who can say,

" Rock of Ages ! cleft for me,  
Let me hide myself in Thee. "

Yes, it is in the clefts, the recesses of the rocks, that the conies live and the doves have their home; defenceless, helpless creatures themselves, their strong habitation is their strength; upon the rocks they might be easily captured, *WITHIN* them they are secure. And so "Jesus Christ and Him crucified" is the believer's hiding place, the sinner's only refuge from God's holy law and righteous anger, from Satan, who like a fowler seeks to ensnare them, or like some ravenous bird or beast of prey threatens to destroy them, and from all the dangers that surround them. "Come, My people," He says, "enter into thy chambers, and shut thy doors about thee, hide thyself until these calamities be overpast."

" There is a safe, a secret place  
Beneath the wings divine,  
Reserved for all the heirs of grace,  
O be that Refuge mine ! "

Be it yours, dear readers. May you each seek and find it for your own

this new year, and dwelling here, you can never by any possibility become homeless or destitute, for nothing present or future, above or beneath, within or around, shall be able to separate you from the love of God which is in Christ Jesus the Lord. May He be our everlasting, most happy, and glorious Home.

H. S. L.

## PILGRIM PAPERS.

BY E. MARSH.

### THE PROMISED VISIT.

"I will see you again, and your heart shall rejoice."—John xvi. 22.

CAN anything compare with the touching, tender, loving address to the sorrowing disciples by their ever-loving Lord? How He entered into their heart's grief, as only Jesus could! How well He knew their lack of understanding! but for which they had rejoiced in what He said. Not one of those then addressed but to-day "know even as they are known," and see Him as He is. No more mystery clouds His words, but in the light of their eternal glory they can now rejoice that He said unto them, "I go away." Even so, dear fellow pilgrim, yet a little while, and He that shall come, will come, and will not tarry, and then shall we see what to-day we believe that even the hidings of His face and the mournings for an absent Lord were among the all things ordered well. Beloved, this is a precious promise as we enter upon another year. He will fulfil it to all "who look for Him;" for He says with

"No 'if' or 'but' to foul the stream  
Or peradventure here:"

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

*True disciples only know the value of His presence.* "Depart from us" was once our language; "Come, Lord Jesus, come," is the longing of the same heart now. What a change! None but God could effect it. Many tried but failed. He spake, and it was done. The change was internal, but wrought its own external evidence. The Author of those things, once hated by Paul, was Jesus; but no sooner had he seen Him for himself than all that was His was lovely in his sight, and he laboured to build up that which he once so laboured to destroy. Love to Christ is the living seal of life in Him. This life has its own "pure language," with a depth of meaning the formalist can never fathom, says:

"Without Thee I cannot live,  
Without Thee dare not die;"

and,

"'Tis heaven to dwell in Thine embrace,  
And nowhere else but there."

*His promise to "see you again" is a precious reminder of some former visit or visits.* Yes! *visits*, for they have not been few. The old Bible has some tear-stains, has it not, dear pilgrim, when *bowed down* you met Him there who *lifted you up*? Oh, what a word was that to your soul, which, while the white foam of the surging billows of trouble—trouble only your Lord knew of—enabled you to "be still" knowing—

"This God was the God you adored,  
Your faithful unchangeable Friend;  
Whose love was as large as His power,  
And neither knew measure nor end."

"The secret of the Lord is with them that fear Him," and oh, how *secret, mysterious beyond expression* are those love-visits of Jesus to pilgrim disciples on their homeward journey!

"His former visits we recount,  
On Mizar's Hill and Hermon's Mount."

*In proportion as His presence was valued, His absence will be mourned.* Every name He bears describes His grace relationships, and recognised responsibilities to His people. Was ever a father, a mother, a brother, a friend, to be compared with Him? *Their vacant seats may fill our hearts with sorrow to-day, but what could assuage the sorrow of that soul were it possible to lose for ever our Lord?* Our eternal hope has not died with their departure, for *they could never say, "Because I live, ye shall live also."* Thus we value Him, for "He is our life." To pass one day without some communion with Christ must make the soul long for His appearing, for the sorrow from His absence will be according to the value of His presence. Oh, what joy to talk with our Lord by the way, and know the Shepherd's voice! and true it is also—

"While of Thy absence we complain,  
And long or weep in all we do,  
There's a strange pleasure in the pain,  
And tears have their own sweetness too."

*Even while He is absent His promise is our stay.* It is His own word, "I will see you again." Is it not given to be pleaded and trusted? "Put Me in remembrance," He says. His promise does strengthen the heart, for however many a change He may will for us, He will never change His will toward us. We know not where He may will to lead us through this year; the "dark lines" and "bright scenes" are with Him at present, for us to-day He says, "I will see you." This promise supports our *faith*, for it is its food, our *love*, for He is our Lord, our *hope*, for He never has, and never can fail. The tunnel darkness of some trying pathway may be before us, but "I will see you" urges our feet onward, for we know the best of all sights lays on before, and we close by noticing *the joy of His visit to-day is the sure earnest of our eternal portion.*

Not without some heart-melting are these lines penned as the promised visit bids us look up for our coming Lord. There is to-day a real joy in His presence. The service of the sanctuary, the ordinances of His house, the fellowship of saints, the humble hope that He will condescend to use us in some way for the welfare one of another, have all a real joy "for Jesus' sake." And is all this but for the fleeting moments of our pilgrim days? Ah, no! a thousand times no. Not even *pledges* are they of the future, but *earnests*—a part of the whole—a little spending money from the wealth that is laid up for us in Christ. "Your heart shall rejoice" indeed then, when

"You see His face,  
And never, never sin;  
But from the ocean of His grace  
Drink endless pleasures in."

Blessed Lord, do enable us more than we have done to—

"Bless Thee for all that is past,  
And trust Thee for all that's to come."

## A STRAIGHT TALK WITH THE UNCONVERTED.

BY R. E. SEARS.

DEAR FRIEND,—This magazine is put into your hand with an earnest desire for your spiritual welfare. These few words you may soon read; but we ask you to think over them, and to ponder them in your heart. Many, perhaps, are wishing you

A HAPPY NEW YEAR!

But in your present state how can you expect it? How can you be happy without God? How can your soul be happy while dead to all spiritual hope? How can you have happy thoughts if the mind is carnal, and "sold under sin?" How can you have visions of coming glory if your eyes are blinded by the god of this world? How can you know the thrilling strains of heavenly harmonies if your ears are deaf to the voice of God? How can you have happy fellowship with God if you are dumb in prayer? How can you be happy if your heart is ice-bound in the North sea of alienation to God? Lovingly we ask you to

CONSIDER YOUR WAYS.

For what have you been living? Are your footprints found in the "old paths that wicked men have trodden?" The path may have been pleasant to the carnal mind; but where does it lead? You may glide merrily along, but oh! the rapids are below you! The devil's banquet may be a jovial affair, but presently the music will cease, the lights will be extinguished, and out into the dark night of sorrow you will be for ever cast! You cannot have the riotous living without the penalty being paid! You cannot sow your wild oats without reaping the harvest!

Fleshly lusts will be followed by corruption. Every deed done in the dark will be manifest in the light of eternity. How sad to be

WITHOUT CHRIST.

The darkness comes, but without Christ there is no light to disperse it; the storm-clouds gather, the winds blow a hurricane, but without Christ there is no refuge; He only is the Pilot, Lifeboat, and Haven! Disease comes, but without Christ there is no physician; trouble comes, but without Christ there is no friend; you have sins, but no one to save you; you are polluted, but have no fountain to cleanse you; you are naked, but have no garment to clothe you; you are poor, but there is no wealth to supply you; you are hungry, but there is no bread to satisfy you; you are thirsty, but there is no water to drink; you have foes, but no one to defend you; you have fears, but no one to comfort you. He who is without Christ is without hope; death is coming, and judgment will follow, and after the judgment everlasting punishment.

To enter into life

YOU MUST BE BORN AGAIN.

We despair not, dear friend, even of your salvation, for "power belongeth unto God." Hope of present happiness and future blessedness lies not in the free-will of man, but in the sovereign grace of God. The divine Spirit can give life, and life has its needs; the living soul feels its helplessness, it cries to God in prayer, it reads the Book of Truth with a reverent desire to know the will of God; the Gospel becomes a

joyful sound, and as Christ becomes known He is trusted ; and trusting in Him, peace comes to keep the heart and mind ; and in following in Jesus' footsteps present happiness is enjoyed, in which we have the hope of future bliss.

JESUS IS THE SINNER'S FRIEND.

Do you see your sin ? Is it a burden to you ? We point you to the Lamb of God. Are you now longing to be saved ? He is *able to save to the uttermost* ; and He is *willing* to save even the chief of sinners. Oh the sweet music of His voice ! "*Come unto Me!*" Here is the balm for your every wound, peace for your troubled mind, and a fulness of joy, both now, and for evermore. You need no letter of recommendation to come to Him ; His call is your warrant, and His merit is your only plea. No preparation is required, you may come *just as you are* ; and you may come *just now*. He has come to you in loving kindness, and you may come to Him with confidence ; He has come to you in sovereign grace, and you may come to Him with implicit trust.

FEAR NOT.

Keep not back because of your *fear*. Why doubt Him ? Has he ever cast out a coming sinner ? Let not *sin* keep you back, for His blood cleanseth us from all sin ; the foulest stain departs at its potent touch. Let not *Satan* keep you back, you have been his willing slave long enough, be not deceived by his lying words any longer. "*Incline your ear, and come unto Me,*" says the Master, "*hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.*" The coming sinner will be brought into the bond of the covenant, and he will find everlasting life ; manifold mercies are there, and all are sure.

Dear friend, "*Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.*" Whosoever findeth JESUS, findeth LIFE ! May 1895 be to you indeed a year of *grace, happiness, and peace*.

If Christ is yours "all is well."

"This New Year Thou givest me,  
Lord, I consecrate to Thee,  
With all its nights and days ;  
Fill my hand with service blest,  
Fill my heart with holy rest,  
And fill my life with praise."

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"THIS YEAR THOU SHALT DIE."

(Jer. xxviii. 16).

BY E. WHITE.

"WHAT a gloomy message to bring us," someone exclaims, "cannot you write on a more cheerful subject than death ; let us hear of life and pleasure, its pursuits and pastimes." Nevertheless, averse as we may be to listen to such solemn words as "*This year thou shalt die,*" yet it is absolutely certain that some who read these lines will be numbered with the dead ere this year shall close. The hour is fixed for their departure. This year they will exchange worlds ; the sands in the hour-



glass of their life have nearly run out; a few more steps and the grave will close over their mortal remains. It is scarcely possible, amongst the numerous readers who scan these pages, all will be alive when another year is ushered in. To all of us

## IT IS PROBABLE.

We cannot tell. It is wisely hidden in the purpose of our God. Present health cannot ensure our immunity from death. Insidious disease may be lurking in our veins, doing its fatal work, hurrying us on silently, surely to the tomb. Or swift death may overtake us in the hey-day of health and busy plans for the future. We are at the will of our Creator, who may summons us at any time to appear in His *presence*. This fact to some is *terrible*. To be ushered into eternity with the guilt of accumulated years upon the conscience, with no hope beyond the present life, no Saviour to cheer a dying hour and light up the dark valley with His presence. Well may the soul shrink and tremble with horror as it is dragged unwillingly into the presence of a Holy God. Such would fain put off the thoughts of death as a subject too painful to contemplate; but though they may try to avoid the thought they cannot the fact, *This year, if God so wills, they must die*. To others it is a subject causing *many doubts*. "They all their lifetime, through fear of death, have been in bondage." How will it be with me then—shall I feel the bottom in the swellings of Jordan's river and find it good? Am I one for whom Christ died, and has taken away death's sting? Will it prove that all my hopes will vanish in that dread hour as a midnight dream? Will the Lord be there to welcome me? or shall I be left

## A PREY TO SATAN,

the companion for ever of lost souls. Such fears prove a quickened soul, an awakened conscience, a trembling hope, which death cannot drown, for it is God-given. That light which burns but dimly in the breast shall not be put out in eternal darkness.

To some the thought of death is *welcome*. It will free them from pain and sorrow, from lingering couches of weakness, where oft the prayer has been breathed in quiet submission, yet with fervent desire, "Lord, when wilt Thou come and take Thy longing child to Thyself?" Some afflicted saints have held such long converse with death, have dwelt so near the confines of another world, that death has lost its terror, he wears more the face of a friend, who waits to open the door and usher them into the presence of the King. It will be a welcome messenger who brings them to the beloved of their souls. Oft hath He spoken to them in sweet accents of love, and they long with intense desire to see His face, bask in the effulgence of His glory, when earth clouds have all departed, which hide Him from their eyes. "This year thou shalt die," will end all their conflicts, satisfy the utmost longing of their soul. The consummation of their ardent prayers, their everlasting bliss will then begin when death-shades are passed, the victory won. "Reader, is this thy hope and expectation?"

December, 1894.

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JESUS is such a King that, in a spiritual sense, He makes all His subjects kings. He hath a crown of glory for every subject "who hath made us to our God kings and priests"—all kings, all heirs, all favourites, all sons.—*Dyer*.

## THE CITY OF THE GREAT KING.—I.

BY H. A. NOEL-THATCHER.

"Great is the Lord, and greatly to be praised, in the city of our God. . . . Walk about Zion," &c.—Psa. xlviii.

**T**HE city of the great King! It is an enclosed city. "Salvation will God appoint for walls and bulwarks" (Isa. xxvi. 1). "Thou shalt call thy walls Salvation, and thy gates Praise" (Isa. lx. 18). "A wall great and high, having twelve gates. . . . On the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Rev. xxi. 12, 13). "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. viii. 11). "I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth" (Isa. xliii. 6).

The injunction (ver. 12): "*Walk about Zion.*"

The promise: "They shall run, and not be weary; and they shall walk, and not be faint" (Isa. xl. 31). "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord" (Isa. cvii. 43).

## FOUNDATIONS.

Zion is "a city that hath Foundations, whose builder and maker is God" (Heb. xi. 10). "His Foundation is in the holy mountains" (Psa. lxxxvii. 1).

"The holy mountains": Where shall we look for these? The first which meets the inquiring gaze is the Everlasting Purpose of the Triune: "The eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 11) before the world began, when the first Existence in the ever-glorious Trinity questioned, "Whom shall I send, and who will go for Us?" and the co-equal Word undertook the glorious work of redemption in the solemn answer, "Here am I; send Me" (Isa. vi. 8): when the "counsel of peace was between them both" (Zech. vi. 13); and the Eternal Spirit coincided in the covenant of grace, of which the Redeemer in prophecy exclaims, "Lo, I come: in the volume of the Book it is written of Me" (Psa. xl. 7). "A body hast Thou prepared Me" (Heb. x. 5).

The Incarnation, Work, Sufferings, Death, Resurrection, and Intercession of Christ,—these form the "foundation" of Zion. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation" (Isa. xxviii. 16). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).

(*To be continued.*)

As soon as ever afflictions seize us we cry out, "My grief, my grief!" instead of saying, "My guilt, my guilt!" When Job was in this frame he could not magnify his grief enough. "Oh," said he, "that my grief were thoroughly weighed, and my calamity laid in the balances together; for now it would be heavier than the sand of the sea: therefore my words are swallowed up," or as the margin, "I want words to express my grief" (Job vi. 2). How slowly convictions deepen, even with the most exercised saints!—*Rufus.*

## FOOTSTEPS OF THE FLOCK.

By M. A. J.

THE mountain of difficulties I had imagined when contemplating joining the Church, especially the terrible ordeal of appearing before the assembly, speedily vanished, and after all I found things very different from the ugly image I, in ignorance, had erected. To appear before the Church is probably the one great trial of many young disciples. Nevertheless, I would say for the encouragement of such, that generally "the lions are chained." But not to go over ground already trodden, I shall proceed to relate another new experience, which follows, viz., receiving the right hand of Christian fellowship, and a few words "fitly spoken." To-day I feel exceedingly thankful that, although many years have passed since then, I still cherish the fragrance of those happy moments. The pastor of the Church was a shrewd, kind, sympathetic, and profoundly spiritually-minded man. He spoke to us in turn, giving us the most fatherly advice, admonishing us to be constant in attendance upon the means of grace: to read the Word, and to be fervent in prayer at the throne, as often as circumstances would permit. He clearly pointed out that we should henceforth make the Church our home, contributing for its support according to our ability; and to avoid the evil habit of running off to other places, because such practice does more harm than all the good can do you may get. Then he added, very solemnly, another bit of excellent advice, "that we, by our act and deed, took upon ourselves to share the responsibilities as well as the privileges of the Church."

I must confess that inwardly I had my misgivings, and for a moment a tinge of regret took hold of me. However, there I was, a poor, timid creature, as nervous as any mortal could be; but when the bread and wine came round, I was enabled to lose sight of responsibility about Church prosperity, and to meditate upon the "broken body" and shed blood of the blessed Redeemer. Oh, how I enjoyed that means of grace, for it was a "time of love," and from that day to the present I can honestly say that I have always esteemed and highly prized the hallowed ordinance of my Lord's own institution, as the most profoundly sacred, and most spiritual banquet of all the means in connection with the Church of Christ. For truly, if piety of heart, love and gratitude are deepened in the soul, it is when we "do this in remembrance of Me." It is when we sit around the table that we enter into and appreciate the spirit of Dr. Watts' beautiful hymn—

Why was I made to hear Thy voice,  
And enter while there's room;  
When thousands make a wretched choice,  
And rather starve than come?

'Twas the same love that spread the feast  
That sweetly forced me in,  
Else we had still ne'er had a taste  
And perished in our sin.

Truly, no language better describes the devout Christian's thoughts than this. "Ah, adorable Jesus! often when I have asked, 'Why was I made to hear Thy voice?'" I am bound to confess that I can find no answer more appropriate than Thy own words: "Even so, Father, for so it seems good in Thy sight." Oh, what a sense of sin on the one hand, and what boundless love on the other! Truly, "this was compassion like a god." Thus when the child of God can calmly meditate upon the exceeding riches of grace, and contemplate the love which passeth knowledge—" 'Tis here (there) I find my heaven." Yes, fellow-traveller, when we

can sit at His feet, hear His voice and rejoice in His mercy, and glory in His salvation, and exult in the uplifted cross, then "Sinful sweets are all forgot," and we feast on love divine, cherishing the sweet and darling hope of one day "sitting down at the marriage supper of the Lamb."

My dear young Christian brother, let an older brother exhort you by the mercies of our covenant-keeping God, *do not absent yourself from the table*. If you would be strong in the faith, full of living hope, mighty in the daily conflicts, and victorious in battle, then, by all means, punctually, prayerfully, and regularly attend this Divine ordinance. There the Elder Brother comes; His Spirit is felt, and His benediction of love rests upon those who gather there time after time. To such the promises are given that those "who wait" are to mount up on eagle's wings: those who gather together are sure of the—"I am in the midst." Often has the writer been pained in seeing the "vacant seat" of those who profess to be followers of Christ. Let us, dear reader, make it a point to be there, for well do we know, whoever may be absent, our Lord will meet us there.



## JOTS AND TITLES; OR, THE PRECISION OF PROPHECY AND NARRATION IN SCRIPTURE.

### No. 1.

"Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matt. v. 18.

THE inspired volume of old was compiled and written in languages in which every stroke and point of a letter was important, and each "iota" often told for a great deal. The jots and tittles of the Greek often made a great difference in the meaning of a word or a sentence, and many peculiar "points" in the Hebrew were of great service in exactly defining the sense the Holy Spirit intended to convey; and all this is made a figure, a symbol and picture of the certainty of the fulfilment of every word of God, for the emphatic reason, "The mouth of the Lord hath spoken it." The subject is a very wide and extensive one, and the whole Bible is brimful of illustrations of the exactness of the sacred records, both in their predictions and narrations; and even the discrepancies which have been so dilated upon by objectors have in many instances proved, upon close investigation, so many additional links in the chain of evidence that proves the Book of books to be divine.

But the words which suggested the title of my subject are the first prophecy of salvation God ever uttered to fallen man, which we often call the first *promise*, but was really the terrible threat God pronounced upon the serpent, though it was full of grace and mercy to Adam and his posterity. "I will," said the Lord God, "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." A prediction of salvation through the deep sufferings of the Lord Jesus Christ. But the Church of Rome has wrested this Scripture, and by making the pronoun feminine, and rendering it, "*She* shall bruise thy head," has declared that the Virgin Mary was intended; and then, to impress the public mind the more with the idea, has in Popish countries caused pictures and sculptures to be exhibited, representing the Virgin as trampling on a serpent, sometimes

alone, sometimes with Jesus as a tiny infant in *her* strong-looking hands or arms—a mere parody of the sublime and sacred truth taught in the emphatic saying of Jehovah, which thus early showed that, since by man came death, by man should also come resurrection and life, and the very depth of the fall should only increase the height of the glorious exaltation which Eternal Wisdom designed for all the objects of His love. The *pronoun* translated “it” may mean either “he,” “she,” or “it,” the male, female, or neuter; and if that were our only clue, we should have to admit that, though we are sure it *means* Jesus, we could not prove to the satisfaction of a doubting critic that it cannot be otherwise. But here the “jots and tittles” come to our assistance. In our own tongue *verbs* have no gender—bruise is simply bruise, whether the act is performed by a man, a woman, or a falling piece of wood, iron, or stone; the Hebrew verbs, however, are different, and the verb employed by God in the words under notice is *masculine*, and therefore it is, “*He shall bruise thy head,*” and the false Church is therefore proved to be fundamentally wrong in her presumptuous assertions, and her wily endeavours to take the crown from the head of Emmanuel and place it on hers who was gladly, thankfully satisfied to take her place among the favoured millions for whom Jesus lived and died on earth, and reigns and pleads on high.

Yes, it seems abundantly evident, the more we study the inspired volume, that the Holy Spirit, foreseeing all the attacks that would be made upon Christ and His Gospel, provided against all emergencies; and there, imbedded in the sacred text, awaiting the coming of the earnest searcher after the goodly pearls of heavenly wisdom, lies the precious treasure which is able to enrich the soul with wisdom that is more precious than rubies, and to which all temporally desirable things cannot for a moment be compared.

And, controversial purposes apart, is it not a cheering thought, to all who love the Lord Jesus, that every word of God is so pure, like silver seven times refined! O may we rest upon it more, search the Scriptures more diligently, and in them may we often hear the living voice of our Beloved saying, “I am Alpha and Omega, the Beginning and the Ending, the First and the Last.” and may our glad hearts respond, “Yes, Christ is all and in all, and Christ is *mine*, and He who bruised Satan’s head in His own glorious Person will bruise him under *our* feet shortly; and now we are, and soon shall be, more gloriously manifested, as being ‘more than conquerors through Him who hath loved us’”! Blessed be His holy name! Amen.

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### THE LATE SAMUEL FOSTER.

My dear father was born at Broad Oak, near Sturry, on June 2nd, 1821. In his early days he attended the “Church of England,” and it was while a candidate for confirmation that the Lord commenced the work of grace in his soul. One of the responses cut him to the quick; he could not repeat it, feeling it to be untrue; and yet, after it was repeated by the other candidates, he shouted it out to his confusion. In 1839 he was baptized by the late Mr. C. W. Banks, and joined the Church at Canterbury, then meeting in St. John’s-lane. For some years he was a deacon of the Canterbury cause, and for a long time previous to his death was the oldest member. He married in 1845, and in 1849 his long and painful affliction commenced. In August, 1885, my dear

mother died; for thirty-six years she had been his patient nurse. This was a severe blow, and to the day of his death my father mourned his loss. Referring to the portion mentioned elsewhere, "When thou passest through the waters," &c., I find a letter written by my dear mother, in the early part of his illness, to a lady on the subject. In her letter she says, in speaking of his sufferings, he said, "I know, O Lord, Thy judgments are right, and that Thou in faithfulness hast afflicted me." And blessed God, for putting him in the furnace of affliction, and that he would not have one pain more or less than was appointed him. He felt the Lord dealt very gently with him, and at times, when in the greatest agony, the sweet communion with his dear Saviour has raised him above his pain, and he has exclaimed,

"Sweet affliction,  
Thus to bring me near to God."

The lady, an extract from whose letter is given, writes me that many of his prayers on her and her family's behalf have been answered, and she believed more would be answered.

On June 10th, 1894, he was taken much worse with a most painful affliction, and this, added to his other afflictions, intensified his sufferings. One could not but grieve to see him lay as helpless as a baby in great agony, and yet not a murmur. How often has he repeated:—

"Did Christ, my Lord, suffer, and shall I repine?"

About this time he had an epileptic fit which much weakened him. On August 3rd, the Lord was pleased in a measure to relieve his painful affliction for which he was very thankful. He did not, however, recover the effects of the fit: it affected his head so much that at times he did not know where he was, but although often lost to surrounding objects, he was always clear on spiritual matters and his prayers lost none of their simplicity and power. At times when very confused, how he has prayed that the Lord would spare him his reason, which He did.

The Bible was his constant companion; indeed, this was always so. I may say that it was his meat and drink, as at times he was so swallowed up in reading the portions so sweet to him as not to notice things around him. As his memory failed him, he often asked me to find portions for him, and he would then frequently repeat them from memory. He always told the Lord all his troubles were they ever so small. I have often been in his room and he has been praying, asking the Lord to take him; he was a burden to himself and to others. And have heard him repeat:—

"Jesus, I long for Thee,  
And sigh for Canaan's shore."

This verse was also very sweet to him:—

"As gold from the flame, I'll bring thee at last,  
To praise Him for all thro' which thou hast past."

At 5 a.m., Oct. 31st, he had another fit. He rallied from that, but at 7 o'clock he was seized by another from which he never came out. He laid four days in a deep sleep, and on Sunday morning, Nov. 4th, with scarcely a struggle, passed away, aged seventy-three years. When he rallied from the first fit he tried to talk. I heard him say, "That I may know Him and the power of His resurrection." This portion has been very sweet to him; these portions also he was always asking me to find: "And the Lord shall guide thee continually" (Isa. lviii. 11); "Then I will commune with thee," &c. (Exod. xxv. 22). This verse he was also constantly repeating:—

"Jesus, Lover of my soul,  
Let me to Thy bosom fly."

I have often awoke in the night and heard him in prayer, and he has said in the morning, "Jesus and I have had sweet communion in the night." He often said, "I am alone, yet not alone; for Jesus is with me." The miss is

very great, but our loss is his gain. I have had letters from some of his friends saying how they will miss his letters and prayers.

Sturry, Dec. 6th, 1894.

FANNY HOWARD.

[We well recollect standing by the side of the pool when he passed through the "liquid grave," and it was our privilege to stand by his grave when his mortal remains were interred, and testify to the faithfulness of God in preserving him for 73 years in the village, and no one could bring a stain upon his character, glory be to the God of all grace for thus keeping him. In Sturry (or Broad-Oak, same parish) he was born naturally; here he was born again, and here he was buried. Samuel Foster was a blacksmith by trade, and we heard the late William Garrard, of Leicester, say to him, "Samuel, if you do not leave off beating that iron, it will beat you."—J. W. B.]

The following letter is all that we can give this month:—

"DEAR FRIEND,—Month by month in the EARTHEN VESSEL, during the long period of thirty-five years, I have been accustomed to see something about afflicted Samuel Foster, of Sturry, near Canterbury. Those who have visited him have told of the spiritual savour of his conversation. Is not this generally so: that hearts like berries yield a fragrance when bruised by the pestal of trial; that afflictions meeken and meeten the spirit; and that "tribulation working right, produces a patient mind"? When God says, "I have chosen thee in the furnace of affliction," does He not mean that He then and there ratifies His eternal and secret choice, making an open demonstration of it to the favoured soul? With some of us it is not so much the *trial* we dread, as the possible conduct of our hearts under it. Well, the longest trial has an end. His of 38 years (John v. 5) and Samuel Foster's of 40 years. Now, he is where there is no more pain, for the former things are passed away. And He that sat upon the throne said: "Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. xxi. 5—7). Yours truly, G. RUFFELL.

### SUDDEN DEATH OF MR. CHARLES WILDERSPIN.

"It is our painful duty to record the death of Mr. Charles Wilderspin, of High-street, Chatteris, at the age of 68, under distressing and unusual circumstances. Mr. Wilderspin, who was highly respected as a peaceful and intelligent neighbour, went to Swaffham Prior on Saturday, December 1st, to conduct the services at a chapel there on the following day. He had felt unwell at home a few days before, and had received the careful and anxious attention of his family, but on Sunday morning, December 2nd, he again felt ill, and told the deacons of the chapel he should ask a member of the congregation, who occasionally conducted the service, to fill his place. At the time of commencing the service, however, the member alluded to had not arrived, and, thinking he would not come, Mr. Wilderspin stepped up into the pulpit, and was just about to commence, when his friend walked into the chapel. The deceased gentleman thereupon descended, and took his place in a pew wherein stood a stove to heat the chapel. As the first Psalm was being given out, Mr. Wilderspin stood against the stove holding his hands in the act of warming them, when he suddenly fell, and was caught and supported by another gentleman in the pew, but died instantly. A sympathetic gloom was cast over Chatteris when the sad news arrived next morning."

Brother A. B. Hall, of Meopham, has sent us the above cutting from the Chatteris local paper, who says our departed friend possessed a very clear mind on the things of God, and was looked up to by Churches of truth in the fen country.

### THE LATE ALFRED WEST, OF HILPERTON.

WE referred in November to the departure of our friend A. West. A letter to hand informs us that the funeral sermon was preached on Sunday evening, October 14, by his old and attached friend, Mr. Pierce, from the words—"I

heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord." &c. The sermon was a sound, blessed, experimental discourse, and was listened to with profound attention by all. The chapel was very full. Mr. Pierce has been connected with the cause here near fifty years, and has buried more than 100 of the members, &c., but never thought he should have to take part in the funeral services of his dear friend and pastor. Deceased was born at Broughton Gifford, in 1850; was sent out by the Strict Baptist Church to speak in the Lord's name, about 18 years since; was settled at Hilperton, January, 1888; during his pastorate they enjoyed the blessing of peace and sweet fellowship; he baptized seven and buried six. We greatly miss him.

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

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*Memorials of James Boorne.* (London: E. Wilmshurst, Blackheath, S.E., and 10, Paternoster-row. 2s. 6d., cloth boards; 4s. 6d., leather, gilt edges.) We have read and mused over this volume with untold interest, spiritual profit, and pleasure. The preface is written by deceased's brother, Mr. Samuel Boorne, who is evidently a grace-taught man of God, and who, in compliance with the dying request of his brother, undertook the arrangement of his manuscript for the press. One or two short extracts, so far as the preface is concerned, must suffice. The writer says:—"We can say of our late dear brother, what we know he would have said of himself, that what he was as a Christian and servant of the Lord, he was by the grace of God. . . . He has served his generation, lived his appointed time, and his works follow him. It is ours to submit to the sovereign will of God, who is too wise to err, and too good to be unkind.' When the Lord brings a cloud over the earth, He has said that 'the bow shall be seen in the cloud.' This has been the case already in this bereaving dispensation. 'Hitherto the Lord has helped us,' and has given manifest help and proof of His divine favour, and into His hands we now commit this little record of His grace, with the prayer that He will bless it to the refreshing of His people, by strengthening their faith, encouraging their hope, and brightening their expectations of future glory." The book is nicely and conveniently arranged, and divided into sixteen chapters, some of which contain letters written by deceased to Christian friends, thus making an agreeable break in the biography, without in the least deducing from its spirituality, but rather enhancing its value, and at the same time renders the work in a more readable form. Every chapter is full of deep interest, from which we are tempted to quote largely,

but space forbids, for we have no doubt as many of our readers as possibly can will procure a copy. It should be in every Sunday-school library. The first chapter refers to the parentage of James Boorne, and informs us that his father, "William Boorne, was born a century ago, Jan. 1, 1794, of godly parents, at Deptford. When about twelve years of age William went to hear Mr. Martin at Keppel-street, who preached from the words, 'Christ in you, the hope of glory,' by which discourse he was led to feel that he needed to be made a praying soul." We have often heard it said: "Grace is not hereditary, but it sometimes runs in families." Here is a proof of the truth of this statement. What an unspeakable mercy—four generations, all of them, we have reason to hope, partakers of God's free, sovereign, distinguishing grace. Our prayer for them is—

"When soon or late they reach the coast,  
O'er life's rough ocean driven,  
May they be found, no wanderer lost,  
A family in heaven."

The late James Boorne, whose memoir we are now considering, was a man of gifts as well as grace, and those gifts were sanctified by the Holy Spirit. Chapter viii. contains an account of his wife's illness and death, and refers to the funeral sermon preached by himself, the gracious help afforded, resignation, &c. In this chapter, under the heading "Resignation," we find a poem of several stanzas written by our translated brother, who also set them to music. We cannot refrain from quoting the first and last verses:—

"Lord, I would my all surrender  
Unto Thee;  
What to me appears most tender,  
Unto Thee;  
Bend my heart in deep contrition,  
When to Thee I bow the knee,  
Sway my soul in sweet submission  
Unto Thee.  
\* \* \* \*



"When I've forded death's cold river,  
Unto Thee;  
I shall soar to sing for ever,  
Unto Thee;  
Then from all my tribulation  
I shall be entirely free,  
And ascribe my full salvation  
Unto Thee."

The work contains much that we should like to give, but must desist, again commending it to our readers' notice. Do you want to make a present to a Christian friend, send a volume of

"MEMORIALS OF JAMES BOORNE."

*Idolaters Reproved and Exhorted.* (London: Robert Banks & Son. Price Threepence.) This neatly printed brochure is by Mr. I. C. Johnson, of Gravesend, and is the substance of a discourse delivered by him at Providence Chapel, Prittlewell, Essex, on Sept. 27, 1894, and also contains, as a frontispiece, a correct likeness of the author, with a preface by Mr. O. S. Dolbey, of the Surrey Tabernacle, from which we take one sentence. Mr. Dolbey says: "Truths respecting God's marvellous works and glorious Gospel are here set forth in plain and unmistakable language, which grace-made believers will not fail to appreciate." The name of the author, without any recommendation from us, is quite sufficient to ensure for this pamphlet a very large circulation. Mr. Johnson is well known among the churches of truth as a bold, uncompromising champion of the distinguishing doctrines of grace and New Testament principles. The occasion of the sermon was harvest thanksgiving, and the preacher deals with this matter in the following extract:—

"The services of to-day are denominated 'Harvest Thanksgiving.' I shall not say much to-night on that subject, letting what I said in the afternoon suffice in relation thereto. I shall simply observe, that it has been intimated that the heading of our bills should be 'Harvest Services,' leaving out the word 'Thanksgiving,' as we have not much to be thankful for, seeing that the harvest is not abundant, and the prices obtained for what little we get are so low that farmers suffer loss. From the farmer's point of view this is a subject to be regretted; and if by growing corn no profit accrues, would it not be wise to employ the land for other crops? We should not take too narrow a view of the subject of harvest thanksgiving. We do not render thanks to Almighty God simply for a local harvest, but for the harvest of the world. He has wisely ordered that, when there is a scarcity in one part of the world, there is an abundance in another. Shall we not give thanks that we can command our supplies from very distant parts? The inhabitants of the world are sinful; we deserve no harvest at all. And the Lord, in the sovereignty of His will, might have visited all the cornfields of the earth, as He did in the days of Joel, for the iniquities of the people. 'That which the palmerworm hath left hath the locust eaten; and that which the locusts hath left hath the canker-

worm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel i. 4). But He has not so dealt with us, but has opened His bountiful hand to supply our needs, and fulfilled His promise that summer and winter, seed-time and harvest, shall not fail; and we are all living witnesses of the declaration, "Bread shall be given you, and your water shall be sure." Let us, therefore, give thanks unto Him for His faithfulness and care.

Mr. Johnson then read his text, which will be found in Amos v. 7—9, and said:—

There are two main divisions to be considered: (1) The character described; (2) The command given. I think we shall find in the text doctrine, experience, and practice. There is, too, an astronomical idea, a meteorological idea, and a military idea.

The sermon is quite original, and full of instruction, and should most certainly be perused by every thoughtful and inquiring mind.

*Cheering Words Annual.* (London: Robert Banks & Son. One Shilling.) *Cheering Words* still holds its place as "the favourite annual." Mr. Benjamin John Northfield, of March, Cambs., is the editor, and Mr. Ebenezer Marsh, of Gurney-road, Stratford, conducts the Bible Reading Union department. This shilling volume contains 192 pages of short, pithy, truthful pieces of reading; it has twelve portraits of ancient worthies, beside two life-like photographs, *i. e.*, our aged and venerable brother J. L. Meeres, and F. C. Holden. For a present to young, middle-aged, or those farther advanced in life, it is without compare in the world of truthful literature. While there is a contention for the truth of the Gospel, it is offensive to none. The spirit of the Gospel contained in the following editorial paragraph pervades the whole book:—"The sacred, discriminating, and eternal truths of the everlasting Gospel, forming the basis of our personal salvation, satisfaction, and happiness, presented in an establishing and confirming form for believers, and full of encouragement and help to burdened, Spirit-taught, heaven-born seekers, we hope will ever adorn these pages, and that the thoughtless and heedless, prayerless and Christless, may be led through their instrumentality to know the Lord Jesus Christ and the power of saving grace." We cannot too warmly recommend this annual to our readers.

"Look up, Gov'ner," in December's *Life and Light*, is good advice.

*Here and There.* Full of Gospel truth.

*Manifold Gifts Freely Given* is the title of Mr. Cornwell's last published sermon, from Rom. viii. 32. One Penny, from Robert Banks & Son.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## Strict Baptist Mission.

DEAR FRIENDS,—We feel as we approach the end of another year we must say, "Bless the Lord, O my soul, and forget not all His benefits." There have been many sorrows in connection with the working of our beloved Mission in India: but we have had our joys, many have been faithful, and God our Father has blessed the labours of our dear brethren who are far away from us, but evidently near to Him.

We cannot help thinking at this time of Paul's vision, when he and his fellow-labourers "assayed to go into Bithynia," and were also "forbidden of the Holy Ghost to preach the Word in Asia." He saw a man of Macedonia, praying, "Come over into Macedonia, and help us." Then followed the founding of the Church of Jesus Christ in Europe. The seed-corn of the kingdom in due time spread. Now from England has gone forth "the Word of Life to Asia."

See India and Ceylon stretching forth their hands, crying, "Come over and help us!" and our hearts respond, God helping us, we *will* help you. The voice has not yet reached all the Strict Baptist Churches, or if it has, there has been no response. Why is this? Should not the Churches who love the truths of His blessed Word feel concern for the souls of others? Is it nothing to us, that the elect of God in this and foreign lands, are being fed on a mingled food—partly works, and partly grace? and in which, unfortunately, man's works are put forward as meritorious, and God's sovereignty stultified. But do you say, I would willingly go to help others, but cannot! 'Tis not necessary that you should go. Our Lord will raise up men for us in His own time, and in His own way. Come and help us with your earnest prayers. Hold up the hands of your committee at home, and also those of our dear friends in active service in our Mission. Pray that we may "go forward," even into "the regions beyond."

"Come and help us" with your gifts, and in so doing you will strengthen your committee's hands, gladden their hearts, and enable them to send out "more labourers into our Master's vineyard." Thus we shall be helped to do our work with joyful hearts; and in that great day, when our Lord shall make up His people, and we are all gathered in heaven, having left all sorrow and care behind, we shall see the result of our love for souls, and our self-denial, in the glorified souls of those redeemed by grace and precious blood, from India and Ceylon, by the blessing

of the Holy Spirit of our covenant Lord and His Son Jesus Christ on the labours of our helpers in those distant lands. Church of Jesus Christ, "Come over and help us!"

GEORGE W. THOMAS.

Watford Tabernacle, Nov. 1, 1894.

PROVIDENCE CHAPEL, BEDFORD.  
(See Illustrations.)

LAST month we gave an account of the opening services of this new place of worship. This month we are enabled to give our readers two full-page illustrations of the interior and exterior, with a description of the buildings, erected for the ever-increasing congregation attending the ministry of Mr. Wren, and Sunday-schools connected therewith. The *Bedford Times and Independent* says:—

"For some time past the friends have been seeking to obtain an eligible site, and eventually a judicious and large-hearted friend submitted and secured the present site on the Bower Estate. No less than about 60 acres of land has been covered with buildings on this estate during the past few years, but no nonconforming meeting-place has been erected. The present structure is, as desired, plain and substantial, and is built of solid red bricks and Doulting stone dressings, roofed with selected Duchess slates; with a handsome facade to Rotheay-road, and comprises a spacious sanctuary and Sunday-school buildings, the whole length of which flanks on its north side Newham-street. The front elevation presents a wide gable at a somewhat obtuse angle, ornamented with Doulting-stone coping and dressings. A large centre window and two smaller ones, one above the other on each side, have gaged arches, and the stone dressings are pleasingly contrasted with the terra-cotta tints. There are glazed lead-lights above, and figured glass in the lower parts of the windows. An ornamental fence on low wall with stone coping separates the ground pertaining to the chapel from the street, and a pair of gates admit to an anterior area paved with Victoria stone, and the visitor, on ascending three low steps, is confronted by two massive doors, surmounted by a bold pediment and filleting in stone work. The two double doors of red deal open into a vestibule paved with patent blocks, and from which stairs on the right and left conduct to the gallery at the east end of the chapel, the pulpit being at the opposite end. The walls of the vestibule bear the memorial tablets which have been removed from the old chapel. Two pull-doors, with glass panels, lead into the lobby which, on the chapel side, has a handsome panelled

screen in woodwork, the upper panels being glazed with figured glass. This, in its turn, leads by doors on the right and left into the chapel, which is 74ft. long, 41ft. 6in. wide, and 36ft. high to the centre ceiling. It is furnished with commodious and comfortable seats of red deal and pitch pine ends, the whole varnished, and the seating provides accommodation for 650 persons. The interior walls are of stucco lined out in neat fashion, and pitch pine timbers, with iron tie-rods, support the roof, the parts representing the ceiling being of plaster. The principals rest on carved stone corbels projecting from the side walls. All the aisles have a flooring of patent blocks on cement concrete, the pews being on a raised platform. The gallery is a substantial structure supported on iron bressomers enclosed in woodwork, and resting on an iron column and the walls on three sides. In front of the pulpit the baptistry is situated. Five steps on each side descend about three feet deep, lined on all sides with white glazed tiles, and the town water supply is laid on. When not in use this structure is covered by boarding and carpeted. The pulpit is chastely ornate, and formed of pitch pine and red deal, with mahogany hand-rails on square turned ballusters to the short staircase that leads to the pulpit from either side. The desk is fitted with apparatus for raising or lowering it. There are twelve segment-arch windows in each of the side walls, besides those already alluded to at the front. Artificial light is supplied by nine large Vertmarche high power shadowless gas lamps, suspended from the roof. The whole building and its accessories are heated by circulating hot-water pipes. Four Beeston radiators are employed to disperse the heat, besides gratings in the floor, through which the heat may ascend from the pipes. Ample provision is also made for ventilation. Numerous Tobin tubes are let in the walls, and the middle ceiling is ornamented with centre-flowers which have perforations through which the impure air may find an outlet.

"The building in the rear of the chapel consists of a large school, a committee-room, a vestry, two class-rooms, the entrance-hall, the cellar, and the heating apparatus. The school-room is on the first floor; its length is 41ft. 6in., and its width 27ft. Certainly economy has been studied in one respect. The match-boarded dado is movable, and can be utilised on occasion for tea-tables. Otherwise the walls are of brick, washed over with terra-cotta in two tints. The timbers show through the plaster ceiling, and abundance of ventilation is provided for. Hat pegs are attached to the walls so that the children can keep their personal effects in

view, and avoid the confusion of a hat-lobby or cloak-room. Descending the staircase, the visitor reaches a useful suite of rooms, such as the vestry, committee-room, and class-rooms.

The cost of the building, including the seating, but excluding the site, is about £3,000. Messrs. Usher & Anthony are the architects, and the admirable adaptation of all the parts to their purpose, combined with the general ornateness of the design is creditable to a firm who can point to so many worthy achievements in the borough. Messrs. Melcombe Brothers, builders, Castle-road, have erected the chapel in a sound and workmanlike manner, with utilization of the best materials."

The proceedings in connection with the opening were given last month.

OLD BRENTFORD.—The 61st anniversary of the Sunday-school was held on Nov. 22nd, when Mr. P. Reynolds, of Highbury, preached in the afternoon. The discourse was very edifying and encouraging. A goodly number of friends sat down to tea in the school-room. The evening meeting was presided over by the beloved pastor, Mr. R. Mutimer, who takes a lively interest in Sunday-school work. Brother Lambourne, of Kingston, was sweetly led at the throne of grace on behalf of the children. The annual report, which was very encouraging, showed that there are 400 children on the books, with an average attendance of 320 and a staff of 21 teachers. Three of the scholars have joined the Church during the year, and we trust there are others to follow. A pleasing feature of the report was the starting, during the year, of the pastor's Bible-class for young men, which supplied a want that had long been felt. The young women's Bible-class, conducted by our brother E. Fromow, has been well attended. The Dorcas and Tract Societies have also been well sustained, for all of which blessings we thank God and take courage. After the reading of the report the pastor said we had just heard the report of the children. He would now give the teachers' report, that they were "rejoicing in hope, patient in tribulation, continuing instant in prayer" (Rom. xii. 12). Mr. J. Bush, of Kingston, addressing himself to the teachers, then made what he called a few rough remarks on Heb. xii. 26, though we failed to see where the roughness came in. Mr. Reynolds spoke from "Create in me a clean heart, O God, and renew a right spirit within me." Recitations and singing were given by the children at intervals. The teachers and friends were encouraged to see so many present from other churches. Collections amounted to £7 5s. 2½d. "Praise God from whom all blessings flow."—LITTLE FAITH.

SHOULDHAM STREET, W. — The eighteenth anniversary of the Sunday-school was celebrated on Lord's-day, Nov. 25th. 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. Box. The attendance was encouraging. Special hymns were sung, being selected from No. 7 Hymn-sheet published by Messrs. Banks for Sunday-school anniversaries. Anthems were also rendered by the members of the singing-class. On the following Tuesday a good company sat down to tea, after which a meeting was held in the chapel, most ably presided over by Mr. W. Abbott, of Chadwell-street, who, by many apt remarks, maintained a cheery tone throughout. Mr. Adams asked the Divine blessing. A report was read, which contained the good tidings that two male scholars had been received into the Church during the year, and other items of interest. Excellent addresses were delivered by Messrs. Dadswell, Marsh, Mutimer, Reynolds, Mitchell, Sears, and the pastor. A collection was made, which, together with that taken on Sunday, realised £20 15s. 4d. It greatly cheers the hearts of those who labour in this part of the vineyard by the many kind friends who favour us with their presence and financial aid, for which we return our best thanks, this being in every way the most successful gathering we have had. Our earnest desire is that our schools may increase numerically, that greater zeal may be thrown into the work. The times we are now living in demand it, the enemies of Christ being much on the alert by varied devices to entrap our youth. May the Holy Spirit work mightily through the means. — S. ROBINSON.

STEPNEY (REHOBOTH, WELLESLEY-STREET). — The 20th anniversary of the re-opening was celebrated Nov. 11 and 13. Mr. W. Tooke preached on the Lord's-day to an appreciative congregation. On Tuesday afternoon, Mr. F. C. Holden delivered an experimental discourse from 2 John iii. in the following order: 1st. The blessing desired (grace, mercy, peace); 2nd. The person mentioned from whom he desires these blessings; 3rd. The principle upon which the desire expressed was based (truth and love). The preacher said, what greater, what richer blessing can he desire than that, "Grace be with you"? Grace is such a comprehensive term, that it will be utterly impossible for us to exhaust our subject this afternoon. Divine grace is like God Himself, it is inexhaustible; grace desires more grace. It is declared in His Word that "He giveth more grace;" grace has sometimes so cheered us that it has overcome and caused us to weep tears of joy.

We feed upon grace, we live upon it, it is our daily bread; we are as likely to get tired of grace, as we are to get tired of food for our natural bodies. Humbling, redeeming, preserving, upholding, soul-sanctifying grace be with thee. The grace in our text more especially refers to the grace of the Spirit; we would say then, humbling grace be with thee; humbling grace is one of the fruits of the Spirit. The grace of supplication be with thee; real praying breath never was, never can, never will be spent in vain. The grace of love be with thee, that binds hearts together in the things of God, "that ye may endeavour to keep the unity of spirit in the bonds of peace." Grace be with thee by walking the Gospel. 2nd. "Mercy." There is an inseparable connection with mercy and grace as the stream is identified with the fountain. Mercy as a divine attribute is exercised towards thee when thou deservest punishment; it is also exercised towards those who are in trouble. When I have called for mercy it has not always been for pardon; there are other kinds of trouble and distress that the people of God come into, that they desire pity and compassion. Peace be with thee, in the family, peace in the Church; there can be no true prosperity without peace, peace from God the Father; that name, or title, signifies covenant relationship, at one with God the Father through the mediation of the Son; these blessings have their source in the covenant relationship, and come to us through the Lord Jesus Christ. 3rd. The principle upon which the desire was based (truth and love). Truth and love ought to go together, they cannot be divided in heaven, "God is love," God is truth, God is light; they ought to go together in relation to those who are the Lord's. Truth may grow hard, severe and harsh; truth cannot be really received unless it be associated with love; love without truth is apt to go astray. Let us preach the truth according to the Gospel rule, "speaking the truth in love." Evening meeting: Mr. W. G. Faunch presiding, read Psa. lxxxix., and Mr. Hayter Scrivener addressed the throne of grace. The chairman gave a very appropriate address. An interesting account of the Church's history was read by Mr. Henry Scrivener, deacon. Mr. W. H. Lee delivered a truthful exposition of the Sower and the Seed. Mr. Noyes following, dwelt upon the text, "Ye are complete in Him." Our brother said, Ye are completely blessed, completely redeemed, completely saved, completely cleansed, completely happy, and entirely complete in Christ. Mr. Belcher, continuing the gracious theme of salvation, spoke from "You hath He quickened, who were dead in trespasses and sin." Mr. Wm. Tooke was graciously helped to enlarge upon the subject. Mr. J.

Parnell (who we are very pleased to say has just recently accepted an unanimous invitation to the pastorate), in unity with the previous speakers, gave a warm-hearted address from "Behold God is my salvation." Truly the Word of God very blessedly harmonised; we could truthfully say, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Praise and thanksgiving closed a happy and profitable meeting.—  
HAYTER SCRIVENER.

**SHEFFIELD (ZION).**—On Monday, November 5th, an enjoyable tea and public meeting were held here. The providence of God so ordered it that the day was celebrated not only as an anniversary of the discovery of the Papal plot, but that of the natal day of a kind young friend, who, with her parents, enabled us to spread the tables free, and to devote the proceeds to the cause. Some happy little scholars joined their elders at the tables, and made the place bright and cheerful. After tea brother J. Taylor gave an excellent lecture on "The Gunpowder Plot and its Lessons." It was full of instruction, and ably delivered before an appreciative audience. He showed (1) The history of the plot; (2) the spirit of the Papacy; (3) the lessons of Divine Providence to be drawn therefrom. Tracing the hand of God in the history of our country we find great cause for praise. Let us pray and watch and work, lest the enemy of God and peace gain strength. May the people of the Almighty's choice be stirred up with zeal to serve Him and our country.—H. J.

#### A DAY OF REJOICING AT GURNEY-ROAD, STRATFORD.

NOVEMBER 18 and 20 will be red-letter days in the history of this Church. Special services were held to commemorate the anniversary of the formation of the Church, and to extinguish the debt on the chapel.

Sermons were preached on the Lord's day by our pastor in the morning, and brother E. White, of Woolwich, in the evening. At the close of the evening service a prayer meeting was held, to plead for the continuance of the blessing enjoyed that day, on the following Tuesday. Truly the Lord did hear and hearken.

Brother O. S. Dolbey was the afternoon preacher; the chapel was well filled, and the unction of the Spirit was poured out on both speaker and hearers, as our dear brother faithfully unfolded the riches of His grace from the words, "This Man receiveth sinners."

After the usual tea, the chapel was filled for the public meeting. Our beloved friend Mr. J. Piggott was to have presided, but was prevented

through affliction, but sent a cheque for £10 as a practical proof of his love to the cause.

At the last minute an old and valued friend of our pastor's—F. J. Catchpole, Esq.—kindly consented to fill the vacant chair. It was our brother's first appearance amongst us, and we hope not the last by many. The chairman read Psa. cxxxiii., and brother J. H. Lynn, our former pastor, led us in prayer, after which, on the suggestion of our pastor, a telegram of loving sympathy and gratitude was sent to our beloved brother Piggott.

Brother Beecher dwelt on purpose, provision, promise, and power of "our God," as set forth in 2 Thess. i. 11, 12. He was followed by dear brother Bush, who was full to the overflowing on the word "Ebenezer."

Brother Cannings, one of our esteemed deacons, and Church treasurer, was then called upon to unveil a memorial tablet placed on the wall near the pulpit to the memory of our late beloved brother and founder of the Church,

#### MR. JAMES MORTER.

Our brother's soul grew warm as in a deeply spiritual address he retraced the good hand of God in the formation of the Church, and the covenant faithfulness of our Lord in His long continued goodness. Our brother said for 23 years he had laboured with our late beloved brother, and could say of him, he was ever found "diligent in business, fervent in spirit, serving the Lord." After removing the covering from the tablet, he (Mr. C.) read, with evident emotion, the inscription thereon to the memory of departed worth as follows:—

#### In Loving Memory of MR. JAMES MORTER,

The founder of the cause in this place, and for nearly 24 years filled the office of Deacon. His steadfastness in the faith, sound judgment, Christian liberality, and brotherly love demands this memento of many grateful hearts.

Entered into his rest  
March 19th, 1894. Aged 57 years.

"The memory of the just is blessed."

Brother Ryder, Church secretary, read an interesting report of the Church's progress, stating that during the year 26 had been added to the Church, 15 by baptism and 11 from other churches: concerning the debt on the chapel which they had met that night to bury, he stated that a few weeks ago it was reduced to £130, since then, in response to the circular issued by our pastor on Oct. 8, it was reduced to £77 0s. 6d., which if cleared off this evening would enable us to receive the liberal grant of the M.A.S.B.C. of £10 toward the same.

Our worthy chairman then made a masterly appeal for this balance to be met. On the boxes being brought back to the table, our pastor referred to the

letters from loving friends, and in addition to the £10 from brother Piggott, he placed in the box the chairman's gift of £10, £5 each from the four daughters of our brother Cutmore, £3 3s. from our esteemed brother Abbott, £1 10s. from the young men's Bible-class, and £1 5s., several small amounts that had been put in his hand by some unable to be present. On announcing the total amount it was found that only £6 19s. 3½d. was wanted to meet the whole. This was most cheerfully met at once by brother W. G. Stone, £5, brother Cutmore an additional £1, and two donations of 10s. The chairman rose and said, "It is done, the chapel is free, let us heartily sing the doxology," and hearty indeed it was sung.

Brother Belcher, referring to the tablet, took for his subject, "Blessed are the dead which die in the Lord, &c."

Brother Holden suitably followed with an address on "The grass withereth, the flower fadeth, but the Word of the Lord endureth for ever."

Brother Lynn bore testimony to his long knowledge of Mr. Morter, and his own unabated interest in the cause at Garney-road.

Brother Matimer dwelt on "The City of God," and brother Dolbey spoke briefly from "Let Him kiss me with the kisses of His mouth."

A vote of thanks to the chairman and all the willing workers in connection with this meeting, was proposed by pastor E. Marsh, and seconded by brother T. Carr, and unanimously adopted.

The singing throughout was most hearty, being led by our dear brother Fereday.

#### NOTTING-HILL GATE (BETHESDA).

—The 27th anniversary of opening of above chapel was commemorated on Sunday, Nov. 11. When two sermons were preached by the pastor, to encouraging congregations, and on the following Tuesday, Nov. 13, when our dear brother E. White, of Woolwich, preached in the afternoon a very precious sermon from Rom. viii. 30, which everyone present appeared to heartily enjoy. Tea was supplied; the schoolroom was full. In the evening our dear brother and constant friend to the cause, Mr. John Piggott, took the chair, and read Isa. lxi. We regretted very much, however, to see him so unwell, which made it extra kind of him to come. We have baptized five this year, and have two more waiting for baptism, and two have been received from other churches. We are dwelling together in peace. Our finances are well sustained, the debt on the building is reduced to £215, so we have paid off £585. Brethren F. C. Holden, E. Beecher, R. E. Sears, and E. White came heavily laden with the good treasures of our heavenly kingdom, their hearty spiritual addresses were enjoyed

by all, and the meeting was brightened by the sweet rendering of the songs of Zion. Our friends declared it was the best anniversary we have had, in attendance afternoon and evening, and in the sweet spiritual savour pervading the meeting.—G. HERRING, Pastor.

GRAYS.—At "Ebenezer," on Wednesday, Oct. 31, we celebrated the in-gathering of a bountiful harvest, by a thanksgiving service, which was appropriately commenced by singing, "Come, saints, and sing in sweet accord," &c. Brother W. Beddow prayed, and brother H. G. Maycock read Mark iv., followed by another hymn. Brother Maycock preached from "The earth bringeth forth fruit," &c., and was graciously helped to set forth the dealings of our God under three heads: 1. The Rise; 2. Progress; 3. Full development of the work of grace in the soul. After tea, the evening meeting began, with Mr. John Piggott in the chair, who gave out the opening hymn, and read from Matt. xiii. Our senior deacon, brother J. Rice, asked a blessing on the meeting. Another hymn and a few words from the secretary, and the chairman addressed the friends upon "Receiving seed in good ground." Addresses were also delivered by our robust, yet aged friend, Mr. I. C. Johnson, who spoke with no uncertain sound upon "The Book of Life." Brother H. Clark was very spiritual in his remarks upon, "When thou hast eaten and are full," &c., and Mr. H. D. Sandell, of Fulham, lifted up the hearts by the Spirit's power of those present, by his meditations on "They shall revive as the corn," &c. Brother Maycock gave sweet words upon "Glorifying in the cross." Brother W. Beddow dilated upon "What shall I render unto the Lord for all His benefits." Votes of thanks, and a hymn of praise, closed a day's most profitable, cheering and soul-encouraging services. Collections and promises in aid of building debt, amounted to nearly £8. To God be all the praise.

WOOD-GREEN.—The friends and the children of Park Ridings Baptist Chapel had a very happy anniversary on Wednesday, Oct. 24. The pastor, Mr. Jas. Flegg, preached two Christ-exalting sermons the Sunday previous, and in the afternoon, with brother Waller, gave suitable addresses. Tea was provided for more than sixty scholars, who all stayed during the after-meeting, and sang admirably the special hymns. The pastor, in the unavoidable absence of brother Piggott, took the chair, who read the Scriptures, and brother Chambers offered prayer. A very encouraging report was read by the superintendent, brother Pickett; it referred to the increase in the school. Two scholars had joined the Church, and one waiting bap-

tism, and a firm conviction there are more "seekers." All the teachers are members of the Church. A library has been formed by the help of the friends. With about 100 children and an earnest band of workers, together with a balance in hand, they hoped to go forward, under the divine blessing. The chairman, after referring to the report, and the fact that they adhered to the doctrines of grace in their school, made suitable reference to the brethren who had come to address the meeting. Brother Sears said he was the first to encourage brother Flegg to address a public meeting, and based his remarks upon the Great Teacher. The motto he gave to the teachers was "Serve the Lord with gladness." Brother Chilvers, who was introduced as the first one Mr. J. Flegg baptized, sought to encourage the teachers with the words, "Blessed are ye that sow beside all waters." Brethren White and E. W. Flegg also spoke. The pastor closed the meeting with prayer.—P. J. C.

#### KEPPEL-STREET CHAPEL IN ITS PRIMITIVE DAYS.

BY MRS. MIRIAM STEELE.

HAVING been connected with Keppel-street Chapel since I was quite a child, have been requested by some friends to state my earliest recollections, which I will endeavour to do as far as my memory serves me, having now just entered upon my 87th year.

My earliest recollection was, when the Rev. John Martin was pastor. While a young child, I was taken there by my parents, who afterwards became members. My father had for some time attended Mr. Martin's ministry, and I have often heard him relate some of his remarks, for he was considered a very gifted preacher. One of these was, on hearing Mr. Martin read the Holy Scriptures (Heb. xi. 6), "Without faith it is impossible to please God." he would add "Aye, and without faith, it is impossible for God to please *you*." About this time a touching incident occurred, which is ever fresh in my memory. Mr. Martin's mind had become unhunged, and one Sunday morning, on entering the chapel with my mother, he was standing in the aisle, crying for an apple which a child, in its mother's arms, was eating. One of the deacons stood by and said, "Poor man! the golden bowl is broken." I must have been very young, for I have recollections of instinctively looking on the floor for the fragments.

Mr. Martin lived in the little house down the mews adjoining the stables, where he died. The chapel was at that time very different, the pews were much higher, and there was a sounding-board over the pulpit, which was removed after Mr. Martin's death. The chapel was lighted by means of candles, placed in small brass sconces, screwed on the

top of most of the pews, and were snuffed twice during the service by the pew-opener. At that time the chapel was well-attended; several carriages were at the door on Sunday morning. Many of the seats downstairs were occupied by wealthy gentlemen, who, like the pastor, wore large, white wigs; one of them was Dr. Chevalier, who was physician extraordinary to the king. I well remember seeing him sitting in the pew where I now sit; another was Mr. Peter Bateman, a very wealthy man, who sat in the gallery, on the right side of the minister, and wore a pig-tail.

There was no Sunday-school until after Mr. Pritchard came, who succeeded Mr. Martin.

I became a teacher in 1824, when I was 15 years of age, and remained until 1829, when I left on my marriage. The first schoolroom was a loft over the stables, adjoining Mr. Martin's house, to reach which we had to pass through the stables where the horses stood, ascending by a ladder, where a rope was suspended which served for a hand-rail. The children and teachers used to sit in the back seats of the gallery; the seats are now exactly as they were at that time. Miss Lowther was the superintendent of the girls', and Mr. Welton of the boys' school. Mr. W. was a very useful man; he used to walk round the galleries always in the morning, during the whole of the service, with a long stick in his hand. Eight of my children were scholars in this school.

The clerk used to read the hymns two lines at a time, and if any message was sent to the minister he would hand it up to him from the desk where he sat, by means of a stick with a slit in the end. The table-pew at that time was always occupied by men. The congregation used to sit down during the singing, and stand with their backs to the minister during the prayer.

One morning, about seventy years ago, it was found that the chapel had been robbed in the night, the thieves stole the silver communion service, the works of the clock, and drank all the wine in the vestry, and also took the best of the cushions and books. The communion plate was found some time afterwards at a pawnbrokers, and the clock later on. The thieves, I believe, were never discovered.

[The above statement by Mrs. Steele was read by Mr. Wakelin at the 100th anniversary of the Church, as reported in our December number.]

#### GURNEY-ROAD DORCAS AND MATERNAL SOCIETY.

The seventh annual meeting was held on Wednesday, Dec. 12, the pastor, Mr. Ebenezer Marsh, presiding over a well-attended gathering. The report showed that the Society was in a healthy condition, and was still active in its work

of faith and labour of love in the densely populated neighbourhood in which the chapel is situated. Since its formation some four hundred cases of need had been relieved, and at the close of the service about ninety parcels were distributed to the deserving poor. The maternal branch has also been a veritable blessing to many, and under the kind and untiring energies of Mrs. Crouch still continues its blessed work.

Brother Jonathan Eisey, in moving the adoption of the report, gave a practical and faithful address from the words, "Faith without works is dead, being alone," and brother Chilvers, in seconding the adoption of the same, was sweetly and feelingly led to dwell on the preciousness of Christ. Deacon Cannings and the pastor also addressed the meeting. It was a happy gathering, and must have cheered the heart of the pastor, as we sought to remember and encourage "those women who have laboured with him in the Gospel."

#### SUFFOLK AND NORFOLK BAPTIST HOME MISSION.

THE 63rd annual meetings were held on Wednesday, Oct. 17, at Otley. In the afternoon brother A. J. Ward, of Laxfield, preached an earnest and most appropriate sermon from Acts viii. 4.

In the evening the very neat and commodious chapel was well filled, Mr. Edgar Roe, of Framsdon, occupying the chair. Brother W. Ling, of Ipswich, engaged in prayer, and, after a cordial and timely introductory speech, called on the secretary (brother Colls, of Beccles) to read the report. This clearly traced the growth and working of the society, and contained many tokens of blessing; the formation of a small church at Lowestoft, and settlement of brother Daniel Bennett as minister there, being not one of the least, for very hopeful signs are already evident of the matter being "of the Lord."

The treasurer (brother S. K. Bland) gave the financial statement, showing that nearly twenty of our pastors and other godly brethren have been aided in preaching the Word, and nearly one hundred village stations, grants having been made them to this end amounting to £164 10s. (exclusive of the Lowestoft Chapel), and tokens of divine approval had cheered many. Good hearty addresses were given by brethren Harsant, Tooke, H. Reynolds, Ridley, W. Wilson, &c.

**HARWICH.**—A social tea and public meeting was held here on Thursday, December 13th. A very excellent company were present, and addresses on some of the circumstances connected with the pilgrim's pathway were spoken to by Messrs. Morgan, Gurney, and Preston Davies (the pastor).

**PECKHAM RYE (ZION, HEATON-ROAD).**—Amidst all the vagaries of circumstances that this sanctuary of truth has had these few years to pass through, it is sensibly heart-gratifying to find, under the strenuous efforts of the pastor, Mr. H. S. Boulton, and his fellow-helpers, that this cause is slowly emerging from under the grey mists of affliction to the sunny warmth of Gospel prosperity. Despite the much down-sitting the Church has passed through, they can still sing—

"Salvation rears the walls  
Of that truth-keeping race whom Jesus  
calls,"

and their glory is to go on their way rejoicing in the Lord, who alone hath quarried them out of the horrible pit and the miry clay, and made them to believe in the Word, and not in the vagarious teaching of the present day. To further, in some measure, this progression, special services in connection with the building fund were held on Sunday, November 25th, when the pastor preached to fairly good auditories in his own emphatically earnest style. In the afternoon of Wednesday, 28th, at 3.30, Mr. Jeyes Styles, as venerable and patriarchal as ever, preached an unctuous and soul-lifting discourse from Psa. xxxii. 6, by which he engaged the close attention of his audience all the way through. For a while time-delights were dispelled from the mind; yearnings after the coarser instead of the finest of the wheat were dissipated, and they who heard him—aye, the Gospel that he set forth as a shining star—humbly rejoiced within them. Cowper has said—

"Easy, indeed, it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech  
Might serve instead of faith and love."

This may be true of some, but we are persuaded better things of those who heard his words whose fragrance remained long after he departed. The evening service, commencing at 6.30, after the tea so kindly provided by the deacons' wives, was ably presided over by Mr. Harrington, of Watford. During this service brethren E. Mitchell, R. E. Seara, H. D. Sandell, T. Jones (of New Cross), E. White, and the pastor gave stimulating addresses. Before this, however, the deacons (Messrs. Vials and Banyard) spoke on the condition of the cause, financially and spiritually, and Mr. Banyard inadvertently referring to the ministerial brethren as the cream of the denomination, bright repartees were passed as to who the skim-milk of the denomination were. At the end of a bright and happy day, owing to the kindness of all present, it was found that the collections were sufficient to meet the present difficulty. —J. KNIGHT, 48, Keston-road, East Dulwich, S.E.



## OUR AUSTRALIAN CHURCHES.

By MR. JAMES MOTE,

*Hon. Solicitor to the Metropolitan Association of  
Strict Baptist Churches.*

DEAR BROTHER.—The primary reason of my recent visit to Australia, New Zealand, and America, was to take, as I suppose, a last look at my children and their descendants located there; but, in addition to this, I was desirous of finding how our brethren beyond the seas were, and to report the result to our brethren here on my return home.

At Sydney I visited the church of our late highly-esteemed brother Allen, whose memory is dear to many in this land, who cherish a lively recollection of his zeal in his Master's service, of his great usefulness in the colonies, and of his unceasing liberality, and that of his Church, to the poor saints here. He was also a warm friend of your late dear father, and highly esteemed him, of which fact you are no doubt well aware.

My visit to Sydney last April was at a time of great commercial depression, the effects of which were being felt throughout the colonies, and reacted upon all the churches.

The Church meets in Castlereagh-street, Sydney, and is composed of about sixty members, with a congregation of about the same number. Mr. F. Bedell is the pastor, who is also the editor of the *Australian Particular Baptist Magazine* (which is the only organ of our denomination in the colonies). He received me very cordially, and I was introduced to his deacons, and to the widow and daughter of our late brother Allen, all of whom were very desirous of knowing how we were getting on in the old country, and enquired after several of their friends now living here. They follow the same order of worship that we do here; and in connection with their church is a Band of Hope for the young.

After several meetings with the pastor and deacons, in which they sought my advice with reference to certain questions of church discipline that had arisen in their midst, and also visiting their houses and partaking of their hospitality, I attended a farewell meeting at the chapel, in which I took part in the service, and then left, after the brethren had committed me to God in prayer, and besought His protecting care over me in my journey across the ocean to reach my native land.

In the chapel is a tablet erected by the Church to the memory of their late beloved pastor. Brother Bedell sent me a photo of it, which I beg your acceptance of, accompanied by a letter, of which the following is a copy:—

J. MOTE, ESQ.

MY BELOVED FRIEND AND BROTHER IN JESUS,—Enclosed please find photo of our beloved pastor's tablet, at the bottom of

which are the words which the Lord spoke to his soul, which brought him into the liberty of the Gospel, and which had the effect of bringing him into the Lord's service too, for from that hour he went straight home and preached Jesus, that He was the Son of God and the Saviour of poor sinners. The words on either side of this scripture, "Behold the Lamb of God that taketh away the sin of the world," "Serve Him," are the last words that fell from his lips, just before the Lord took his ransomed spirit to Himself; and their fitness and applicability to the first word the Lord spoke to him will doubtless be seen. He was, by God's rich fire and distinguishing grace, a burning and a shining light, and we and many rejoiced, and rejoiced greatly at times, to walk in his light, for it was truly the light of life. We have on hand a large amount of MSS. which would make a large volume, and form a very useful and edifying memoir of him; but in these times of great depression we are prevented from publishing it for want of means. It would make a large volume, and be rather expensive here. Perhaps it might be done cheaper at home.

Well, my dear brother, I hope the Lord will be with you and keep you, and hold you up in your goings out and comings in, and bless your visit to us, and make it a blessing to yourself. I have personally to thank the Lord for your kind, wise, and godly counsel, which I hope may be of lasting service to me, and with fervent love hope ever to remain yours in the bonds of the Gospel.—F. BEDELL.

The following is a copy of the inscription on the tablet:—

## THIS TABLET

Is erected by a mourning flock  
to the Memory of  
their late beloved and faithful Pastor.

DANIEL ALLEN.

Who for twenty-one years had the oversight of this church, and was called to his rest  
14th Sept., 1891, aged 66.

By the distinguishing grace of his covenant God in Christ Jesus, he was raised up and sustained for forty years in the exalted position of a minister of the Gospel of Christ, whose name, truth, and sovereign grace gave boldness to his character, fidelity to his principles, success to his labours, sustained him in his last moments, and bore him through triumphant. The noble cause of Protestantism, temperance, and whatever aimed at the nation's welfare, found in him a faithful exponent and friend.

"Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

SERVE HIM.

This ended my visit to the Church at Sydney; and, if you deem it worthy of a notice in your magazine, I will send you particulars of my visits to others of our churches in Australia.

Faithfully yours, JAMES MOTE.

Nov. 7, 1894.

BUCKLEBURY SLADE, BERKS.—The Strict and Particular Baptist Chapel in this neighbourhood has just been rebuilt at a cost of £112. For many years the news of free and sovereign grace has been declared by Mr. Henry Coxeter, of Woolhampton, whose ministry is still blessed to the comfort of

God's people and the ingathering of elect vessels of mercy. The chapel stands on a common, with a few inhabitants near; but, in spite of this, good congregations gather together to worship on Lord's-days and Wednesday evenings, sometimes the vestry having to be used to accommodate the people. The alterations just made have long been felt to be necessary. The first building was of wood, now a substantial brick structure has been erected. Towards the cost of this the Church has raised £33 (without the aid of bazaars). A friend has advanced £50, free of interest, and £29 remains to be paid to the builder. May I venture to ask for the practical sympathy of the readers of the E. V. and G. H. in this important work? Having been a member of this cause previous to being transferred to the church at Old Brentford, I feel an interest in the proclamation of the glorious Gospel in that part of Berkshire. There is no church of the New Testament order for miles around. The chapel is twelve miles from Reading, six from Newbury, and two and a-half from Thatcham, on the Great Western Railway. May the Church under the pastoral care of our brother Coxeter grow, and his ministry which is now so much appreciated, continue to be blessed. So prays—ROGER GRIMWOOD, 5, St. Peter's-square, Hammersmith, W. [See advertisement.]

### THE GOLDEN THREAD.

*Anniversary Services at Mount Zion, Chadwell-street, Clerkenwell.*

THE 43rd anniversary meetings were held on December 9th and 11th, 1894. LOVE seemed to be the golden thread which ran through the whole of these services, and at the close of them much appreciation was expressed by all who were favoured to attend them. There seemed to be quite a revival, for old faces and new thronged the courts of the Lord. It was one of those anniversaries which brought back sweet memories of the good old times of the late revered pastor, Mr. John Hazelton. The services were commenced by holding a prayer-meeting, presided over by brother Fricker and supported by the pastor and others, asking the divine blessing on the services, after which the pastor, Mr. E. Mitchell, preached from Psa. cxvi. 12, 13.

In the evening Mr. O. S. Dolbey, of the Surrey Tabernacle, preached from Psa. lxxxv. 12, and the Lord's presence was felt during both discourses.

On the Tuesday following Mr. Kern, of Ipswich, preached in the afternoon to an exceptionally large congregation from the words, "Having loved His own which were in the world, He loved them unto the end" (John xiii. 1). The discourse throughout was *love*. After the tea the public meeting was held, pre-

sided over by the pastor, whose well-chosen sentences opened the meeting. He said that he had heard of brethren who on occasions like these enter into a minute description of the year's work; they have preached so many sermons, baptized so many persons, received so many believers into communion, and they have married and buried so many people, and have travelled so many miles, but the friends at Chadwell-street did not approve of that sort of thing. Nevertheless, they had much to be thankful for during the year, and, after recounting some of the mercies received, brother Bush continued the love song by speaking many and precious things from the words, "How excellent is Thy lovingkindness, O God!" (Psa. xxxvi. 7, 8). Among other points brought out were, "The love of God is boundless, free, immutable, and everlasting," which produced perfect satisfaction.

Brother E. Marsh then addressed the meeting from the words, "The Lord shall increase you more and more, you and your children" (Psa. cxv. 14). He said: If this promise belonged to this Church it was sure to result in prayer, which is only the outcome of the promise given, and watchfulness must follow, for, if we truly pray, we watch for the answer.

Mr. Philip Reynolds delivered a touching address on the love, pity, and compassion of Jesus, which formed another link in the love-chain.

A pleasing event took place at this juncture in the presentation of a handsomely-bound set of hymn and tune books to brother E. Wallis in recognition of his services as leader of the praises in God's house. Much surprise was manifested by that friend who touchingly tendered his thanks to the friends for their generous gift.

Mr. Kern touched a sympathetic chord as he with much pathos dwelt upon the words, "And went and told Jesus" (Matt. xiv. 12). They, the disciples, went and told Jesus, and that was an example for us; they did not keep anything back, and there is nothing but what we may go and tell Jesus at any time, for He is always at home, and He not only knows all about the trouble before you tell Him, but He has a strong hand to help and a heart to sympathise. After illustrating the subject fully, he invoked a blessing on all in the Church, and hoped that brother Marsh's verse might be true in every sense.

Mr. Sears dwelt upon the words of John, "We know that we do know Him." First, we know that He is. Then we know what He is. God is light, and in Him there is no darkness at all. There may be spots on nature's sun, but there are not spots on the Sun of Righteousness; all is bright, beautiful, and lovely in our God. Every attribute

is but a form of His love. You must empty the sea with a sieve before you can exhaust all the fulness of the glorious Gospel of the grace of God. He pointed out four or five wonders. *Pardon*: What a privilege and blessing to know our sins are forgiven. God, for Christ's sake, hath forgiven you. How the grace of God shines in it! The next is more wonderful. *Justified*: That my guilt should be actually taken away, transferred to another, and by Him put away, and I justified and looked upon as though I had never sinned at all; that is a Gospel mystery. Then *sanctified* and *adopted* into the family circle, and then something more wonderful still—*glorified*—but what that is we do not know.

Mr. White then addressed the meeting, basing his remarks on Gen. xxiv. 53, and drew some charming parallels between Abraham's servant and ministers of the Gospel.

The services were all good, the speakers were good, the singing was good, and the collections were good, and the benediction closed one of the most remarkable and enjoyable anniversaries ever celebrated at Chadwell-street.

#### PAST AND PASSING EVENTS, &c.

MR. T. J. CHILVEES, now supplying at Keppel-street, baptized for the first time on Sunday, November 25th. The first person he led into the baptismal pool was his own sister.

We draw attention to the case of Frederick Willie Ranson in our advertisement pages. If any of our readers have votes for the Deaf and Dumb Asylum, or know anyone that has, or can in any way use their influence, we sincerely urge them so to do.

Our aged and venerable friend and brother W. Flack, of Salem, New North-road, has been quite confined to his bed for some weeks.

A cheerful note has reached our ear from the Bell in the Ark down at "Old Dunmow"; it is set to the tune of "Peace and Love," with the refrain, "Free from Debt."

The *Australian Particular Baptist* for November, 1894, gives an interesting account of the opening of a new chapel at Ermington, on Lord's day, September 9th, when Pastor Hicks, of Ryde, took the morning service, and declared the building opened by and for the Particular Baptist Denomination.

Pastor Young, of Lambton, preached in the afternoon, and Pastor Beedel, of Sydney, preached in the evening.

The services were continued on the following Tuesday, when brethren Beedel, Brown, Hampton, Hicks, Spurway, Young, and others took part. Several friends from Sydney were present.

Glad Grundisburgh. Under the ministrations of our young brother Tooke, and by the gracious influence of the Holy Spirit, Grundisburgh is getting gladdened, and, while we thank the Lord for His servant, we give God the glory.

#### THE AGED PILGRIMS' CORNER.

HORNSEY-RISE ASYLUM.—On December 4th, Mrs. Wilkinson, of Totteridge, kindly gave the inmates a tea, in commemoration of her 80th birthday. Our aged friends spent a happy hour together, and on leaving were presented by the ladies with bunches of flowers. Tea was sent in to all who were unable to leave their apartments.

In the evening Mr. E. Marsh, of Stratford, preached an excellent sermon in the Asylum Chapel to an audience comprised entirely of the Lord's professed people, a gathering which he designated as unique.

A few days before Christmas the lady visitors made their usual distribution of meat dinners to the inmates. The 42 pensioners dwelling in the Camberwell Asylum were also remembered in other ways by kind friends.

One thousand three hundred and twenty-six pensioners, living in all parts of the country, are now upon the Society's books. The new year would be an excellent time for the commencement of subscriptions, 7s. per annum giving one vote.

The Society's "Quarterly Record" is gladly supplied for gratuitous distribution.

#### Marriage.

DAMANT—HART.—On November 20th, at the Baptist Chapel, Mendlesham-green, by Mr. Devine, Alfred William, only son of the late Mr. Alfred Damant, of the White Hall, Debenham, to Mabel Fenton, eldest daughter of Mr. H. T. Hart, of Mendlesham-green.

#### In Memoriam.

ELIZABETH NEWSON died November 30th, 1894, aged 57. Our sister was one of those that could not read her title clear to mansions in the skies. She was a very poor, timid child of God, fearing she was not numbered among the living in Jerusalem, and never saw her way clear to join the Church. Speaking to

her one day upon the subject, she said, "I know I love the Lord and His people: but O I want that assurance that He loves me." Thus she was all her life-time subject to bondage. Although she lived three miles from the chapel, she would be there when health permitted. There was a Wesleyan chapel near her own door, but there was no food for her soul there, as she loved a free-grace Gospel. Previous to her coming amongst us, she lived in London, was a lover of Mr. J. Wells, Mr. Masterson, Mr. John Hazelton, and other ministers of truth. When she was not able to get to God's house she would read the EARTHEN VESSEL, "Well's Sermons," "Daniel Herbert's Hymns and Poems," which was often very helpful to her. A week before she died she had a severe stroke of paralysis and could not converse with her friends, but a friend sent a motto card with the words, "I will never leave thee nor forsake thee." "Ah," she exclaimed, "that will do for me to die with," which were almost her last words. We followed her mortal remains to their last resting-place, knowing that being 'absent from the body she is present with the Lord.'—C. G. GREEN, Halesworth.

PHOEBE DENNY, of Little Stonham, passed away to her eternal rest Oct. 24. She was a consistent member with us fifty-five years. She was called to change worlds rather suddenly. Whilst dressing in the morning she was seized with a fit, and expired about four in the afternoon, aged 82. She leaves a husband (94) and family to mourn their great loss. She has been much afflicted for some years, and unable to attend the earthly courts of the Lord. But it was evident to all who visited her how keenly she felt being deprived of meeting with the friends, to mingle her prayers and praises with theirs; and on the last Sabbath evening it was remarkable how bright she seemed upon the things of God and eternity. We feel her loss, for a mother in Israel is taken from our midst. We sorrow not as those without hope. Our minister was greatly helped to improve the solemn event on the afternoon of the first Lord's-day in November, from Rev. xiv. 13, and much solemnity was manifested. May the dear Lord be pleased to follow with His blessing to the family and those left behind. The family have lost a praying mother, and the Church a willing helper. May the solemn event be blessed to many, and lead them to Him who alone can succour in the hour of death.—S. GRIMWOOD.

Mr. J. H. FRANKLIN, of Chiswick, was well-known to many of our readers. It may be of interest to mention that he is "with the Lord." He left the body on Oct. 15, 1894, after about a month's illness. In July last his eldest son (24) was removed by death, a trial which he

felt deeply, and since that event he has gradually faded away. In years past he took much interest in matters connected with the Strict Baptist Association and kindred work, but more recently he was led to see (as may be judged from the preface of his book, "Thoughts upon the Jews as a Type of the Elect Church of God") that the path he was treading was *not* according to the Word of God; and, heeding the Master's call (2 Cor. vi. 17, 18. Solomon's Song, iv. 6, and on), he was enabled to withdraw from the systems of men, and enter this path of separation (unknown to the many because unsought), only to find that in true obedience there are heights and depths known only to those who pursue this way. For some years we have observed that his outward man was decaying, and he was also aware of it; but, at the same time, it has been our joy to see the inward (spiritual) man grow rapidly. His end was peace.—EDWARD FRANKLIN.

JOHN WILLIAM MARTEN fell asleep in Jesus on December 3rd, 1894, aged 64. His end was peace. He honourably filled the office of deacon for nine years at the Acton Baptist Tabernacle. He will be greatly missed. On December 8th service was held in the Tabernacle, after which our brother was interred in Kensal Green Cemetery. The funeral sermon was preached by the pastor, W. Archer, on December 9th.

THE LATE MRS. RUNDLE.—Two mistakes occurred in the notice of Mrs. Rundle's death, on page 380 of December issue. The date of her decease should have been November 5, not October 5; and in line 12 from bottom of column, should read Miss Buxton, not Miss Green.

### HIS PRECIOUS VOICE.

BY JOSEPH FAVELL.

"Thou that dwellest in the gardens, the companions hearken to Thy voice; cause me to hear it."—Sol. Song viii. 13.

THOU dwellest in Thy gardens still,  
Thy vineyard, 'tis a fruitful hill,  
The dear companions thither go  
They hear Thy voice and see Thee too.  
That precious Voice I love to hear;  
It stills my unbelief and fear,  
My wounded conscience heals, and brings  
Sweet peace and joy upon its wings.  
How charming are those words and dear  
When trials all around appear,  
Which Christ in loving accent spake,  
And still'd the Galilean lake.  
Let those dear words my fears control,  
When guilt hangs heavy on thy soul,  
Then set my captive spirit free,  
Say, "Fear not, I have loved thee."

And when the pulse beats faint and few,  
Earth's toys receding from my view,  
And Jordan's waves begin to swell,  
Dear Lord, say then, "Fear not, 'tis well."  
Then let my happy spirit prove  
Her interest in redeeming love,  
And joyful leave this cumbrous clay  
For mansions of eternal day.



MR. H. D. SANDELL.

(See page 40.)

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## The Publican's Prayer.

BY EDWARD MITCHELL.

“God be merciful to me a sinner.”—Luke xviii. 13.

THE parable in which our text occurs contains two portraits drawn by the great Master-Artist. The contrast between the pictures is striking and instructive. They were both men, and went up to the temple to pray; so far they were alike,—in everything else they were totally dissimilar. The Pharisee prayed like a fine gentleman, the publican as a needy sinner; the one was enamoured of his own supposed excellences, the other deeply convinced of his own wickedness. From

the human standpoint the Pharisee was by far the better man, but his pride and self-righteousness were a stench in the nostrils of his Maker. The publican most probably had been an abandoned character, but his deep humility, genuine repentance, heartfelt prayer, and faith in the propitiation, were acceptable to God. There was no room for the God of salvation to do anything for the Pharisee; he returned from the temple as he had gone, under the curse of the law. The publican was a fit object for the exercise of divine mercy and forgiveness, and "went down to his house justified."

Dismissing the Pharisee, with all his fancied plumes, we concentrate our thoughts upon this prayer of the publican. We find it contains a solemn confession. "I have sinned," is a serious acknowledgment; "I'm a sinner," is a solemn confession to make before the great and righteous Judge. It is, as it were, to put the rope round one's own neck. The position this man occupied—"standing afar off"; his attitude—"would not lift up so much as his eyes unto heaven"; his gesture—"smote upon his breast"—all bear witness to his sense of the solemnity of his confession. He felt that sin had separated him from God, that he deserved nothing but wrath, and the burden of guilt lay heavy on his heart. Mere lip-confession is a slight affair, but sin felt

"Cuts deep beyond expression."

Alas, we find but few thus sensible of their condition as sinners in God's sight. Man's misery is aggravated by his unconsciousness of his condition. "The whole have no need of the physician, but they that are sick." The disease must be felt before the remedy can be appreciated, sought, or applied. The experience depicted in this man is very *salutary*. It shows us sin in its true colours, causes us to hate and abhor its very nature, while we justify God in His righteous judgment upon it, and all legal hope dies in our soul.

"A sinner" (such as this) "is a sacred thing,  
The Holy Ghost has made him so."

This prayer *appeals alone to mercy*. There is no attempt at self-justification or excuse. "God be merciful to me a sinner," or, as in the margin of the Revised Version, "*the sinner*." Excuses for sins prove an unsound heart. Where the Holy Ghost has wrought effectually, the soul lies low in the dust of self-abasement, and regards itself as "chief of sinners." The futile efforts to cleanse its own sin have been abandoned. The leprosy is felt to have spread over the whole soul. Self-extenuation is no longer possible, and the only resource left is the free, sovereign, boundless mercy of God. It was only when the debtors in the parable had nothing to pay that their Lord frankly forgave them. God's mercy cannot be purchased, it flows freely from His heart, and flows freest to those who are most deeply sensible of their unworthiness.

"All the fitness He requireth  
Is to feel your need of Him;  
This He gives you,  
'Tis His Spirit's rising beam."

Mercy and misery match each other. Big sinners speed better at the mercy-seat than little sinners. David made the greatness of his sin an argument for speedy relief. "For Thy name's sake, O Lord, pardon mine iniquity; for it is great." The wise surgeon gives first attention

to the patient most severely wounded. The philanthropist seeks out the cases of direst misery to minister relief. And so with our gracious God—

“The poorer the wretch, the welcomer here.”

Our wounds and bruises are our best recommendations to the sinner's great Physician. Our sense of misery appeals best to mercy. “God be *merciful* to me a sinner,” is a prayer that cannot be improved upon. It is an ingenuous confession of our fault, an humble profession of faith in His gracious character and promises, and, like an arrow shot by a skilful archer, it speeds straight to the mark, and touches the heart of a merciful God. “He went down to His house justified.”

The offerer of this prayer *had his eye on the mercy-seat*, the propitiatory. Under the Levitical dispensation all forgiveness came by way of sacrifice. Specially on the day of atonement the blood of the sacrifice was taken within the veil, and sprinkled on and before the mercy-seat—the propitiatory. The word used in this prayer has been rendered by some, “God be *propitious* to me a sinner.” “Without shedding of blood is no remission.” God cannot act contrary to His own holiness, or do violence to His own holy law. Justice must be satisfied by the adequate punishment of sin ere mercy can relieve the sinner. God, whom we have offended, in His infinite love and wisdom devised the wondrous way in which “He is just, and the Justifier of sinners who believe in Jesus.” This was shadowed forth in the old ceremonies by the sacrifices. The publican's faith laid hold upon this, and pleaded for mercy on the ground of the propitiation. We who are favoured with Gospel light see this precious truth more clearly. “He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” This wondrous provision of the Lamb of God, who beareth away our sins, is the grandest display of the mercy of God, and affords a warrant for every poor burdened sinner to approach the mercy seat and plead for forgiveness, with the sweet assurance that he cannot plead in vain.

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

In conclusion, we notice the *comprehensiveness* of this prayer. The portrait here drawn has been a matter of fact in the experience of millions. Though the parable was given primarily as a reproof to those who “trusted in themselves that they were righteous, and despised others,” and is admirably adapted to bring down their pride, it is equally suitable for the comfort and encouragement of broken-hearted penitents. The words, though few, express all their need and deepest desires. Nor is their use confined to the seeking soul. The holiest saint on earth finds in them the expression of his need at the close of his holiest day on earth. “God be merciful to me a sinner” will never be obsolete so long as living souls exist on this earth. Let us rejoice that this prayer is ever as acceptable to God as appropriate to us. All who from their hearts pray the publican's prayer here, shall assuredly sing the song of the ransomed above. Reader, is it thus with you?

## OUR PORTRAIT GALLERY.—No. II.

H. D. SANDELL.

THE following is a brief account of the origin, &c., of Mr. H. D. Sandell, pastor of Ebenezer, Fulham, whose call by grace and to the ministry has recently been given in our pages. Our brother says :—

“I was born on April 22nd, 1848, in the parish of St. Saviour’s, Southwark. My parents were then rather reduced in circumstances, having failed in business only a little while before, and being the youngest of six my prospects were not very bright. However, I was put to a good school in the Borough-road, where no doubt I should have remained for several years, had it not been for an unpleasant event that suddenly terminated my attendance there. An under-master in charge of the school had a great difficulty in obtaining attention, whereupon he became most severe, and I was one of the unfortunate victims who suffered for the wrong-doing of others, and therefore determined not to go again.

“After this I was placed at another school, but did not remain there very long. Being allowed to have my own way, I preferred going to work, which I did at the age of 14. How and where the Lord called me by His sovereign grace has already appeared in the E. V. & G. H. for August, 1894. After I was married I had the privilege of attending the ministry of such faithful men as the late esteemed John Hazelton, Mr. E. Vinall, City-road. I also frequently attended Gower-street. Being called under the ministry of Mr. T. Whittle, who was an Independent, my mind became rather perplexed in reference to believers’ baptism. I now resolved to give up reading all controversial writings on the subject,—trusting to the Word of God alone to be my guide in this matter.

“In the providence of God I removed to the north of London, in May, 1876, and through reading the *Baptist Almanack* I found there was a cause in Wedmore-street, Upper Holloway. Having a strong desire to find a settled home, I became very much attached to the people worshipping there. When the church was re-formed, under the pastorate of the late Mr. H. Boulton, I was admitted as a member, August 7th, 1879, and baptized by him at Providence Chapel, Upper-street, Islington, September 3rd, 1879; and was chosen deacon April, 1880, which office I continued to hold till 1894, when I was obliged to resign, having accepted the invitation to the pastorate of Ebenezer Chapel, Lillie-road, Fulham.”

## OUR YOUNG PEOPLE’S PAGE.

HOME AND COMMON THINGS.—No. 2.—LIGHT.

ONE of the first comforts of our everyday life is light, and we feel as Solomon said of old, “Truly the light is sweet, and it is a pleasant thing to the eyes to behold the sun.” Some dwellings situated in close and crowded neighbourhoods are not very light, and there the fogs and gloom gather quickest and linger longest, and to those who live in more favoured spots such abodes seem very uninviting and depressing. We find artificial light very useful, but places that require such illumination



constantly, where gas or lamps must be always burning, are neither healthy nor desirable; but there is always something invigorating and delightful in the clear bright sunshine, especially after a season of dark foggy weather. Our forefathers, in London at any rate, must have shut out a good deal of light with their closely-built rows of houses, small windows, and tiny panes of glass. The modern style of building is certainly brighter and more cheerful, and the best enliveners of the spirits are those that are natural and healthy—God's air and God's sunlight. But light is a symbolical word; that is to say, it illustrates and describes other things.

In the daylight we can see everything around us clearly, if we have good eyesight; we can easily tell our way if travelling, or find what we are looking for, and so light comes to mean knowledge and understanding. We speak of the times when ignorance and superstition reigned supreme, as the "dark ages" of the world, and our own days are often styled the "enlightened nineteenth century," although there is unhappily much error and superstition prevailing now, and here, in our own highly favoured land; and it is still as evident as it ever was, that "the world by wisdom knows not God."

Then darkness sets forth secrecy, and evil-doers talk of "keeping" things "dark" which they do not want discovered, for light, both literally and figuratively, is that which shows matters and persons just as they really are. It is well in our natural homes if light in these senses of *knowledge and straightforwardness* is found, and things are "open and above board," as the saying is; for deception and falsehood are miserable, as well as wicked habits, and lead to no end of unhappiness and sorrow. May you all have plenty of light in your dwellings. But my last paper spoke about another and infinitely better home, and there is certainly a fulness of light there, for "God is light, and in Him is no darkness at all." Light in the sense of perfect *purity, knowledge, glory, and blessedness*, and light that gives light to enlighten others. It is said of the Lord Jesus that He "was the Light which lighteth every man," and He Himself declared, "As long as I am in the world, I am the Light of the world." The Creator of the glorious sun is Himself, the Sun of Righteousness, and it is in His light we see light. "That which doth make manifest is light;" or, light is that which manifests and shows things forth.

In the dark neither beauty nor ugliness are visible to our eyes, for they were formed for the light, and artificial light is not always reliable. Many dyed colours appear quite different as viewed by day or night light. I have some wool flowers which are *orange* coloured in the daytime and a decided *pink* in the evening when the lamps are lighted; and I have known people who have bought things by gas-light, finding them altogether different to what they expected when examined the next day. And I am sure this is solemnly true in relation to spiritual things. Saul of Tarsus, the Pharisee, thought he lived in an atmosphere of light, sitting at the feet of the learned Gamaliel, well versed in all the secular and religious knowledge of the Jews. He thought he saw things very clearly, and knew "what was what" very well indeed. He was in the lamplight of human traditions, ideas, and prejudices, and it looked to him as if Jesus of Nazareth was an impostor, and those who followed Him fanatics and heretics. But a light from heaven above the bright-

ness of the sun shone upon his heart as well as his eyes, and then he saw what a great and terrible mistake he had been making; and brought into God's kingdom, his whole life, and thoughts, and actions, were completely changed. Thus the uncertain light of reason often leads people astray, and conscience needs to be enlightened by the Holy Spirit of God.

Dear young friends, have you received God's light? Has His holy Word been made to you a "a living bright reality"? Have you discovered that you are sinful, weak, and unworthy, and that none but Jesus can save and bless you? Do you see Him to be altogether lovely, and desire to know Him? If so, God who commanded light to shine out of darkness in the first creation *has* shined into your heart, and that light will grow and increase and give you peace, and guide you safely to God, to glory, and to heaven; for "the path of the just is as the shining light that shineth more and more unto the perfect day." Oh, send out Thy light and Thy truth, dear Lord! let them lead us and guide us to Thy house, Thy people, and Thyself. Amen.

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## THE MYSTERY OF AFFLICTION.

BY JOSIAH MORLING, HIGH WYCOMBE.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

THE Word of the Lord abounds with many infallible declarations, showing us how salvation is effected *for* us, and *in* us. That it is all of free and sovereign grace, from first to last, is manifest: the joint work of the Father, and of the Son, and of the Holy Ghost: the God of salvation. Then there are many admonitions for regulating the lives of the saved. "Let your manner of life be worthy of the Gospel of Christ" (R.V.). Encouragements and consolations also abound, from Genesis to Revelation. The Holy Ghost makes use of both admonitions and consolations, for the accomplishment of His gracious purposes, with the elect. Admonitions and consolations are frequently linked together. It is so here. The Corinthians were tempted to idolatry. Alluring baits were being dangled before them. Read the whole chapter carefully, then the significance of the text becomes more apparent. The first eleven verses show the force of the "wherefore" in ver. 12. Ver. 13 serves to bring out the importance of the "wherefore" in ver. 14, in relation to the remaining part of the chapter. It is a grave injustice to take any one portion of the Word, and separate it from its context, and expound it regardless of "the analogy of faith." Such has many times been the case with this text, making it say what it does not say, and what God has not said. Thus, to many, it has been made a stumbling block in relation to sad cases which occasionally occur. Our object in this paper is to seek, by the help of the "Spirit of Truth," to remove the stumbling block, rather than to attempt to give an elaborate exposition of the text.

First, then, let it specially be observed, it does not say, *God will never allow any of His dear people to be affected by temptations so as never to*

*fall or do wrong.* For if so, who hath hope? "A just man falleth seven times and riseth up again." Instances abound. The experience of every believer corroborates the truth. Notwithstanding the good Lord may very graciously preserve them from openly falling: but, not all!

*Temptation supposes the tempted one to be in the possession of their proper reasoning faculties,* to have a knowledge of what is right and what is wrong, otherwise, moral accountability has no foundation. These words were addressed to the Corinthians as "wise men," capable of judging what was spoken (ver. 15). But one bereft of his reasoning faculties cannot be regarded as a wise man, capable of judging the "the deep things of God." God is just, and He does not expect of His dear people what they are not able to perform.

Again, *there is a vast difference between temptations and afflictions.* Is this sufficiently considered? Many err on this point in connection with the text, making no distinction. True, afflictions may sometimes become the means of temptations. Afflictions are either *physical* or *mental*. Physical afflictions vary. Their name is legion. They are all weakening and killing. No man, be he king or peasant, can long withstand them. By strength of will, or robust constitution, some may hold out longer than others, but ultimately afflictions conquer. *Apoplexy* is not the work of a minute or of an hour. It is simply the finishing stroke of the secret, and perhaps unsuspected, fatal worker on the brain. *Syncope* is only the stopping of the machine which had for months, perhaps years, been gradually, and it may be imperceptibly, slackening its speed. *Paralysis* is the loosening of the tent-cords by an unseen, but unerring, and irresistible hand. Some physical diseases produce *mental derangement*. In the height of a fever the patient sometimes raves, and the queerest things are said and done, even by the godly: things, their dearest friends would perhaps shrink from telling them of, when recovered, for fear of paining their sanctified minds. Some mental diseases come, it may be, apart from apparent, although not actually physical causes. Whatever the cause, how varied the effects! One who has lived in the midst of poverty, and now confined in a lunatic asylum, imagines himself a king, and his fellow inmates his subjects. Another dreams he is Prince Bismarck, and the room he occupies to be his state apartments. A third is gloomy, and to him everything wears a gloomy aspect. He fancies the best and proper thing to do, is, to get out of this miserable world as soon as possible. But who seriously lays to heart anything those poor creatures say or do? We grieve over their sad condition, but know well they *are not in the least accountable* either for what they say or do. Yet, strange to say, if these poor, afflicted creatures (we speak of such as were evidently believers in Jesus Christ) should in the order of the inscrutable but unerring providence of God be left to take away their own lives, some good people should have such grave doubts about their eternal safety, notwithstanding all the previous and clearest evidence of their Christianity. Why should they so doubt? Surely we are not so far lost to right reasoning, and to a sense of divine goodness, justice, and righteousness, as to suppose that one mentally deranged is considered an accountable being, or that their past faith in a precious Christ is now considered a thing of naught. Some cases which have come under the writer's notice are worthy of consideration.

One who was a lover of free and sovereign grace, and for many years preached it, and for which purpose he probably travelled no less than 15,000 miles, braving all weathers across a bleak country. There are many living witnesses that his "testimony of Jesus" was, by the effectual operations of the Holy Ghost, made life and power to their souls. His character was consistent. He was always ready to exemplify his Christianity in acts of kindness and charity. Reverses in temporal matters set in; he was obliged to relinquish his business. Instead of his usual cheerfulness, a sad, gloomy state came over him. A dreadful noise was almost continually in his head, which, he told me, distracted him. Poor dear fellow! He was found upon his knees in the kitchen with his head in a pail of water. *Dead!* Another, who for many years had honourably sustained the office of deacon in a cause of truth. He was respected and loved. Under heavy trials of long duration, his mind gave way. He partly recovered; his conversation was spiritual. He went again to the house of God, and spake so blessedly of God's dealings with his soul, the people were melted into tears. Again he sank. It became needful to watch him, but he eluded the watchfulness of his friends. A search was made. Ah, sad find! Dead in a pond! Yet another case; a woman whom I knew for many years, and always esteemed as a most consistent Christian: for many years a member of a cause of truth and of unblemished character. Heavy domestic troubles crushed her spirit. Afflictions and sorrows overbalanced her reason. While a trial was being talked over by the family she left the house. To the intense grief of the whole family, and of all who knew her, after many hours search the body of the poor dear was found in a river. Probably many of my readers remember similar cases. Dare we say, have we any right to say, or surmise, that their long years of consistent life of attachment and love to the house of God, to the truth of God, to the people of God, and evidently to the Christ of God, was all hollow hypocrisy? God forbid! We do not hold them up as paragons of human perfection, but we believe they were complete in Christ, and it would perhaps be a difficult matter to find Christians of more unblemished characters than were they. Have we any more right to doubt the everlasting safety of those poor, dear creatures, than we have of those who have died of fevers and other diseases, which have produced delirium? Many of God's dear people have been favoured with their reason till the very last, and numbers have been blessed with the enjoyment of the presence of their Lord, so as to fill them with ecstatic joy (and O how desirable!), but thousands upon thousands who have lived "by the faith of the Son of God," on account of the nature of their complaint, have sunk into a state of coma, and have been insensible for hours, days, and even for weeks, before the end has come. But in every case the *disease* has killed them. A man in a state of somnambulism gets up in the night, falls from the balcony on to the pavement below, and is killed. Is it suicide? Do the jury at the coroner's inquest think so? Do they return a verdict of *felo-de-se*? Most decidedly not! Is, then, the poor creature whose reason is gone, through God's afflicting hand, more accountable than the somnambulist? A thousand times no. Not a whit! Physical diseases, then, take away the strength of the body. Mental afflictions take away the strength of the mind. Sometimes the former without the latter. Sometimes the latter without the former. Sometimes both work together. In neither case does the affliction spring

out of the dust. They have not been of the patient's seeking. In many cases means were used to avert the issues. In other cases they came unexpectedly, and worked suddenly (speedily) and effectually. Probably in none could they have been avoided. As God does not hold the one accountable neither for the nature nor issues of the *physical*, so He does not hold the other accountable either for the nature or the issues of the *mental*. Many of the godly are to-day confined in asylums. They could not prevent their sad affliction nor could their friends. We deeply sympathise with them and their friends, as also with those who have been so painfully bereaved. May our covenant God graciously sustain and comfort them with the strong consolations of the Gospel and help them to—

“Judge not the Lord by feeble sense;”

for,

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

If not now, in the light of heaven.

## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

FOR some few months after the experience related in the last paper things went on in a very tranquil state. I was happy, and the friends who were the “pillars” of the Church were exceedingly kind and considerate towards me. Being blest with an active mind, I began to think much of the things I had heard the dear old saints talk about, for *then* “they that feared the Lord spake often one to another.” Yes; and they talked very much about the way they had been led; they spoke gratefully of deliverances experienced. They delighted to speak of the grace, love, and abundant mercy of their Covenant Head, which “passed before them in the way.” The dear old pilgrims may be despised in these modern days of latitudinarianism; however, be that as it may, they bore the distinguishing mark of being the adopted sons and daughters of the Lord God Almighty. Verily, it was a profitable school for a young man to be in.

While they spoke of things temporal and things spiritual, things providential and eternal, and of those divine spiritual blessings of joy and peace experienced in their souls, they also said a great deal about *theology*. The great doctrines of the Gospel were precious to their hearts—I mean those fundamental doctrines of sovereign and unmerited grace. Well do I remember how keenly I felt my ignorance of these sublime things. The result of this feeling laid an absolute necessity upon me to search the Word. Strange as it may appear to many, I possessed at that time no “Body of Systematic Theology,” Gill’s “Body of Divinity” had not fallen into my hands; indeed, I had never heard of the man or his works. The Bible and the EARTHEN VESSEL constituted my library, and in them I possessed a rich mine of real spiritual wealth.

It will not surprise my reader when I tell him that for the first two

or three years I stood, as it were, between the two great doctrines of *free-will* and *free-grace*. These particular terms I have picked up from discourses I then heard from our pastor; but he being a man of culture, and myself the reverse, consequently I failed to grasp the sublimity of his utterances, so that I was very much like the pendulum, swayed from one side to the other. However, I made it a matter of prayer, and began a resolute investigating of the Word of God, until I had formulated a *miniature system* of divinity for myself. I will give you the *bare-bones* of that very imperfect system, from which you may see how some of us older men had to feel our way as best we could.

There was no question as to the fall of our first parents, and no doubt as to the existence of an evil being, whose sole object was the *ruin* and, if possible, to blast for ever the happiness of man. The very existence of sin, and the evil I often felt in my corrupt nature, was sufficient evidence to convince me on these points; and, further, the total depravity of the whole human family I satisfactorily proved from Scripture and experience, and I have not been able to change these convictions in any way, only to get a deeper insight into them.

By long and tedious degrees I was led to see, and I trust, in a small measure, to rejoice in the covenant of redemption; that to me meant that God had chosen His beloved Son to be the Redeemer of His people "before the habitual parts of the earth were formed." That He also chose His people in Christ unto eternal salvation before the foundation of the world. Hence those who were chosen *in Christ* are *in time* effectually called by His Word and Spirit to a saving knowledge of His truth. They are cleansed by the blood, and justified by the grace of Jesus Christ, so that salvation from first to last is all of grace. This is the *bare substance* of my creed formulated more than *thirty* years ago. And after all these years I feel that I have no other creed; neither do I want one, for truly, *Christ alone is all my salvation*. During this long period I have read some little of the works of our great divines, and I find that what they advance confirms what I, by dint of much labour, gathered from the Word myself; of course, mine is only a drop compared to their ocean.

The writer had many battles to fight, and sometimes defeated, at other times victorious. Yet I can assure the reader that I have not knowingly departed from those landmarks of truth, which has truly been the guide of my life, neither do I wish to. By the grace of God we will abide by the grand bulwarks of truth, and the pillars upon which the Church exists, and will continue to exist, until "Christ shall see of the travail of His soul and be satisfied."

It is advisable that men should think out for themselves, and search the Word for their own personal instruction, so that they may know *what* as well as *whom they* believe. Moreover, such a course will balance the mind, fix the heart, and confirm our faith. If our *rising men* are to be strong, unmovable, rooted, and grounded, they must have a good foundation. To enjoy safety, we must realise the force of Christ's teaching; and to know what He taught, search the New Testament. The reason why so many are unsettled and unstable is because they do not earnestly, prayerfully seek to know the fundamental verities of the glorious and unchangeable Gospel of our adorable and ever precious Teacher, Saviour, Priest, and King.

## DEATH AND RESURRECTION OF CHRIST.

BY J. J. SAMPSON.

"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day."—Luke xxiv. 46.

WE have before us the words of Him who spake as never man spake, and this opening of the understandings of His apostles was doubtless a circumstance they would never forget. Would we not rejoice if we could hear such an expositor of the Scriptures? yet if we consider Him, and search the Scriptures, we shall by His Spirit be blessedly led into the knowledge of Him, for He has promised that the Holy Spirit shall take of the things of Christ and shew them unto us. May He do so more and more, that our hearts may be found trusting entirely in Him, leaning only on Him, and rejoicing in His great salvation. While on the way to Emmaus with His two disciples, the risen Lord expounded unto them in all the Scriptures the things concerning Himself, beginning at Moses and all the prophets. When He spake to the Jews He told them to "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

The apostle Paul also spent much of his time reasoning with the Jews from the Scriptures and proving that Jesus is very Christ. The prophets undoubtedly spake of a suffering Messiah and of a risen Messiah. It behoved Christ to suffer, because by no other way could he buy back the people whom the Father had chosen in Him, and who had sold themselves under sin. By their sins they had become debtors to the law, for the law demanded either a perfect and complete fulfilment or a forfeited life, the banishing for ever of the soul from all pleasure into an everlasting punishment and condition of woe. Thus it behoved Christ to suffer and bear the punishment due to those for whom He stood surety, they being utterly unable to make any payment. Again, it behoved Him to suffer because He had covenanted to redeem this chosen people and make them holy and pure, so that He might present them to the Father, not having spot nor wrinkle nor any such thing.

It behoved the ANOINTED to suffer. "Thou shalt call His name Jesus, for He shall save His people from their sins;" but in the word Christ we have more than Saviour, for it is this title that adds validity to the work. He is the Father's anointed Substitute, the anointed Priest, the anointed King. Nothing else could suffice the claims of Divine Justice; hence being the anointed Substitute, He must suffer in their stead and bear their sins in His own body on the tree. The priests of old had animals and birds to offer, yet these could never take away sin; but this anointed Priest offered Himself, and so put away sin by the sacrifice of Himself.

*Christ suffered.*—What He suffered none can ever tell or arrive at any definite conclusion; but I am convinced His sufferings must have been most agonising. When we remember that He had all the sins of millions of the human race placed upon Him, being made sin for us, and bore the curse for each individually, being made a curse for us, and that the agony of a lost soul in hell is such that there is weeping and wailing, what must His sufferings have been as He endured this curse for each of His people? for if He redeemed them He must have paid the price for each. The high priest bare the children of Israel on his breast-plate and on his shoulders, and Christ bare His people individually in

His heart of love and in His arm of strength, and with His omnipotent eye could view all of them; and thus it is written: "By His knowledge shall My righteous servant justify many, for He shall bear their iniquities."

It behoved Christ to rise from the dead the third day. Having finished the work He had undertaken to do, God raised Christ from the dead, proving without doubt that His sacrifice was accepted, that full payment was made, that justice was satisfied, and that now there remaineth no condemnation to those who are in Christ Jesus. Yes! Jesus had covenanted to save His people from their sins, and having cried, "IT IS FINISHED," we have confidence that He had saved them because God raised Him from the dead. Yet it behoved Christ to rise from the dead, that He might reign as the conquering King, in order to bring home those whom He had saved, and thus give unto them all the blessings that He had received for them; and He is now exalted a Prince and a Saviour to give repentance unto Israel and the remission of their sins; hence He pointed out that repentance and remission should be preached in His name.

Grace is first and grace is last in all God's dealings with His people. Repentance and remission are to be preached in His name; were it otherwise, never would He have to dispense remission, for without His work in the heart none would have such repentance as is here mentioned. What encouragement is here for the labourer in the Lord's vineyard! Nothing can frustrate his Lord's designs, He has brought in an everlasting salvation for His chosen ones, and will bless His own Word and in His own time give repentance unto each. The Lord Himself thus has inseparably connected these words, and has shown their connection with Himself, for He says, "Repentance and remission should be preached in His name."

It behoved Christ to rise from the dead in order that He might ascend to His Father, to present His full atonement to Him and remain in heaven as our King and Priest. Yes, He must reign until He hath put all enemies under His feet. Many have been, and are, the enemies of Christ and His kingdom; but blessed be God, He reigns, and so the prophet Isaiah was told to utter the word, "He shall see of the travail of His soul and shall be satisfied," and through our reigning King this shall be accomplished, for all opposition shall be overcome by Him. We have in John xvii. a sample of the intercession of the Saviour; and it behoved Him to rise from the dead in order for Him to fulfil all that Moses had written of Him, and all that had been typified of Him here by the high priest, who went year by year into the holy place to make atonement and intercede for the people; so it behoved Christ to rise from the dead in order for Him, as the great High Priest, to enter, not into the holy place made with hands, but into heaven itself, and not with the blood of goats and calves, but by His own blood, having obtained eternal redemption for us, and in order that He may appear in the presence of God for us as our intercessor for ever.

Come, then, ye who feel your need of an atonement, ye who feel your need of one to intercede on your behalf as a sinner far off from God, it is written, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." We have not now to wait for the day of atonement to come round, which never perfected any, nor took away sins, but only reminded those so



engaged that sin was still with them; no, we have the glorious fact, through the resurrection of Christ from the dead and His ascension into the heavens, that He has offered one sacrifice for sins for ever, and by one offering perfected for ever them who are sanctified, and that He has sat down on the right hand of God; and do we not in our pilgrimage find need of this glorious great High Priest in His office as Intercessor? Are there not occasions in our lives when the Word cheers us: "We have not a high priest who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"?

It behoved Him to rise from the dead that He might fulfil His own word: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also."

Fellow believer, let not your heart be troubled, let not thy countenance be sad as ye journey on, look not to the earth for your beloved Lord, look not into the tomb, for He is not here, He is risen, as He said unto you. Therefore, look up and rejoice in your risen reigning Lord, in your risen great High Priest, and remember that unto them that look for Him shall He appear the second time without sin unto salvation, then shall you know more fully than ever can be understood here why it behoved Christ to suffer and to rise from the dead, and you shall realise all the blessings in all their fulness that flow through the life, suffering, death, and resurrection of the Christ of God.

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### ORIGINAL LETTER.

DEAR BROTHER GRINDROD (an old Partic') in faith and order, of the Order of the Gospel Nazarites, which Order dates as far back as 4000 B.C., when Adam the First and his changeable rib was ordained and put on the robes of the Order—royal robes of wool of Divine make (Gen. iii.), which, if it had not been a "free gift" (as the robe of Christ to the Church), he, Adam, after 900 years' labour, toil, &c., could not have paid for them (Rom. v. 16). We read in Isa. xlv. 5, "One shall" (in Gospel days) "call himself Jacob," "and another shall surname himself Israel." Now, all Nazarites are not princes, although some will be "kings and priests." Israel means a prince, and this brother's full name (as was Jacob's) is Jacob-Israel, as we read of another good old Partic', called (Acts xiv. 5) "Simon Peter," from the stock of the "Peculiar People" (1 Pet. ii. 9).

We may have the experience of a Jacob, but not Israel. We may have had a dream or two, but not seen, wrestled, and overcome an angel. We may be a father, but not an Abraham—*i.e.*, a great father. Simon might catch fish in the sea, but it is "Simon Peter" that catches fish in the city—*viz.*, 3,000 in a net that "brake" not. You will pardon me if I this day surname you Caleb (Numb. xiv. 24)—a true heart. Caleb had many good qualities. We read he followed the Lord "fully," or with a true heart and "good spirit": for 45 years he was true and faithful, also he retained his strength and was as strong at 85 as when 40, when he paid a flying visit to the Holy Land (Josh. xiv. 10, 11).

I look back to the first time we met in the wilderness (1852), over 40 years since, and you are as strong and sound in the truths as the day when we paid a flying visit to "Mount Zion," (Tonge) (Heb. xii. 22). And now this day, like Joshua, Caleb's true companion and brother spy, I bless you in the name of

the God of Israel (Josh. xiv. 13) and Bethesda, even New Bethesda, where angels' call shall be your lot, and shall be to you a Gospel inn and "twopence," which is, grace and strength will be equal to your needs here and a place in the elect chorus of the heavenly temple, with the perfect singers in an endless song hereafter. Grace be to you. Amen.

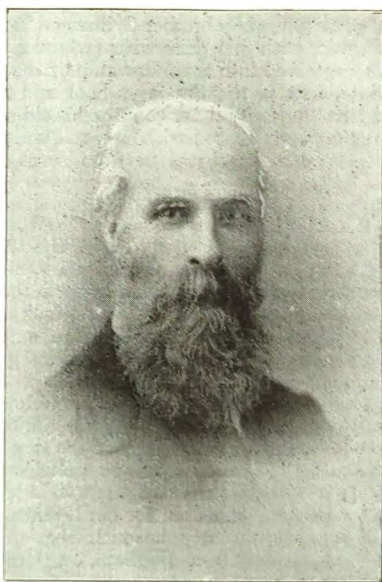
I write to inform you that next Lord's-day I do not pay my expected visit to your Free-grace Hotel. I understand you will have quite a troop of Gadites (1 Chron. xii. 8—15) at that corner of the field that day—one lion-like free-gracer equal to 1,000 free-will priests,—while at another corner of the field there is not even a left-handed Benjamite; so I pray you let thy servant take the bow and sling to that corner; perchance the enemy may be on the *qui vive*. You will have Suttle, Whindall, Hope, Drousfeld, Fletcher (add Knott and Caleb, who is Robert), with so much talent, sons of prophets and sons of thunder, &c.; you can spare one who is not even a son of a prophet, but a cordwainer by trade, and, to fill up time, gather figs (odd texts) that the parsons overlook (Amos vii. 14) which by-the-bye make some grand elixir which is in good demand and only obtained at 209, A. N. R. City. 1st. In Commander Suttle you have a host, but, like Issachar, he needs help or rest. Strong as he may be to-day, for even three burdens (Gen. xlix. 14, 15) he will welcome the heavenly rest and pleasant land. 2nd. Guard Whindall, ever ready, he is our Othnil, who, when needs be, he can storm Debir and lead the people (Josh. xv. 13—19). 3rd. Recorder Knott may be in the camp; he is on the staff and of a noble house (Scotch), "men who know the signs of the times" (1 Chron. xii. 32); he can explain to us the knotty questions of the Queen, Moses, and Christ. 4th. Elder Drousfeld will take command at 2.30; he is one of these odd men who is in place in the desk, chair, class, or pew; he also has seen the Holy Land, but did not go under the "stream." When he gets on this side of the flood he shall sit at the table in New Testament order. 5th. Our Brother Good Hope, who has a large heart, and, like good Lazarus, has two worthy sisters that always attend him (Faith and Clarity). I hope that your hope may be raised when Brother Hope addresses the sons of Hope on the Holy Land, a type of the heavenly we hope to gain. 6th. Perchance our wandering brother Fletcher, who, seeing so much, got confused and became the subject of grave omissions, is somewhat like the noted Ahinmaz, who, after a quick run, had to turn aside and stay a while before he ran again (2 Sam. xviii. 30). 7th. Caleb, who also is called "Robert," who ever abides by the staff, facing the foe at every turn, like one of David's true followers. God-willing, I shall be at another corner of the field called "Zion's Hill," and the prospects from this hill has been to me like Moses on Pisgah, and like Peter and James on another mount with a two or three more Partic's, said, "It is good to be here," and at night I hope to dine on the "fatted calf," "Passover lamb," "venison of the mountains of Bether," matchless bread and water and wine, with grapes and apples of the first vintage, &c.; and if any need medicine, I shall take a few bottles (extra good) direct from the great Herbalist at Gilead (Jer. viii. 22). Hope to have a fresh supply before Christmas, when I visit your free-grace surgery; they will be direct, and made of the best of herbs—viz., "Plant of renown," "the forest of Lebanon," and "the roses of Sharon," &c., and, to give them the proof strength, we put a few drops of eternity into them, without which none are genuine.

Yours truly, (WM. BRUNDISH) AMOS.

November, 1894.

*Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans.* The twenty-second Annual Report of this excellent Society is now before us, which speaks of much good work done in relieving the Lord's faithful yet needy servants, widows, &c. The

Society is well worthy the support and sympathy of all. It has on its committee many of the leading ministers of truth in the great metropolis, including—Messrs. Bradbury, Dolbey, J. E. Hazelton, E. Mitchell, Pepper, Rundell, Sinden, and W. J. Styles.



### THE LATE JOHN BRAND, OF WICKHAM MARKET.

*A Brief Memoir of the late John Brand, of Wickham Market, son of the late Joseph Brand, the faithful Pastor of the Church at Bungay, Suffolk.*

**"The memory of the just is blessed."**

OUR departed brother was born at Thundersley, Essex, on August 8, 1843. While the influence and training of his godly parents (to which he often alluded) was not lost upon him, he soon gave evidence that he was born in sin, though preserved from going to the excess of wickedness to which many have gone. From a child there were exercises of mind concerning his state as a sinner before God. The work of grace in his soul was of gradual development. He could never point to any special time or place where it was begun, and this was, at times, all through life a trial to him. He has said that very often, when in the company of other young men, the thought would powerfully strike him,

**"MY FATHER IS PRAYING FOR ME."**

His after life was a living answer to those parental prayers. He was apprenticed as a youth to Messrs. Garrett & Sons, Engineers, Leiston. After his apprenticeship he removed to Wickham Market, and then to London, where it was his privilege to sit under the ministry of the late beloved John Hazelton, which was made a great blessing to him; here it was his thirsty soul would drink in the water of life, and while "hoping against hope," the clear Gospel ministry of dear brother H. was a great comfort to him, while the spirituality of God's law was in him a condemning power. To the last moments our dear brother loved to speak of the seasons spent under this ministry, and tell of his love to the Lord's faithful servant.

He returned to Wickham Market, and on January 8, 1872, married Matilda, daughter of the late Robert Bird, Baptist Minister, Rattlesden. Entering the service of Messrs. Whitmore and Binyon, he was soon placed in the responsible position of general foreman, which he held with honour to the last. During the early part of his marriage he attended under the pastorate of Mr. Jackson, a man of God, who proclaimed a full Christ to empty sinners. He always spoke of him with great respect. Mr. Jackson's successor was a duty-faith man, and our brother was often compelled to withstand him to the face. Unable longer to get food for his soul here, he walked over to Charsfield, and there found a settled rest, and has left the savour of a sweet service behind him. Here, on

October 28, 1877, he was baptized by brother Grimwood, now of Stonham, and the following month was, with his dear wife (who was dismissed from the Church at Halesworth), received into the fellowship of the Church.

He became superintendent of the Sunday-school, and to the last evinced a deep-loving interest in the work. Will not some of his old scholars, as they read these lines, recall many a happy season with him, and treasure up his plain and faithful teaching, notably, perhaps, that powerful address of his on

"CHRIST THE HIDING-PLACE,"

during a severe storm one Lord's-day afternoon? On August 4, 1878, he was called to the office of deacon, and filled it "well." His fellow deacon, brother Symonds, writes me, "I have known him eleven years, and have been a close associate with him, nearly all that time having gone to the house of God with him, and always found him to be a man that I could look up to for good sound counsel and judgment; and he was blessed with an extraordinary retentive memory; he sustained his office with uprightness and integrity until the day of his death.

In 1886, our dear brother was called to pass through a heavy trial in the loss of his loved companion. After a most trying affliction she entered her eternal rest on August 4. Sweet to the memory of the writer are some of those hallowed seasons spent at her bedside. Hers was a choice spirit, deeply taught in the things of God. Two sons and three daughters were left to mourn her loss.

The Lord, however, graciously appeared for our brother and again found him a true help-meat in the person of Janet Johnson Irving, of Dumfries, Scotland. They were married by the writer at Framlingham, on December 27, 1887. The Lord comfort our dear sister in her deep sorrow.

Our brother was the first to propose the enfranchisement of the chapel at Charsfield, and in a few months was raised the sum of £78 6s. 5½d. for that purpose, and placing the building in the hands of new trustees.

In January, 1894, he was sent out by the Church to preach the everlasting Gospel wherever the Lord might open a door for him. He bears his witness to its power now in "nobler scenes above"

For several months before he died, he was in a very weak state, and it was evident that an internal complaint was getting the mastery, though he was never closely confined to his bed. As he expressed a wish to see me, I hurried down by the first train on Monday, November 26, and spent a few hours with him. What a change! The strong man bowed in weakness, and the end evidently near. Oh, what glory filled his soul as he conversed on the truths of the everlasting Gospel! To all who visited him he talked of his Lord, and the power of His grace. His tongue was as the pen of a ready writer. He was dwelling in the very precincts of heaven.

In a most touching letter from his dear daughter, Annie, in which she recalls that loving father's wise counsel, the joy of her Christian home, the privileges of family worship, &c., she names her last visit with her brothers and sister to bid the dear one farewell, and adds, "I shall never forget, when we were all in the room with him, the expression of his face when he said, 'I cannot tell you, my children, how precious Christ is to me now, and the truths of His Gospel are indeed a solid reality.'"

About two hours before he died, he asked to be laid comfortably in bed, saying he would "try and get a little sleep." On his dear wife then asking if Jesus was precious, he exclaimed, "Precious! Ah! He is indeed. My joy is almost more than I can bear; and He will be precious to you too." These were his last words. From that calm and peaceful sleep he awoke no more to a world of sin and suffering. Oh, blessed sleep, from which none ever wake to weep! This was Monday, December 10.

On the following Saturday the mortal remains were laid to rest by brother Suggate in the presence of the sorrow-stricken widow and family, a large concourse of people, with many from the bereaved Church at Charsfield, also the principals of the firm, Messrs. Whitmore and Binyon, with the workmen among whom our brother had long laboured.

Brother Suggate improved the solemn event the following Lord's-day, at Charsfield, from the words, "He being dead, yet speaketh."

On the Saturday ere he departed to his rest, our dear brother solemnly and earnestly committed to his heavenly Father's care his dear wife, children—and then the cause at Charsfield—and last his dear aged mother. The Lord abundantly answer those solemn pleadings of His dearly-loved servant, prays E. MARSH, Stratford.

### THE LATE MR. H. G. MAYCOCK.

ERE the year 1894 closed, our long-known and highly-esteemed brother Hiram George Maycock was "called up higher." As we propose giving his portrait and sketch next month, a brief reference will now only be made to the event. Suffice it to say, our brother departed exclaiming, "Jesus, precious Jesus." The funeral took place on Thursday, January 3, 1895, at Nunhead Cemetery, when brethren J. W. Banks, G. Palmer, J. Sanders, W. Liggood (Bexley), R. Burbridge, and A. H. Brooks, took part.

A more retiring and, at the same time, a more eloquent preacher of the Gospel of the grace of God we have seldom met with. He was only happy when meditating upon and setting forth the wonders of redeeming grace and dying love. He had the special gift of gaining the attention of his hearers and holding them spellbound, while he poured forth in telling strains the sweet theme of salvation by grace. Look for a fuller account next month.

### THE LATE WILLIAM OSMOND.

THE announcement of the departure of our devoted and loving brother William Osmond to the heavenly Canaan took us somewhat by surprise. The event took place, as will be seen in the annexed account by brother Goodhew, secretary of the Church at Ebenezer, on Tuesday, January 8, 1895. As a sketch of the origin, call by grace and to the ministry, with a portrait, appeared in our September number, 1892, there will be no necessity for a recapitulation, a concise summary will be sufficient to refresh the memory.

William Osmond was born in the parish of Bermondsey, June 26, 1825. He was the subject of many providential cares, being preserved from sudden death on two or three occasions. Very early in life the Holy Spirit wrought on his heart, through the instrumentality of the Sunday-school at Jamaica-row, Bermondsey, where Mr. Dovey was pastor. After Mr. Dovey left, our departed brother attended Unicorn-yard, Tooley-street, under the ministry of W. H. Bonner, by whom he was baptized.

Removing from Bermondsey to Stoke Newington, he joined the Church at Mount Zion, Matthias-road. Here brother Cornwell and brother William Osmond became acquainted, and at this place they both began and went forth preaching the Gospel about the same time. They remained staunch, unflinching friends till death broke the tie. It was meet, therefore, that brother Cornwell should deliver the address at his funeral. William Osmond's first pastorate was at Bethel, Hoxton; for nearly seventeen years he preached here, and during that time baptized above a hundred persons, brother Copeland, of Croydon, being among the number. Leaving here he went to Carmel, Woolwich, for three years. His third and last pastorate was at Ebenezer, Elthorne-road, Hornsey, where he dwelt in the hearts of a fond and loving people in peace five years. Deceased was a frequent visitor to the Aged Pilgrims' Asylum, Hornsey-rise, and was much appreciated by the inmates. At the Saturday evening prayer-meeting in the asylum, when brother John Hodges presided, our departed friend often gave the address.

#### MEETINGS AT ELTHORNE-ROAD, HORNSEY-RISE.

Sad, indeed, were the circumstances under which the special services were held in commemoration of the fifth anniversary of the pastorate of Mr. W. Osmond; for instead of preaching the two sermons on Sunday, January 6th, as announced, he was laid very low on a sick bed, but we were not without

hope of his recovery. Mr. W. West preached instead, in the morning from John viii. 12: "I am the Light of the world," &c., and in the evening from Luke x. 33, 34, on the good Samaritan. The services were continued on Tuesday, the 8th inst., but when it was known that our dear pastor had departed this life in the early morning of that day, the sorrowful effect and gloom felt during the day can better be imagined than described. However, Mr. F. C. Holden was enabled to preach in the afternoon from Isa. xli. 9, 10, to the profit of many. In the evening a public meeting was held, presided over by G. F. Gray, Esq.; two deacons gave a few particulars of our pastor's last days and close of his ministry, which came with unexpected shock to many on arriving at the chapel. Mr. Gray made a few opening remarks from I Sam. xvi. 12: "And the Lord said, Arise, anoint Him, for this is He;" Mr. Langford followed from Psa. xlviii. 14: "For this God is our God for ever and ever," &c.; Mr. Beecher next, from Exod. iii. 12: "Certainly I will be with thee"; Mr. Parnell, Isa. xlii. 16: "I will bring the blind by a way that they knew not"; Mr. J. W. Banks, Heb. xiii. 1: "Let brotherly love continue"; Mr. H. F. Noyes, Deut. xi. 10—12, on the goodly land promised to Israel. All the services were solemnized under the cloudy dispensation we are passing through, yet they were proved to be sacred and with spiritual profit. The collections were good, and intended for the pastor, but would now go toward cost of his funeral.

The funeral of our late pastor took place on Monday, 14th inst., when a large number of sympathising ministers and friends assembled in our chapel, where a short service was held, the polished oak coffin being in the view of all. Mr. R. E. Sears presided, Mr. Holden read selections from Scripture, Mr. Rundell prayed, and Mr. Cornwell gave a short address, and suitable hymns were sung. On arriving at Abney Park Cemetery,

" ' Earth to earth, ' we lay to rest  
All that's mortal of our friend, "

was mournfully sung. Mr. Langford delivered a concise eulogium in memory of the departed, and Mr. E. Beecher offered solemn prayer. After a last look into the deep grave, the mourners dispersed. We feel that Rev. xiv. 13 is applicable to our late dear pastor.

The hymns used were from the pen of the late W. Winters. Brethren Parnell, Burbridge, Griffiths, and Noyes, also took part. H. D. Sandell and several other ministers were present.

#### THE LATE GEORGE WEBB.

G ENIAL, kind, true servant of the Lord,  
E ver beloved by all who knew him here;  
O n through long years he laboured, but His Master's word  
R emoves him from our sight. Shed not a tear;  
G rieve not for him: his happy soul's at rest—  
E ver he reigns on high among the blest.

W ithout a pang of suffering, but had been  
E ngaged in honouring that dear name,  
B orne on the wings of love (and all unseen),  
B right angels for his ransomed spirit came.

West Ham.

R. RAYNSFORD.

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#### GLAD TIDINGS FROM HULL.

AT "Ebenezer" Strict Baptist Church, Hull, on Lord's-day, Jan. 6th and following day, the second anniversary of the above Church was celebrated. The services and meetings were well attended, and proved a season of joy to the members, and of thanksgiving to an ever kind, gracious, and covenant-keeping God, for His "abundant mercy" to us as a Church and people, in "begetting us again to a lively hope by the resurrection of our Lord and

Saviour Jesus Christ from the dead"; uniting us in the bonds of Church fellowship; blessing the observance of His Gospel ordinances as instituted by the Saviour while sojourning here below, and causing many to exclaim with the "sweet singer of Israel," "How amiable are Thy tabernacles, O Lord of hosts. . . . Blessed are they that dwell in Thy house, they will be still praising Thee."

Truly, we have been graciously privileged to erect another "Ebenezer" upon our homeward way. Since this young and growing cause of truth commenced on Jan. 1st, 1893, the Lord has "given testimony to the word of His grace" by leading precious souls to realise their lost and undone condition by nature, and drawing them to the feet of a dear Redeemer to cry for mercy; to receive pardon and peace through the application by the blessed Spirit of the merits and efficacy of His precious blood, and by delivering such from the bondage of sin and death, and bringing them into the "glorious liberty of the children of God," as well as by enabling them not only to testify "how great things the Lord has done for them, and had compassion on them"; but also to "arise, and be baptized," and to enjoy the hallowed blessedness of obeying the dear Saviour's command: "This do in remembrance of Me."

The Church began with seven members, we are now fifteen, with a regular Lord's-day school of over forty children, and a well-attended young people's Bible-class. During these first two years six believers have been baptized. "Surely goodness and mercy hath followed us." We are again favoured with the genial presence of our friend and brother H. E. Greenwood from Halifax, who conducted the anniversary services, preaching on Lord's-day morning from Acts x. 42, 43, when he dwelt more especially upon the exercises of soul experienced by those whom the Lord equips and sends out to preach the everlasting Gospel.

In the evening his subject, based upon Mark iv. 26—29, was the seed sown and the growth of grace in the hearts of the Lord's dear people. At the preaching service on Monday afternoon his theme was the "abundant mercy" of our God (1 Pet. i. 3). An excellent tea succeeded, and later a public meeting opened with the hymn (Gadsby's 320):

"God moves in a mysterious way,"

prayer, and the reading of Psa. lxxxiv., after which Mr. Greenwood spoke from the Lord's charge to Joshua i. 7, 8, upon the paramount importance of individual, diligent, prayerful study and meditation upon God's Word, so essential in this day of erroneous teaching, and light and frothy literature, as the secret of spiritual prosperity and success.

Addresses, interspersed with hymns, were also given by brothers Easterbrook, Sharpe, and Kirk, the chairman, brother Boden, concluding with some general remarks upon the manifest tokens of the Divine blessing vouchsafed during the year, and calling attention to the necessity of making a constant and continued preparation with the view of obtaining a chapel of our own, the services being hitherto conducted in a hired room. An intimation of the foresight of King David, recorded in 1 Chron. xii. 14, was recommended, a fund having already been started in the Savings' Bank for the purpose, to which all surplus proceeds of the anniversary will be added.

*Strict Baptist Mission.* Thirty-third Annual Report, 1894. Free on application to the secretaries—Mr. Briscoe, 58, Grosvenor-road, Highbury, N.; Mr. J. R. Wakelin, 33, Robert-street, Hampstead-road, N.W.; or Mr. F. J. Catchpole, 11, Jerningham-road, New Cross, S.E. The report contains every information about the Mission, a map showing the Mission stations. A list of subscribers, collections,

&c., &c. The Report is also full of interest, and we are sure, if our readers procured a copy and carefully perused it, it would be the means, under God, of awakening sympathy on behalf of the work abroad, and strengthening the hands of the committee at home.

The *Australian Particular Baptist Magazine* for October is increasingly interesting.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

FOR a long time we have been looking to God for men to go forth into the Mission field, but the answer to our prayer was delayed; far from being discouraged it was resolved to *pray more earnestly*, and Monday, November 19th, 1894, was set apart for an *all-day prayer-meeting*; and for twelve hours and a half the column of intercession ascended up to God! Seventy special petitions were presented to God for a man!

*And the man has been given.* On Dec. 7th, 1894, an offer of service was brought before the committee, from a brother qualified for the work. We gratefully accepted his offer, believing it to be in answer to prayer. Our beloved brother

SAMUEL HUTCHINSON,

a member of the Church at Chadwell-street, has been appointed *Superintendent of our Mission in India and Ceylon*; and our young and devoted brother

ERNEST ALFRED BOOTH,

a member of the Church at Homerton-row, has also been accepted as a *Missionary for India*. Our brethren have given themselves to the Lord, and to the Mission. We commend them to God. May He richly bless them, keep them, and prosper them in the far-off land.

#### A FAREWELL MEETING

will be held on *Monday, Feb. 11th*, at Keppel-street, Russell square, W.C., to commend our brethren to the Lord. We hope all our Pastors and Deacons, in and around London, will make an effort to be present, and urge their friends to come.

This *forward movement* of our Mission should be supported by a crowded and enthusiastic meeting! We hope to see our teachers and elder scholars in large numbers.

*For the full particulars of the Meeting, we refer our readers to the advertisement on the cover of this Magazine.*

We would also suggest to our friends whom the Lord has prospered, that this will be a fitting opportunity for them to present their gifts unto the Lord. The Committee appeal to all our Churches for their *prayerful sympathy*, and *liberal support*. We have no doubt, for it is the Lord's work, and He will send the means; but His Word sanctions the "stirring up of your pure minds." Brethren, and sisters, *come and see; come and help.*—R. E. SEARS, *Vice-President*.  
30, Grove-road, Bow, E.

CHATHAM (ENON).—New Year's services were held on Lord's-day, January 13th, sermons being preached by Mr. J. Bonney, our dear brother

being graciously helped to proclaim the Gospel, the services proving instructing, comforting, and God-glorifying. On Wednesday, the 16th, Mr. E. Marsh expatiated to a goodly number in the afternoon; we felt it to be a heart-cheering opportunity, and, as the precious words were dwelt upon, our hearts were drawn together by the love of Christ. A goodly number sat down to tea, after which a public meeting was held, presided over by our genial, loving brother, F. C. Holden. Brethren Hall (Meopham) and Dennee (Maidstone) gave us sound, cheering addresses, and thus ended another season of real pleasure in God's house, to whom be all the glory.

WATTISHAM.—Sunday-school New Year's service was held on January 4th. Tea was provided for the children and friends in the schoolroom. At the evening service our pastor presided, and a good number of friends were present. Brother S. Gowing led us in prayer. Our pastor spoke of the importance of Sunday-school teaching. Brother G. Squirrel, superintendent, said the condition of the school was encouraging. Three suitable books were given to three of the lads for correctly repeating Psa. lxxxv.—two by brother Brooks and one from the school. Brother D. Dickerson addressed the children, who listened with marked attention. Brother A. Knell spoke of the value of God's Word. Brother Brooks dwelt on the importance of prayer. Brother W. Deaves proposed a vote of thanks on behalf of the school, and was glad to see so many parents and friends present, and for the addresses there was no book like the Bible; he asked the prayers and sympathies of the Church and friends. May our New Year's motto be "Jesus only." So says WILLIAM DEAVES, Ringshall.

HALESWORTH.—We were privileged to hold our New Year's meeting on January 9th with feelings of rejoicing. Through the inclemency of the weather several were unable to be present; this did not hinder the presence of the Master, for the Lord was there. Our pastor was present, supported by the two deacons and a band of young people. Tea was provided in the vestry, after which a public meeting was held, when addresses were delivered by the pastor and brother A. Aldous. Our pastor spoke of the Lord's goodness through another year. We are thankful for the love and unity that prevails in our midst—no notes of discord. "We can say, "It is pleasant for brethren to dwell together in unity." The preached Word has been blest to saint and sinner.



One pleasing feature of our gathering was that we had with us a stripling who the Sunday before was received into fellowship, after walking through the ordinance of baptism. To God be the glory. The happy meeting was brought to a close by singing the dear old hymn—

“Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.”

—C. G. G.

**NORTHAMPTON (PROVIDENCE).**—The annual meeting in connection with the pastor's week-evening Bible-class was held on Thursday, January 3rd. A capital tea was provided in the school-room. As soon as the tables were cleared the business meeting commenced under the presidency of the pastor, Mr. Joseph Walker. After the usual devotional exercise, the secretary, Mr. Harry I. Neville, read his report, which showed an average attendance during the past quarter of 34. The treasurer, Miss Sharp, then gave her report, which was very satisfactory, showing a balance in hand of £1 8s. 8d. It was decided to send a donation of £1 1s. to Dr. Barnardo's homes. The election of officers was next proceeded with, followed by the drawing up of the programme for next quarter, and, as the president had drawn one up by way of suggestion, it was unanimously decided to adopt the same—viz., some names and titles of our Lord,—to be introduced each evening by the president and pastor (Mr. J. Walker). The Bible-class has now commenced on its third year, and is in a very flourishing condition, and we trust that by the blessing of God upon the labours of our dear pastor amongst the young that it will be a means of keeping on the cause of truth in this place when those who are older in years will be called hence. May He send His blessing more abundantly upon the young and rising race in all our churches, is the earnest prayer of HARRY I. NEVILLE, Hon. Sec.

**MR. SHAW'S WELCOME TO SALEM CHAPEL, BOND-ST., BRIGHTON.**

TUESDAY, Jan. 8, 1895, witnessed some very interesting services in connection with the above-named place of worship. It is the oldest Baptist cause in the town, being 108 years old, formed on Strict and Particular Baptist principles, and through God's grace, has still maintained them, amidst many trials and changes. We were left in a state of widowhood by the calling home to rest of Mr. E. Masterson, the late pastor, in July, 1893. It has been a most anxious time. But we trust the Lord has, not only heard and answered prayer, but sent us a pastor after His own heart.

Mr. Fredrick Shaw has supplied the

pulpit for some months, and after a unanimous invitation to take the oversight of the Church, consented, after much prayer and watching. His pastorate commenced on New Year's-day. On Tuesday, Jan. 8, 1895, the public recognition services were held, when Mr. E. Mitchell, of Chadwell-street, London, preached in the afternoon, at 3 o'clock, a most appropriate and telling sermon from Acts xvi. 17. A public tea was held at 5 o'clock, at which a goodly number sat down.

In the evening, a welcome meeting was held at 6.30, the pastor taking the chair. The following ministerial brethren taking part in the interesting meeting, viz., brethren Gray, Greenyer, Guy, Jarvis, Mitchell, Turner and Virgo.

After singing, the chairman read Psa. cxxxiii., brother Virgo leading the meeting in prayer, after which the secretary, Richard Cole, gave a brief outline of the leadings of God's hand in reference to Mr. Shaw's settlement amongst us, and on behalf of the Church, gave him the right hand of welcome as our pastor. The pastor then stated his hearty assent to the Articles of the Church. Brother Gray gave him the hearty welcome of the sister Church; each of the other brethren gave interesting and encouraging addresses, and so brought to a close a very happy, and we trust also a profitable day.

**GURNEY-ROAD BAPTIST CHAPEL GOSPEL BAND.**

THE objects of this society are: To afford young Christians additional means of spiritual strength by mutual association, to give encouragement and sympathy in health and sickness; and, by study of the Word of God and prayer, to build them up in the faith, also to encourage those who have not confessed the Lord Jesus, to “Search the Scriptures with us.”

All members of the band are also members of the Church. Other regular attendants at the band meetings are enrolled as “associates.” Associates joining the Church become members.

The band meetings are devoted to the study of the Word of God, prayer, praise, and testimony, both oral and by papers.

The 10th annual meeting was held on Thursday, Jan. 10, 1895. There was a good gathering at the tea and the meeting. The leader, brother George Crouch, presided.

The report shewed, that during the past year eight of the associates had been led to declare what God had done for their souls; to some of these the band had proved a blessing; their testimonies were received by the Church, and after immersion they were added to its number, and in consequence transferred to membership of the band.

Financially, and numerically, we are in a better position than last year, and

with our dear pastor, Ebenezer Marsh, in our midst, we look hopefully to the future. Addresses were given by the leaders, brethren George Crouch and Alfred G. Gray, also by several members. The spiritual tone of the meeting was good, and the Master's presence was felt in our midst.

The motto-text for the year was: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

#### RECOGNITION OF MR. J. N. THROSSELL AS PASTOR AT SALEM CHAPEL, RAMSEY, HUNTS.

ON Tuesday, Jan. 8, services of an interesting character were held in Salem Chapel, Ramsey, in connection with the settlement of Mr. Throssell as pastor. The day opened bright and cheerily, yet snow-storms fell at times, making it uncomfortable for friends at a distance to get to the house of God. Still the Lord inclined the hearts of many to gather together at both services, to wish us God speed.

The afternoon service commenced by announcing hymn 758 (Denham's):

"Jehovah dwells in Zion still,  
Our ever-present Lord!"

which was heartily sung by the friends present. After the usual devotional service, Mr. Wren, of Bedford, preached a most appropriate and excellent sermon from 2 Cor. vi. 16, "Ye are the temple of the living God," which was listened to with rapt attention.

Mr. Northfield asked the questions customary at such times with much kindly feeling and tact.

#### CALL BY GRACE.

Mr. Throssell said:—"To speak of myself is not at all desirable; but, as it is necessary to-day to give an account of my own history and experience, I will do so as briefly as possible. I was born at Peterborough on July 26, 1863, and when nearly seven years of age my parents moved with me to March, where I was placed in the Sabbath-school connected with Providence Chapel, and brought up under the ministry of

#### "THE LATE EDMAN FORMAN.

When the work of grace was begun in my heart it would be hard to say, but when very young I saw myself as a sinner before God, and was led to seek for mercy. Many things God was pleased to use as means to deepen the conviction, one or two of which I refer to. At the age of twelve I lost my dear mother by death, which led me to think of its solemnities, and wondering, if God should call me hence,

#### "WHERE SHOULD I SPEND ETERNITY?"

Some time after this I sat listening to a sermon delivered by the late Edman Forman, from the words, "What is thy life?" This seriously impressed me, making me seek more earnestly of the

Lord for His forgiving mercy. He spoke of the brevity of life, what spiritual life was; and I experimentally realised I was a praying sinner. The Lord was graciously pleased to lead me on little by little until 1887, when He appeared for my soul in a marked manner. One day I was asked to go to visit an old lady who was very ill, and apparently near to death's door. I had seen her several times in her affliction, but this was the time of favour to my soul. I read to her John xiv.; when I came to the sixth verse the Lord shone into my heart, and I found what I longed to know—that Jesus was the way, the truth, and the life. Here the

#### "LIGHT AND LIBERTY

of the Gospel broke into my soul, and I could rejoice in Christ as my Saviour. Up to the time I told no one, nor dare I, of my soul's distress. Very soon after I was at chapel, and heard Mr. Forman preach from these words: 'The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins.' After this I felt I must go and tell him I had for some time a desire to join the Church; so I went the following day, but he was not at home; this much harassed me, and the enemy told me I was wrong after all. But I went again the next evening, and had an interview with him alone; at first I was dumb, and he said, 'What is it, my boy?' I replied, 'I think you know,' and he said, 'Well, I think I do.' So then I told him all. Very soon after I was proposed as a candidate for baptism, about which time God was pleased to call my dear father home to glory, which was a great trial. Under this stroke of bereavement I felt I could not give my testimony to the Church, so waited a month. I was baptized by Mr. Willis, of Whittlesea, in the month of June, and received into the Church the first Sabbath in July, 1887.

#### "CALL TO THE MINISTRY.

"When quite a lad I had an ambition to be a minister of the Gospel. There was a burning desire in my breast to be able to say a word to those whom I knew around me that disregarded God's day, and set at nought His Word. Often would I think, if I could but get Mr. So-and-So's barn, the Lord might help me to say a word which He would own and bless. As I reached the age of sixteen or seventeen this desire increased, although the more I thought about it the more frightened was I at it; for I could not preach then so well, thought I, as I felt I could before. But all this time no one knew but God and myself. Feeling so anxious to know if I was right in having this desire, I asked the Lord to give me a text, and to open it

up to me, and enable me to preach from it. The text was this: 'A Christian.' Eventually a friend said to me he would like me to go with him some Sabbath evening, and help him in the service. While my heart said, Go, I had some excuse, and several times when asked declined going. In January, 1888, I promised to go. After this I told a young Christian brother what I thought of doing. He greatly discouraged me, telling me I was too young, and ought not to think of going. On hearing this, I felt I would not go now, and left him, feeling very uncomfortable; but, while brooding over it, the Lord applied these words: 'Go thou up in the strength of the Lord thy God.' On the strength of this I went and preached from the words given. (The chapel was one belonging to the General Baptists.) Here the Lord helped me, and I was asked to go again, and did so. After this second visit I was very much troubled lest after all I was not called to the work. Many times would I seek for guidance on my knees in the warehouse. At one time the Lord was pleased to send the words (Jer. i. 17) with power; this encouraged me much. I preached six sermons the first year, and by not being asked to go any more, found the people did not favour my teaching. The friends at Providence getting to know I had spoken in the Lord's name, soon urged me to go to the Whittlesea-road chapel, a branch in our own connection, and then I was asked to go to Tip's End, and in time to Benwick, so that very soon I found all Sabbaths at these places, where I could conveniently go, leaving home on Sabbath morning and returning in the evening.

#### “DOCTRINAL BASIS.

“I believe the Bible to be the inspired Word of God. In it we see the existent of the Deity, being one God in three distinct Persons, being equal in all their perfections — Father, Son, and Holy Spirit. The plan of salvation rests on the work of the Trinity. 1. The determination of the Father, as seen in electing love and predestinating grace. 2. On the work of the Son, who in the fullness of time became incarnate, and in His life and death made atonement for sin, procuring salvation for His Church. 3. On the work of the Holy Ghost, who undertakes to quicken all the redeemed into spiritual life. The fall of all mankind in Adam. For all have sinned; but, as an act of sovereign grace, millions of sinners are brought to know God by the Spirit's teaching, and to rely on Christ for salvation by faith, which is the gift of God, and not a legal duty. These souls are justified, sanctified (hence the importance of our walk according with the Gospel of Christ), and finally brought to glory. The resurrection of the dead, the final judgment, the ever-

lasting happiness of the saints, and eternal punishment of the wicked. Baptism by immersion, on profession of faith and repentance, the only door of admittance to the Lord's table.

#### “LEADINGS IN PROVIDENCE.

“When at March I was in the employ of a Mr. Vawser; having been there nearly ten and a half years, things of an unpleasant character arose, which showed to me very soon I must leave his service. What to do I knew not. What kind of a situation to seek for I knew not. I felt, if called to leave March, I should not be able to visit the friends to whom I had become attached in preaching the Gospel. So it was made a matter of much prayer, and at one time, when upon my knees, these words were applied with power: 'Be still and know that I am God; I will do it.' There I felt I could leave it, feeling confident the Lord would appear. In January, 1892, I was asked to supply at Ramsey, which I did, also a second time, when it was suggested to me, if an invitation was given, would I accept it? The answer given was, 'I don't know; you invite, then I'll tell you.' Wondering at these things, feeling quite astonished, I begged the Lord to show me what I was to do. My mind was directed to the following words: 'Thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee.' This settled the question, yet I felt if there was one against, I would not go. I received an unanimous invite to serve for three months with a view to the pastorate, which I accepted. At the close of this period another invitation was given, asking me to settle; this I declined, but served another three months. As time went on I was asked again, but begged to serve for a year. At the close of this period, another invite was given, but not seeing my way clear, wished to serve another year.

“In November last, another invitation, unanimous throughout, was given, asking me to settle. After much prayer and hesitation, these words were applied with power: 'Be not weary in well-doing.' These I tried to banish from me, but they seemed riveted to my heart, so, on the strength of these words and constant signs of God's approval, I accepted the same.”

The leadings of the Church in this matter were given by Mr. Upchurch. He referred to their being left without a pastor, and meeting for prayer to seek the Lord's guidance in choosing a man whom He should bring amongst them to feed them with the Bread of Life. Then, after corroborating what had been said concerning the way in which Mr. Throssell had come slowly into their midst, he referred to the blessing of the Lord being enjoyed through his

ministry, and how congregations increased, and signs followed the Word preached, and prayed that the feeling of love and unity which existed might remain.

The pastor and deacon then joining hands, Mr. Lambourne, of Warboys, in a few well-chosen and timely words, sought the divine blessing to rest upon the union.

Tea was provided at 5.15, when about 120 sat down.

#### THE EVENING SERVICE

commenced at 6.30, by Mr. Bullen, of March, announcing hymn 768 (Denham's):—

"Jesus, accept our humble praise,  
While we our Ebenezer's raise:  
Thou hast Thy promise none fulfilled,  
Whereon our hopes were fond to build."

After 2 Tim. ii. was read, the recognition prayer was offered by Mr. Lambourne, and may the blessings sought for therein be enjoyed by pastor and people.

Mr. Northfield gave charge to the pastor, choosing the 15th verse of the chapter read for his text, and pointed out three things: (1) The minister's aim; (2) The minister's name; (3) The minister's work.

Mr. Baker, of Needingworth, gave charge to the Church, basing his remarks, which were sound and weighty, on 1 Thess. v. 12, 13.

The collection was made while the choir sang, "How beautiful upon the mountains." Then the congregation joined heartily in singing, "All hail the power of Jesu's name," and thus brought a happy day at Salem to a close.

#### NEW YEAR'S MEETING OF M.A.S.B.C.A. SUNDAY SCHOOL COMMITTEE.

A NEW YEAR'S meeting, convened by the Sunday-school Committee of the M.A.S.B.C., was held at Soho Chapel, W.C., on Tuesday, January 8th. There was a large attendance of friends, while the gallery was filled with elder scholars from various schools, who, conducted by Mr. Albert Steele, efficiently rendered the special hymns with great credit.

Mr. John Hunt Lynn took the chair, and after the hymn—

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

had been sung, he called upon Mr. Booth, the newly-chosen Strict Baptist missionary to India, to engage in prayer. Mr. J. Copeland, the secretary, read Pea. cxlix.

Mr. John Hunt Lynn, after a few general remarks, commented upon the words, "Our God is able." What a mercy it is, he said, if we are able to say, "This God is my God; He will be my Guide even over death"! Paul said to Timothy, "From a child thou

hast known the Scriptures, which are able to make thee wise unto salvation. Teachers should remember then what this Word is able to do, and how great their responsibility is to set forth the whole truth.

Mr. Herring based his remarks on the words, "Who hath despised the day of small things?" He referred to the Metropolitan Association of Strict Baptist Churches, which had had its day of small things, and now this offshoot, the Sunday-school Committee, was a small thing at present; but let no one despise it, as it was the beginning of a great work among the Sabbath-schools of the Strict Baptist denomination.

"O'er the gloomy hills of darkness,  
Look, my soul; be still, and gaze,"

was sung with great energy to the tune "Calcutta." Then the chairman called upon Mr. R. Mutimer, of Brentford, who spoke from the words, "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only." He divided his remarks as follows: the teachers' resolution, "I will go"; the teachers' subject, "Thy righteousness only"; the teachers' support, "the strength of the Lord God."

Mr. E. Marsh, in an energetic speech, impressed upon his hearers the importance of the Churches vigorously attending to Sabbath-school work, so that instead of the fathers might come up the children. Where Sabbath-school work was neglected they had seen Churches die out, because there were no younger ones to succeed. He deprecated the "damping" which older Christians often gave to those in whom the work of grace was being commenced.

Mr. Booth proposed, and Mr. Chilvers seconded, a hearty vote of thanks to the Soho friends for the use of the chapel, and to Mr. Steele for conducting the singing.

Mr. J. Box responded, saying, that after receiving such great help from the denomination at large, in building their splendid chapel, they had come to regard it as denominational property. He then made some interesting comments upon the words, "Blessing with power."

Mr. T. Jones offered prayer, and after the concluding hymn,

"Shall we meet beyond the river?"

(sung all the more impressively after the sorrowful announcement of Mr. Osmond's death that morning), the chairman pronounced the benediction. During the evening a collection was taken towards the expenses of the Sunday-school Committee. The meeting throughout was most enthusiastic, and cannot fail to be encouraging to the committee in the great work among our schools which they have before them.

FRED. W. KEVAN.

## HAPPINESS AT HALSTEAD.

SUNDAY, December 30th, was a day of much pleasure and comfort to our souls, as our baptismal waters were again troubled, and three were baptized in the name of the triune Jehovah by our much-esteemed brother Polley, of Colchester, who also preached from the words, "What hath God wrought?" After the afternoon service they were received into Church fellowship, making a total of seven during the year. We, as a little Church, do feel truly thankful for the

## CHRISTIAN LOVE AND UNITY

that prevails amongst us, and especially for the Holy Spirit's power in blessing the testimony of His servants that come from time to time. Our esteemed brother Rayner is still living in the town, and preaches to us on Thursday evenings, which proves to us very comfortable seasons. It does our souls good to see how the dear Lord has blessed us of late, and how He has caused the little spark to revive that seemed at one time almost out; but, bless His holy name, He has said that "He will not break the bruised reed, nor quench the smoking flax." And our prayer to Him is that He will still increase us with those that He has eternally saved, so that if it is His holy will the little one may become a thousand. Truly we can say with our brother's text, "What hath God wrought?" G. JARMIN.

Halstead, Essex.

WATFORD TABERNACLE. — On Wednesday, January 2nd, meetings were held in connection with our pastor's second anniversary, and our hearts are rejoicing. We feel that our Lord has blessed us indeed by sending our dear brother Thomas amongst us. Brother Bush, of Kingston, preached in the afternoon from Heb. xiii. 5, and we all felt that it was good to be in the Lord's house. A good number of friends sat down to tea, and after tea we had a meeting, which will long be remembered. Our pastor opened the meeting, and then called on brother Bailey to make a financial statement, which showed a balance on the right side. Our friends have evidently done well. Our pastor then addressed the meeting, giving an outline of the work done in our Lord's name, showing how greatly God had prospered us—every institution vigorous; the congregation largely increased, also the Sabbath-school; mothers' meeting, Dorcas meeting, and pastor's Bible-class in good working, and prospered by the Lord; also noting that there had been 17 added to the Church during the past year, 3 of whom were from the Sabbath-school. Brother Weston then addressed the meeting, speaking well of His dear Lord, and at

the close of his address presented a purse containing gold as a love-token from the members of the Church to our dear pastor. Brother Bush then addressed us, and truly it was "Meat that our souls love." Brother Millwood, of Hill-street, then followed with precious words. Brother Judge added a few loving words, and our happy meeting closed. Our prayer is, may our Lord continue His blessings to the Church, and make it a power for truth in Watford.

DOVER.—The first service in the New Year was held on January 2nd. A good company assembled, and after the service the pastor's Bible-class met for a little while, and, to his great surprise, he was asked to accept a New Year's present from the class in the form of Dr. Hawker's Commentary, in three quarto vols., and, in thanking them, spoke of the value of the work in itself, and of the good feelings of the class in appreciating his humble service in the study of the Divine Word, and hoped nothing would interfere in their study in the year now entered. On Wednesday, 9th, the Sunday-school New Year's tea and presentation of prizes was held. A good company of over 200 sat down to tea; and at public meeting, pastor in the chair, the parents and friends gathered in good numbers. The children, in a very creditable manner, gave recitations, dialogues, singing, &c. Sixty-eight prizes were given, and three special prizes at the close, to those who had passed through the school as scholars, and had in the past year taken their place as teachers. May the covenant God in Jesus bless us more and more for His own glory.—W. E. PALMER.

OLD BRENTFORD.—On Thursday, December 20th, the pastor, R. Mutimer, was presented by the Church and congregation with a purse of gold, and his wife with a tea-service, as a mark of their esteem, and an acknowledgment of the great blessing he has been in the Lord's hands of calling sinners out of darkness, and the establishing of the saints. We are glad to record the ministry is still attended with blessing, and all the agencies are prospering, and we hope and believe there is yet in store larger blessings for both pastor and people.—ONE WHO WAS THERE.

DACRE PARK, LEE.—A very interesting gathering took place on Sunday, December 30th, when the Sunday-school children were assembled in the afternoon to witness the public baptism of two of their number (members of the senior boys' class). Our pastor (Mr. J. H. Lynn) explained to his youthful audience the meaning of baptism, and the only way it could be

administered to adhere to Bible teachers. Friends were present from Eltham, who brought a number of their Sunday-school children to witness the ceremony. "Tell it unto the generations following." On Tuesday, January 1st, the Christmas-tree gathering took place, useful articles being presented to each child—C. W. S.

**HARWICH.**—A social tea and public meeting was held on Dec. 13. After Messrs. Morgan and Gurney had spoken Mr. Preston Davies, the much esteemed pastor, also spoke and gave some encouraging statements of the good work carried on in connection with the cause, and thankfully recognised the spirit of sympathy and kindness evinced by so many. And while cordially thanking the many friends for their contributions towards the cost of improvements made in the chapel, said further assistance for the liquidation of the debt on the building will be much appreciated, and could be paid to Mr. Joseph Grice, the treasurer to the fund.

**POULNER, NEAR RINGWOOD.**—A social tea and meeting was held on Dec. 31st to commemorate the third anniversary of the pastor's settlement. Owing to the very rough weather the attendance was small, but the Lord's presence was enjoyed. After tea a meeting was held, when Mr. E. Diffey presided. After singing "All hail the power of Jesus's name," Mr. J. J. Diffey, of Christchurch, led us to the throne of grace. The pastor then gave a short review of the past seven years, since the death of the last pastor (his father), but more particularly of the last three years, since the Church had chosen him to the work. Looking back he could say, "Hitherto hath the Lord helped us," and "Having obtained help of God we continue to this day." "The Lord had led him by a way he knew not," yet it was the right way. There had been many discouragements and opposition from other denominations, yet above all the Master's voice had been heard saying, "Fear thou not, for I am with thee." &c., and "Lo, I am with thee always." Two had been baptized during the past year. The New Testament Church order had been maintained now for twenty years, and the Gospel of the grace of God proclaimed. The Sunday-school now numbered 70, against 46 in 1889, and looking back we can say, as a Church and people:—

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

The Church dwell in harmony, and love and great sympathy is shown to the pastor. After giving a text as a motto for the New Year, from Isa. xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because

he trusteth in Thee," the pastor called upon Mr. E. Langham, of Salisbury, a sympathising brother and friend, who preached on the day previous, who addressed the meeting from Ephes. iv. 4-6. Mr. J. J. Diffey followed with some sound, practical remarks, full of encouragement. Mr. Sarjant, of Ringwood and Mr. H. Brewer (deacon) also gave some cheering words. The meeting closed by singing and prayer. May the Lord still continue to favour and bless us is our prayer.—E. DIFFEY.

**PIMLICO (REHOBOTH).**—On Boxing-day special services were held, when a goodly number of friends gathered together at the house of God in the afternoon to hear a sermon from brother Burbridge, who blessedly preached from Isa. ix. 6, respecting the nativity of Christ. The usual tea followed, and in the evening a public meeting was held, presided over by Mr. J. W. Banks, who was surrounded by a full platform of ministerial brethren. The meeting was opened by singing. Afterwards Psa. cxxii. was read, and brother Eggerton approached the throne of grace to implore God's blessing on the meeting. The chairman made a few remarks, and addresses were afterwards given by brethren Taylor, Beecher, Palmer, Burbridge, and Howard. The treasurer made a brief statement respecting the finances of the Church shortly before the meeting closed. Thanks are due to the chairman and friends, who liberally subscribed to the collections. The singing, which was very hearty throughout, was from special hymn-sheets.—W. E. T.

#### OUR SUNDAY-SCHOOLS.

**LAXFIELD.**—The teachers' annual social tea meeting was held on Thursday evening, Jan. 10, 1895. Although we had very cold, bitter weather at the time we were quite cheered by the friends who came to tea, and also, later on, there being very nearly as many as on former occasions. Tea being over, service began by our esteemed president giving out the hymn commencing, "Awake, sweet gratitude, and sing," which was very heartily sung; he then read Psa. cxxxiii., and called on brother Verdon to implore the divine blessing, which he did most sweetly.

The hymn commencing, "O God of Abram, hear," was next sung, after which the secretary read the report, the main features of which were: firstly, that there was still love and unity amongst the officers and teachers in the school. Secondly, that two teachers had joined the Church during the year. Thirdly, that the teachers and scholars had earned £4 2s. 8½d. worth of books during the past year.

After the report was read, our superintendent, Mr. Allum, gave us a good speech, and the hymn commencing,

"Lord of hosts, how lovely fair!" was sung, and Mr. Goleby gave us a good address on the love of Jesus, and was followed by Mr. S. Hawes, of the Horham Church, speaking from the words, "Lo I am with you always;" he dwelt very sweetly on the fact of Christ being continually with His Church, and that He was with us in the school in our work there. Mr. E. Ward next gave a warm-hearted address, and was followed by Miss Goldspink; and then Mr. Robert Hawes, of the Horham Church, gave us a capital address. The hymn commencing, "Lord, assist us by Thy grace," was then sung, and our venerable brother Riches gave us a good spirited address, and was followed by the secretary and Miss Aldous; and although it was bitterly cold outside, we felt that God had indeed blessed our meeting by the loving spirit manifestly dwelling in our midst, so much so that we could very heartily sing, "Blessed be the tie that binds," at the old tune of Glasgow, at the close of the meeting.—E. W. GOLDSPIK, *Secretary*.

PECKHAM-RYE. — The Master's gracious exaltation of children, and the striking lesson He displayed to His disciples when here below, form a happy stimulus to those who labour for the spiritual renovation of the young in the Sabbath-school, with all its vicissitudes and drawbacks, to continue steadfastly in the work. The labour may bearduous and discouraging at times; but, having begun the race, it behoves us to lay aside every weight, and run with patience that which is set before us. The work may be disparaged—thank God, not by many—and the efforts to elevate and to induce the young to come under the forth-setting of the Gospel, looked askance at; but when we remember that "He that is greatest, like a child must be," we take courage and move on Earth at the best is but folly's ground; yet from the zenith of its hills, like Moses on Pisgah's mount, we may peer into the ever-widening landscape of the land that lies before. With a view to the greater encouragement of all concerned in the welfare of the young, one of those felicitous and re-assuring gatherings of children and friends, dear to the hearts of all true saints, took place on Lord's day afternoon, Dec. 6th, at Heaton-road, when the pastor, Mr. H. S. Boulton, presided. Some pointed and savoury addresses were given by the pastor, the genial superintendent, Mr. Strong, and Mr. Vials, deacon, after which the teachers delivered short Gospel messages to their young charges. At the close the pastor distributed the prizes to the successful scholars, and in an expressional manner, urged upon the young hearers individually the necessity of conformation to the truths taught them. May the Master imbue them all

with the true spirit of righteousness and impress them with the truth that,

"They cannot be too young to learn  
The Jesus whom we teach."

So prays yours in Gospel bonds,—J. KNIGHTS.

SOMERSHAM.—We held our New Year's tea and service on January 9, and was well attended by members and friends. After tea brother Ladbrook led us very earnestly and sincerely to the throne of grace. Our pastor read Psa. xc., and gave us a very encouraging address from the words, "Looking unto Jesus;" and by retrospect he showed how wonderfully the Lord had led him, which encouraged him to look unto Jesus in the future. That wonderful chord of love between Christ and His Church was touched upon again and again. We thank our pastor very much for his address. We have prayed for him many times, and this has encouraged us to still pray on that he may be supplied with every grace he needs as a faithful minister. Our brother Hill also gave us an address from the words, "It is good for us to think on these things." Mr. Gowen also spoke, and the same chord of love was touched in each heart. Our brother, Mr. Ladbrook, thanked the brethren, and with a few encouraging words presented to the pastor a purse containing a little money from kind friends and members as an acknowledgment of his faithful ministry. May God crown us with success at Somersham, and not only at Somersham, for we have not limited our prayers; but there has been a good, earnest spirit manifested amongst us, expanding our prayers over the whole Church of Christ. Mr. Gowen, jun., presided at the harmonium. Brethren, pray for us.—F. GORHAM.

IPSWICH (ZOAR).—New Year's services were held on Wednesday, January 9th, when Mr. J. Hazelton (Wattisham) preached in the afternoon from Psa. lxxxiv. 11. The discourse was much appreciated. After tea the evening meeting commenced by singing. "Kindred in Christ," &c., and Mr. Welton prayed. Mr. Bardens (pastor) presided, and in the course of his remarks, reviewing the past, stated that fifty had been added in Church fellowship during the three and a-half years he had been with us. The financial statement was read for the past year, which, while the balance was on the wrong side, much had been done in other ways—viz., about £39 had been collected for cleaning, &c. Mr. Kern (Bethesda) gave us three mottoes, "One thing I know," "One thing I desire," and "One thing I do." After singing, Mr. Ling spoke on 1 Cor. xvi. 13, "Watch ye," &c., alluding to the many declen-

sions of the present day, and Mr. Hazelton followed by some remarks on Phil. iv. 19, testifying to the reality of God supplying all our need. The pastor thanked all who had taken part in the meeting and concluded by the benediction.—The Sunday-school teachers' and friends' annual social tea and public meeting was also held at the above place on Monday, December 31st, 1894. After singing and prayer by brother Baldwin, and a few remarks from Mr. R. C. Bardens, the secretary gave a report of the past year, which referred to the goodness of God in having constrained several to come forward and give a helping hand in place of those who had hitherto been engaged in this labour of love. The Clothing Club and collections for the Strict Baptist Foreign Missionary Society have again been carried on and appreciated, the school funds showing a balance in the treasurer's hand. The superintendent spoke of expressions of kindness and assistance granted during the short time he had occupied that office, and gave the teachers a motto for the year, "Watch and pray" (Matt. xxvi. 41). Mr. Ling referred to the good average maintained both by the teachers and scholars. Brother Rush and brother Peck are now engaged with the senior classes of young men and women. Brother Clarke expressed his gratitude for past mercies, and brother Oxborrow and brother Gardner very earnestly desired and prayed for prosperity of Zoar Sunday-school. Brother Ling read a short paper on Sabbath-schools and their relation to the Church, which should show love and sympathy thereto. Mr. Bardens' motto was, "Stand ye fast," &c. Brother Howe (deacon) spoke of the mercy of God, and thus closed a very profitable and edifying meeting. — G. W. KEEBLE, Secretary.

IPSWICH (BETHESDA SUNDAY-SCHOOL).—The Lord has spared us through another year, and we can say that His presence has been felt. We held our New Year's tea and public meeting on Wednesday, January 2nd. About ninety sat down to tea. Our pastor, Mr. W. Kern, presided. The Secretary, brother J. Scarlett, read the report for the past year, which was very encouraging, and it showed that the school had experienced a very prosperous year, and expressed thankfulness on behalf of the officers and teachers for the kind help from friends in carrying on the work financially and otherwise. He also mentioned that steps were being taken to get a school-room, which was very greatly needed, having nearly two hundred scholars. It had been thought of for many years, but he hoped that we should be able to meet the difficulty before long. The

scholars saw the need, and were doing their best to help the treasurer. Brother J. Motum, with a few encouraging words, confirmed the secretary's statement. Mr. W. Haggard, the librarian, gave a satisfactory report of the library. We were also pleased once more to see our esteemed brother S. K. Bland amongst us again, and the words that he spoke to us were very helpful, and we hope that it may be as seed sown on good ground. Brothers E. A. Garrard (superintendent) and S. A. Kenney also gave suitable addresses. The choir, under the leadership of brother B. Oliver, sang anthems during the evening. Miss Harris presided at the organ. Votes of thanks and the doxology brought a very happy meeting to a close.—W. B. M.

FULHAM.—Fifth anniversary of formation of Church at Ebenezer was held November 27, 1894. Brother Sears (in place of brother Box, who was prevented by a severe cold) preached in the afternoon a most encouraging sermon, prefacing his discourse by expressions of sympathy for Mr. Box. After tea, our brother, Mr. J. W. Banks, presided at the evening meeting, which commenced with singing, "Come, Thou Fount of every blessing." After reading Isa. xxxv., brother Woodrow engaged in prayer. The secretary (brother Purkias) read the report, which was full of praise to the Lord for His many favours and blessings during the past year. The little cause has been kept in peace and love; the membership has increased from 33 to 37, an addition of 4 for the year, 2 of these were from the Sabbath-school, and 2 more were about to join. The Lord has given us a pastor in the person of brother H. D. Sandell, and the Word preached by our brother has been owned and blessed to the building up of God's people, and to the ingathering of sinners. The services are better attended, especially the week-night prayer and preaching service. The Sabbath-school is increasing, there being over 80 scholars in regular attendance; in connection with which there is a Bible-class, conducted by the pastor, on Sunday afternoons. Financially, the Lord has done great things for us; the general expenses of the Church and school have been fully met, in addition to which £66 has been collected towards the building fund during the past year, making a total of £633 18s. 1½d. collected during the past 5 years, including £150 loan from the Association; so that the freehold land is fully paid for, and also the cost of the iron chapel, vestrys, &c. During the year a baptistry has been constructed, and new fencing erected at the front and side of chapel. In reviewing these many blessings, it was, indeed, felt that the name of the chapel—"Ebenezer"—was not simply a



name, but a true expression of thankfulness, for the Lord had, indeed, been our "Stone of help," which greatly encourages us to press on, feeling that,

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

The chairman expressed his pleasure at being present, and was glad to see a good company, which reminded him of the words which occurred in the portion he read, "The wilderness shall blossom as the rose." Referring to the report, he was glad they were at *Peace*, that they were a *Praying* people, that God had granted them *Prosperity*, that they were a *Praising* people, and that they had a good *Pastor*. Brother Burbridge spoke from Isa. liii. 10, and said God's seed is a regenerate seed, a praying seed, a singing, justified, and pardoned seed, and soon will be a glorified seed. Brother White considered the report to be very cheering, and gave a sound and solemn address from Luke xxiv. 40. Brother Holden founded his remarks on "The excellency of our God" (Isa. xxxv. 2). Brother Herring expressed his pleasure in being present. He felt there was some affinity between their two Churches, which he hoped would continue; and gave a truthful and touching address from the words, "Entreat me not to leave thee" (Ruth i. 16). Brother Flegg, by his presence, wished to show still his feeling of sympathy with the Church, and made some truthful observations on "Justification." Brother Sandell heartily thanked all who had assisted in making the meeting a success. These remarks were supported by brother Brown, and all united in singing "Praise God from whom all blessings flow." The collections, including chairman's subscription, £1 1s. from brother Abbot, and profit on tea, amounted to £7 0s. 2d. This very happy and soul-cheering meeting was brought to a close by singing and prayer. We were greatly encouraged by seeing such a large number of friends from surrounding Churches.—D. P.

COBHAM, SURREY.—I send you a few lines, by our pastor's wish, concerning our little meeting on December 26. We commenced a Sunday-school here about six months ago with seven children, we have now 16, and are happy in the work. On this occasion we had a children's service in the afternoon, when our superintendent read Matt. ii., and spoke suitably on it. We then gave the children a nice tea, and some interesting books. In the evening our pastor, Mr. C. Z. Turner, gave an excellent address. We had several hymns, and we had the Lord's presence. We use Mr. Winters' Sunday-school Hymnal. During the evening we gave the children some oranges, nuts, &c. We concluded by

singing that nice hymn, 'God be with you till we meet again.'—E. MONK. [We greatly rejoice at the effort our friends are making here to establish a Sunday-school. When we take into consideration the Church and other schools in this village, we think they have done well, and hope they may still, in the strength of the Lord, persevere in this most laudable work; that the school may grow, and be compelled by-and-bye to lengthen their cords. They have our sympathy and prayers.—J. W. B.]

## OUR AUSTRALIAN CHURCHES.

No. II.

BY MR. JAMES MOTE,

*Hon. Solicitor to the Metropolitan Association of  
Strict Baptist Churches.*

AT Melbourne, the capital of Victoria, and which I found to be a miniature London, we have four causes; but, I am sorry to say, that, owing to the principal one in Lonsdale-street holding that it is unlawful to pray to the Holy Ghost, which the other Churches do not admit, there is a want of communion between them, and this estrangement weakens the whole of the Churches there.

My first visit was to a Baptist Church, the pastor of which advertised in the local papers his subject for the following Sunday (a not uncommon thing in the Colonies), entitled, "Our Friends in Hell." On reaching the place, I found that the pastor was not a Particular Baptist, but, nevertheless, I listened to his discourse, which was a forcible one, based upon the parable of the rich man and Lazarus (Luke xvi.); and he appealed most powerfully to his audience to avoid what happened in that case, where, by the rich man's bad example, there was a fear of five of his brethren coming into the place of torment where he then was.

My next visit was to the Particular Baptist Church, meeting at Nebaran, where I worshipped twice, and took the Lord's-day service. The Church here is small and weak.

Ebenezer Baptist Church, Victoria-parade, Melbourne, another of our Churches, under the pastorate of F. Fullard, is stronger, but time did not permit me to visit it.

The great depression of trade in Melbourne, owing to the excessive speculation and gambling lately indulged in by nearly all classes there, and which has almost ruined the place, has reacted in a very lamentable manner upon all our Churches. The sudden stoppage of a number of the banks also, and all branches of trade, and the great number out of employment, has led to a wholesale desertion of the town, where no living is at present to be got by the tradesmen, artisans, and

labourers, and has thus considerably reduced the numbers, in both Churches and congregations, of every place of worship in the town.

*PAST AND PASSING EVENTS, &c.*  
WE have passed the threshold of another year, and in looking back we are compelled to exclaim, "Goodness and mercy have followed us."

Like all preceding years, there have been many changing scenes, as Ryland puts it—

"Times of trial and of grief,  
Times of triumph and relief."

At Mount Zion, Chadwell-street, they commenced the year with a prayer-meeting at 7 o'clock in the morning, presided over by the pastor. About one hundred were present. It was a truly refreshing season.

On December 27th, 1894, a splendid lot of reward books were presented to the scholars at Bethesda, Bilston, on the occasion of their annual tea, provisions having been kindly given by the friends. About £3 10s. was realised. Brother Lloyd, of High Wycombe, a former scholar, gave a suitable address. The pastor presided. The recitations, and anthems by the choir, were excellent. Brother Enoch Kidson made the presentations very aptly.

*GLOUCESTER (BELL-LANE).*—The friends here celebrated the third anniversary on Sunday, January 13th. Pastor David Smith, of Bilston, preached morning and evening, and gave an address to the young in the afternoon. The services were well attended. The Master's presence was realised. On Monday, the 14th, a free tea was provided, and heartily enjoyed by the children. A public meeting for distribution followed.

The way in which the truthful recitations and sweet hymns were rendered by the scholars reflected the highest credit upon Miss Bennett and Miss Sparkes, together with Messrs. Wise and Newman, both for selection and training. In a few homely words, the chairman, Mr. D. Smith, presented the rewards, all of which had been carefully selected as to be in accord with the truth preached and taught at Zion.

Pastor Walker, of Northampton, "takes great interest in the Young People's Bible-class," says our young friend L. A. Ward. The subject on Thursday, the 16th, was the title of our Lord, "Messiah."

The way in which the subject was worked out must prove instructive, interesting, and profitable. We should

much like to insert the well-written report, but with a lot of other things it is crowded out.

*JOY AND SORROW.*—We are glad our good brother Ranson's son has been elected as a patient in the Deaf and Dumb Asylum. This makes the father's heart rejoice. But the day

Willie Ranson was successful in being admitted to the Asylum the father and mother stood by the grave-side burying the mortal remains of their youngest son. This caused sadness, but the father desires to say, "Thy will be done."

Mr. Ranson is the pastor of the cause at Somersham; his unpretending and unassuming manner have gained the respect of all who know him. The Lord is blessing his testimony. He is very grateful to those who have assisted in getting his son into the Deaf and Dumb Asylum.

In *The Baptist* for December 14th, R. C. Latham demurs to the late David Denham (author of "The Saints' Melody," more generally known as "Denham's Selection") being styled a "Hyper Calvinist," whatever that may mean.

We knew and heard David Denham preach—certainly we were young in years,—and we know that Mr. Denham proclaimed the free distinguishing doctrines of grace. He was not what some would call a deep, experimental minister; but he was a loving, faithful preacher.

David Denham knew what it was to pass through the waters of affliction in many ways, and some of those blessed hymns which he wrote were wrung out of his heart by severe exercises of a character known to but few.

If being a "Hyper Calvinist" means slinging the truths of the Gospel at his hearers with a spiteful impetuosity, well, then David Denham was not a hyper-Calvinist.

David Denham was a bosom friend and companion of the late Joseph Irons, and he was also a loving exponent of the glorious Gospel of the grace of God. If Samuel Jones (who built Mount Ephraim, at Margate) was alive, he would bear the same testimony to the memory of David Denham.

*THE AGED PILGRIMS' CORNER.*  
*CAMBERWELL ASYLUM.*—The annual tea to the inmates, given by the Committee, took place on Tuesday, Jan. 15th, when the chapel was filled with pensioners and friends.

At the evening meeting several excellent addresses were delivered, Mr. Dolbey most appropriately setting forth *the Aged Pilgrims' Friend*, described in *Song of Solomon* v. 9 to 16.

This Home accommodates 42 pensioners, and is a most comfortable and substantial abode. Owing to special repairs about £25 are needed to extinguish a small deficiency.

**HORNSEY RISE ASYLUM.**—By the departure of Mr. W. Osmond the pensioners in this building have lost a warm and devoted friend. His presence will be greatly missed in the Asylum Chapel.

The new *Quarterly Record* is an interesting number, the article entitled "At the last" being especially worthy of perusal.

Several pensioners have lately been advanced to the £7 7s. pension. This fact, and the increase in the total number of recipients to 1,326, has raised the pension expenditure to £8,400 per annum. Who will help?

### Marriage.

**VIALLS—SILK.**—On Christmas-day last, at the Surrey Tabernacle, by Mr. Dolbey (pastor), Thomas Wells, only son of Mr. Thomas Palmer Vialls, of Camberwell, to Alice Amelia, eldest daughter of Mr. Thos. E. Silk, of Denmark-hill.

### In Memoriam.

**JOHN KNIGHT.**—Many Suffolk friends will read with deep regret of the sudden demise, in his 66th year, after a lengthy and soul-testing illness, borne, by the grace of God, with true Christian fortitude, of my beloved father, on Lord's-day evening, December 16, 1894. My father, a native of Denham, Suffolk, first saw the light of earth, September 16, 1828. In his early days he attended, with his parents, the ministry of the saintly Mr. Harvey at Horham, of whom he often referred to in our hearing with extreme pleasure. At the age of 12 he removed to Norwich, and for a length of time continued under the sound of the truth by attending the ministry of Mr. Pye, at Cherry-lane chapel. Removing to London at 23, he experienced some of the bitter vicissitudes of life in this great city, during which the Master was pleased to smite him hard by removing to glory my eldest sister, a girl of remarkably saintly and amiable disposition, her testimony being such a bright one, that it was instrumental, under the Divine Spirit, in the conversion of three individuals. Then

"He felt the arrows of distress,  
And found he had no hiding-place."

But He who only wounds that He may heal did not leave him there, but led him on

"To Jesus as his hiding-place."

Being convicted of righteousness and of judgment to come, he was led to confess Christ, and was baptized at Arthur-street Chapel, Walworth, then under the pastoral care of Dr. Cowdy, where he continued, until division on doctrinal matters occurring, he then removed to the Baptist Meeting-house, Camberwell-road, and came under the sound Calvinistic teaching of Mr. Akehurst. The last three years, however, he was, as far as his strength would allow him, a frequent attendant at Grove Chapel, where he gained from Mr. Bradbury's lips many a savoury morsel of Gospel truth. During 1894 it was apparent to us all that his health was fast giving way. About a fortnight before his decease, nature entirely gave way. From then his conversation seemed entirely in heaven. Earthly things were but as dross to him, and his whole delight was in the Word, which, with the **EARTHEN VESSELS** and *Gospel Standards*—which he took in for years—formed his chief literature. The night anterior to his falling asleep, he was heard by a member of the family to quote Dr. Watts' profound lines:—

"A guilty, weak, and helpless worm,  
On Thy kind arms I fall!"

And in answer to inquiries from us, he said his feelings were so joyous, so seraphic, so unexplainable, that he did not think he should be long in the "wilderness." He was put to bed, and remained conscious until 12 on Sunday, but after a short while he lapsed into a comatose condition, from which he never recovered, and quietly and peacefully flitted away

"To the bright inheritance of saints—  
Jerusalem above"

On Friday, December 21, after a short service at his residence at Camberwell, he was laid to rest in Forest-hill Cemetery, Mr. Hooper, a friend of the family, kindly officiating.—**J. KNIGHTS.**

**CHARLOTTE LAURA WILKS** entered into rest Oct. 18th, 1894, after a long and painful illness, borne with submissive resignation to the will of her heavenly Father. Our sister, who was in her 74th year, was niece to the Revs. Matthew and Mark Wilks, eminent ministers of the old "Independent" school. Her father, Washington Wilks, a Baptist minister, was at one time pastor at Great Alie-street, and we believe this cause did not have a settled pastor after his death until Mr. Ash-down, who now labours there. Our sister was called to a knowledge of her state as a sinner early in life, for which we have often heard her express thank-

fulness to God for His preserving and upholding mercy. We first became acquainted about twenty-five years since, when she removed from Norwood to Holloway to keep the house of her brother, the Rev. Mark Wilks, of the Congregational Church, who passed away a few weeks before his sister. While at Norwood she had been under the ministry of Mr. Silvester, of which she often spoke very highly. On coming to Holloway she was led to cast in her lot with us at Camden-town, in the happy days when the late Mr. George Webb was pastor, whose ministry was much blessed to her soul. The departed walked her profession, being most regular in her attendance on all the means of grace. Her loving sympathy and kindness to the poor, afflicted, and burdened, and her wise and faithful counsel and forbearance with the erring, made it impossible to know her and not to love her. She was truly a mother in Israel, and many times have our hearts been touched when she has poured forth the burden of her soul at the throne of grace in our social gatherings. She had been some time a great sufferer, but the last four or five years was quite unable to attend public worship, which was a great trial to her. Yet she was wonderfully supported, and favoured with sweet communion and fellowship, and by precious faith helped to

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

She is not lost but gone before, yet we do miss a loving, faithful, and consistent member from our body.—C. J. B.

ELIZABETH THOMPSON PENN. the beloved wife of William Hobbs Penn, of St. Peter's-park, Paddington, fell asleep in Jesus Dec. 24, 1894, aged 63. Deceased was for many years a sincere lover of the distinguishing doctrines of grace. She was brought to see her state as a poor needy sinner under the ministry of the late beloved John Foreman, at Hill-street, Dorset-square, where she was a member till her death. Hymn 684 (Denham's) was very precious to her.

MRS. EVE, of Ilford, departed to be with Jesus, November 17th, 1894, in her 82nd year. During the last few years, through divine grace, she walked much in fellowship with her God. She was brought into soul concern about forty years ago. She had been a member of two Independent causes, but was an entire stranger to grace and salvation until led by her husband to Ebenezer, Ilford, where the Holy Spirit opened her eyes to see her state as a helpless sinner before God. She became a constant hearer, and ten years ago was baptized by brother Fountain. I have had much sweet fellowship with her. She fell asleep in the faith of the finished work of Jesus. Her remains were in-

terred in the Old Ilford Churchyard, when I had the honour to say a few words at her grave.—J. FLORY.

B. J. GRICE entered into rest November 17th, 1894, by being thrown from his vehicle at Pyrmont, Sydney, N.S.W. Deceased was a native of Harwich, Essex. More next month (D.V.).

THOMAS APPLETON was taken to his eternal home Nov. 24th, 1894. He was, I believe, known to many ministers and friends among the Suffolk Churches, having spent his early life there. Coming to London, he made his home at Providence, Clapham Junction, where he was baptized by the late Mr. Phillips in April, 1877, and about eight years after came to Ebenezer, Clapham, and much enjoyed the ministry of our late beloved pastor, Mr. H. Hall, and was deacon about eight years. He was afflicted for about two and a half years with cancer, and much of that time was debarred attendance on the means of grace, but was ever solicitous concerning the welfare of Zion, and although confined at home he was often favoured to feel the Lord's presence. In answer to a brother he said, just before he died, "I believe the Lord by His Spirit begun a work of grace in my soul many years ago, and has maintained it and sustained me through many trials, and my only hope now is the blood and righteousness of God the Lamb." Mr. W. S. Brown committed his mortal remains to the grave, and preached the following Lord's-day from the words, "The righteous hath hope in his death." He leaves a widow and ten children, one of which is in Earlwood Asylum, and has to be re-elected in April, or he must come out. [See advt.]

MR. HOLLAND, of Ebenezer, Clapham, passed away Dec. 29, 1894. Deceased could never open his mouth in prayer publicly, but before the Lord took him home He unloosed his tongue, and in the language of the apostle he expressed a desire "to depart and be with Christ, which is far better."

ELIZABETH JAMES, wife of Walter James, entered into rest, Jan. 13, 1895, aged 79. During her last few days several sweet hymns were very precious to her.

"Jesus, Thy blood and righteousness,"

"There is a land of pure delight,"

"On Jordan's stormy bank I stand,"

and many more, beside several passages of Scripture, were sources of comfort to her in the swellings of Jordan. Her mortal remains were interred in the cemetery of Ilford, Jan. 20. Several friends were present, and J. W. B. said a few words at the grave, testifying to the power of sovereign grace in the salvation of the departed, and prayed that God's supporting grace may be experienced by the sorrowing husband and family.



THE LATE MR. HIRAM GEORGE MAYCOCK.

(See page 72.)

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## Encouragement in the Worst Times.

BY EDWARD MITCHELL.

“But David encouraged himself in the Lord his God.”—1 Sam. xxx, 6.

“DAVID was greatly distressed.” He had never been in a worse case in all his eventful career. The trouble came on the back of a wonderful deliverance, which made it harder to bear. Placed in a dilemma, with apparently no choice but to play the part of a traitor to Achish, who had treated him most generously, or else to fight against his own countrymen whom he loved with all his soul, God had wondrously opened a way of escape for His servant. The jealousy of the Philistines compelled Achish to dismiss him from the camp. With surprise and gratitude doubtless David set forth on his journey to Ziklag. But when on the third day they came to the place, what they had left a prosperous

town was a heap of smouldering ruins, while their wives, children, and possessions were all carried away. The blow was terrible. David and his men "lifted up their voice and wept until they had no more power to weep." But well-nigh maddened by their losses the men turned fiercely upon their leader; and, regarding him as the cause of their misfortune, spake of stoning him; "and David was greatly distressed."

David's distress was *aggravated by a sense of his own past folly*. More than a year before, under a fit of unbelief, he had said, "I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines." He sought no direction from God with respect to that step. The ephod was not brought as aforesaid. He acknowledged not the Lord in the matter. That one false step involved him in a network of deceit. David's conduct in the land of the Philistines was anything but creditable; and, but for God's appearance on his behalf, he could not have extricated himself from the serious position he occupied on the eve of the battle between Israel and the Philistines. The raid, too, upon Ziklag was probably a reprisal on account of the way he had treated the Amalakites. His men appear to have seen the folly of their leader, and thought that his conduct had involved them in their present trouble, though their design to stone him was utterly unreasonable. We are not surprised that David was *greatly distressed*. Our wonder and admiration are drawn forth by his faith. In spite of his present position, his sense of the folly that had led him into that position, and the blind fury of his followers, "David encouraged himself in the Lord his God." This was heavenly wisdom.

David's faith gripped God's *covenant relation*. He was the Lord *his* God. He knew *that* relation stood in free sovereign grace, and was indissoluble. His own folly might cause his God to hide His face, and bring parental correction, but He would remain his God for ever and ever. He knew that this relation was a responsible one, that in becoming his God Jehovah had undertaken to be a God to him, and had bestowed the precious privilege of rolling all his burdens upon Him. If with David we can claim God for *our* God we also may encourage ourselves in Him under every distress and discouragement. Darkness may surround us, friends fail and foes rage, let us cast our burden on Him, and we shall yet praise Him, who is the health of our countenance and *our God*."

David was acquainted with the *covenant character* of His God. He was familiar with His name as He Himself had proclaimed it to Moses. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Hence he drew encouragement that his unbelief and sin would be forgiven. Too frequently with us our trouble is the result of our faults. Jonah had not been in "the belly of hell" but for his disobedience. Yet this neither forbids his hope, nor shuts out his cry. Our God is "ready to pardon." "Like as a Father pitieth His children, so the Lord pitieth them that fear Him."

"His anger is so slow to rise,  
So ready to abate."

We excuse not our sins, but encourage ourselves in His mercy. To do otherwise is to listen to the lies of unbelief, and further to dishonour our covenant God.

David remembered the *infinite resources* of His God. "There is nothing too hard for Jehovah." He can raise the dead if need be. "He blessed the latter end of Job more than his beginning." He even gave him "twice as much as he had before." No case can be hopeless if God will undertake it. The blackened ruins of Ziklag might preach despair, but the infinite resources of Jehovah preached hope more powerfully. All is lost said sense and reason; all may be recovered, whispered faith. "Bring me hither the ephod." The trial had answered its end, it had brought David back to his God. We hear nothing of the ephod till now since David had come into Philistia. But now carnal expedients and fleshly contrivances are all cast aside, and he returns to a simple trust in his covenant God. We, too, have wept till we had no more power to weep over our ruined Ziklagns, but we can say with David, "It is good for me that I have been afflicted, that I might learn Thy statutes." Sanctified afflictions wean us from trust in an arm of flesh, and teach us to repose on an omnipotent God.

David doubtless recalled the *inviolable faithfulness* of his covenant God. Hath He spoken, and shall He not perform it? The throne of Israel had been promised him, could the promise prove abortive? Past experiences confirmed the truth of God. How many times, and in what wonderful ways, he had been delivered. Having delivered him in six troubles, could God fail him in the seventh? Truly the trial was severe, but the consolation was strong. The covenant character and relation of God, His infinite ability, His inviolate faithfulness, and precious promises are sufficient to cheer under any and every distress. We know the issue. All was recovered, and much more than they had lost. "There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything they had taken to them. David recovered all." And beside their own things, they had all the spoil the Amalakites had gathered elsewhere in their incursion. Thus God honoured David's faith, and magnified His own name. "My soul, wait thou only upon God, and let thy expectation be from Him." In all thy seasons of distress and dismay, encourage thyself in the Lord thy God. But since my faith is so weak, and unbelief so crafty and strong, gracious Spirit strengthen my faith, and enable me thus to follow in the footsteps of thy servant David!

" The saints should never be dismayed,  
Nor sink in hopeless fear,  
For when they least expect His aid  
The Saviour will appear.  
Blest proofs of power, and love divine,  
Are taught us in His Word ;  
May every heartfelt care of mine  
Be trusted to the Lord."

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THE power of God, considered as exerted in and for His believing people, becomes a gracious medium of their present and eternal felicity. But that same adorable attribute, when set in array against reprobate angels and men, burns as a fire which none can quench. Who knoweth the power of Thy wrath? And O how irresistibly will that power be made manifest when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that believe not the Gospel.—*Toplady.*

## OUR PORTRAIT GALLERY.—No. III.

THE LATE MR. HIRAM GEORGE MAYCOCK.

**I**N compliance with the request of many friends, I herewith send a few details with respect to the life, call by grace, and ministerial career of our late friend and brother, H. G. Maycock.

He was born in India, near Delhi, on December 3rd, 1823 (his father being of the military profession), and brought to this country when about fifteen months old. At the age of thirteen he was apprenticed to his uncle (Mr. Swift, an extensive boot and shoe manufacturer, who was a rigid Roman Catholic, who had a form of daily devotion observed in his family, tracts read from "The Garden of the Soul," "Fenelon's Sermons," "The Writings of Thomas a Kempis," and other Roman Catholic works). This acted, for the time being, as some check on his conscience. Having previously been a very wicked youth, notwithstanding the endeavours of his father, who was a man of high moral principle, to teach him morality, and the duty of attending public worship on the Lord's-day.

After he left his uncle's service he had more liberty and greater opportunity of running a course of iniquity and rebellion against God, which he eagerly pursued for a series of years. Several checks now and again intervened to interrupt his progress in the downward career, but he was finally stopped on the road to endless woe one Lord's-day evening as he was going to Cremorne Gardens to indulge in sinful pleasure. Hearing singing when near Cadogan Pier, he stopped and listened to it, and also to the address which followed. The portion of Scripture the preacher took for his text was Prov. xxiii. 17, 18—viz., "Be thou in the fear of the Lord all the day long; for surely there is an end; and thine expectation shall not be cut off." The discourse made a deep and vivid impression on his mind, and at the close he followed the preacher and others to a prayer-meeting in an adjoining cottage. Here, being unable to prevent his feelings finding vent in sobs and groans, was noticed by the company, and spoken to by an aged woman, who became the instrument in the hand of God in leading him to the fountain opened for sin. She directed him to the blood of Christ as cleansing from all sin, and in a moment he felt his burden gone, which, although he had persisted in his evil practices, had often been felt as a dreadful load on his conscience. He joined his new friends the Wesleyans, and took an active part as a class leader, trustee of a chapel, tract distributor, and preacher.

In the year 1850 he went to reside at Brighton, and was induced to join the Primitive Methodists, with whom he continued some years, preaching the Gospel of salvation from his own feelings in the work; and from the seals God had given him, he felt persuaded he had been called by God to preach the Word of life. He read several articles in the *EARTHEN VESSEL* written by the Strict Baptist ministers, and was convinced by the articles in question, that his ministry was not four-square with the Word of God, and at once resigned his connection with the Primitive Methodists, was ultimately baptized by the late C. W. Banks, and received into full communion with the Church worshipping at Unicorn-yard Chapel, June 2nd, 1861. He then was invited to supply at several Strict Baptist Churches, and received many invitations.



or calls to the ministry, but preferred to settle down with the Church worshipping at Bethel Chapel, Old Ford. Ultimately the place became too small for the congregation, and the Church removed to Hope Baptist Chapel, Norton-street, Bethnal Green. Here his ministry was greatly blessed to the ingathering of many precious souls. However, he shortly afterwards accepted an invite from the Church at Woolwich, which proved an injudicious step, as he passed through some very trying circumstances, which brought about his retirement from the ministry.

He removed to London, and attended the service of God at the Surrey Tabernacle, but did not make himself known. He told the writer he could not intrude upon the hospitality of his many kind friends, and preferred sweeping a crossing in the street to any fawning or obsequious conduct. He adopted a very humble method to obtain a honest livelihood by selling cough-drops and pills in the marketing localities of the Metropolis for some time. The writer sort him out, and had a long conversation with him with respect to the Lord's dealings with him. He said that the Lord had been very merciful to him, and although he had passed through deep sorrow he acknowledged, though chastened, he had not been forsaken by the Lord.

Being instructed by several causes of truth to obtain supplies for them, I introduced our late brother to several places, and was found very acceptable. He preached many times at Dunmow, Saffron Walden, Tring, Dunstable, Cottenham, Bexley, and other places. At the latter cause he laboured for five years, and was ultimately chosen pastor of that Church, which he resigned on account of ill-health last summer, but continued to serve them as a supply until the end of October, 1894.

His last sermon was preached at Grays, on the occasion of their harvest thanksgiving, from Mark iv. 28. Here he contracted a severe chill, which resulted in congestion of the lungs and influenza, which terminated his earthly career, on December 28th last, at the age of 71.\* I frequently visited him, and found his mind full of anticipation to be with his Lord and Saviour, who he delighted to serve, "and was not," he said, "ashamed of the truths he preached. He longed to be with Jesus, and to be free from the body of sin." His end was sweet, calm, and peaceful; and may our last end be like his. J. SANDERS.

## LIFE A VAPOUR.

(A Sermon† preached by EDWARD CARR, at Providence Chapel, Bath, on Sunday morning, October 7th, 1894.)

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James iv. 14.

**I**T is well sometimes, my dear friends, to call to mind the brevity and uncertainty of time, and to endeavour to consider what this present life really is which we now live in the flesh. There are many young people here, and I trust they will attend to the truths I am about to set before them, and that the Holy Spirit may apply it to their hearts. A little while ago we were not, and soon we shall not be, so far as this present

\* See page 53, February issue.

† This sermon was taken down in shorthand by W. A. Sumsion.

world is concerned. The life spoken of in our text is that which intervenes between these two states. Our life, then, what is it? Hark! "It is even a vapour, that appeareth for a little time, and then vanisheth away." We may well "consider our latter end," seeing it may be so very near. Our life "vanisheth away." What can concern us more closely than this? There are two points in the text. First, the great question, "What is your life?" Secondly, the solemn answer, "It is even a vapour that vanisheth away."

I.—*The great question*, "What is your life?" It is an important enquiry. We have a life in common with all animals, life outward, as we know it, life that is sustained by food. This is the life which is but a vapour. But we have also an inward life, the life of our souls. There is bodily-life, and there is soul-life. The former must soon come to an end, so far as existence in this world is concerned; but our souls can never die, their life is immortal. It is this which gives weight and solemnity to the question of the text, "What is your life?" Think of it! Our immortal spirits will live when our clay tabernacles have returned to dust. What is the soul? It is that part of us which thinks, which feels, which wills or determines. The faculties of the soul are all comprised in these three—knowledge, or thought; feeling, or emotion, love, hate, &c.; and will, the voluntary determining state. But these capacities are not in the soul as our members belong to the body. There is no such division as this in the soul itself, because it is the whole soul that knows, feels, and wills. Now, our souls must live for ever, and are destined to eternal happiness or endless woe. As death leaves us eternity will find us. "As the tree falls it must for ever lie." Think of these words, "For ever." How strange it is, that while people know they must go on living after death, their thoughts are so little concerned with that part of them which is immortal. The thoughts of all of us are far too much engrossed with this present life to the neglect of our souls. How diligent we are in all things pertaining to the "vapour" which exists but for a moment's space. What care and anxiety we take for our poor perishable, perishing bodies. That which vanisheth away fills all our thoughts. But as for our souls, which of us ever cares to enquire into their state, or ever thinks of the future awaiting us? Death must come, and it may come so very, very soon. What is your life? "What shall it profit a man if he shall gain the whole world"—so as to have the very fulness of natural life—"and lose his own soul?" (Mark viii. 36). May God send His own truth home with power to some careless hearts.

Now, the godly have a higher life still. They have a body, and hence are obliged to take care and anxiety about the things of this world. They also have a soul, the same as all men. But that soul is by nature "dead in trespasses and sins," till quickened by the Spirit of God. In the day of regeneration it is put in possession of spiritual life. It is this to which Jesus referred when He said, "Ye must be born again." Regeneration is the beginning of spiritual life. Let me pause here, and again press home the enquiry, "What is your life?" Are you born again? O, says one, "I cannot understand anything about this regeneration!" How can you, dear friend, comprehend what you know nothing about? Regeneration is to be experienced; it cannot be understood. Let me here say, I sometimes feel sorry at the

way in which some good people talk about the ungodly, and the manner in which they act towards those who are not partakers of spiritual life. They speak and act as if they despised them. "Who art thou, O man?" "Who hath made thee to differ?" What if you yourself should be found at last among those who "trusted in themselves that they were righteous, and despised others"! I am grieved where this spirit prevails. It is altogether alien to the spirit of the blessed Jesus, who, as man—and we are men—wept over the sins, sorrows, and unbelief of Jerusalem. The ungodly are to be pitied, my friends. "Thou shalt not abhor an Egyptian, for thou wast a stranger in his land" (Deut. xxiii. 7). A great and sad mistake exists on this point amongst some who are too ready to cry, "The people of the Lord, the people of the Lord are we."

In love and pity we press the enquiry, "What is your life?" Is it a spiritual life, with spiritual desires and spiritual hopes? Natural life is manifested and maintained by breathing. Prayer is the breathing forth of the spiritual life in spiritual desire and longings:—

"Those feeble desires, those wishes so weak,  
'Tis Jesus inspires and bids you still seek;  
His Spirit will cherish the life He first gave,  
You never shall perish, if Jesus can save."

Mind this, however, a mere desire to go to heaven is no proof of spiritual life. We must go further than that. The first operation of the Holy Spirit upon a soul is to convince of sin, and the fruit and effect of spiritual conviction is a cry for mercy springing from soul-trouble. Henceforth the life becomes a life of prayer. Mercy is always needed, and, more or less, is always being sought. What are those sighs, cries, and feelings in thy so sinful and so helpless soul but the inward expression of the need of mercy felt within?"

What is your life? Is it a life of prayer, or not? Is it a life of alienation or reconciliation, of faith or sense, of grace within, or wholly a carnal life? The truth of God applies to everyone, either as a savour of death unto death, or of life unto life. There is no getting away from it. This present mortal life is short, very short. Our days are numbered. Few and evil are they; for, "What is man? his days are as grass; as a flower of the field, so he flourisheth. The wind passeth over it, and it is gone. The place thereof shall know it no more for ever." It is but a hand's breadth even at longest. There is something utterly unsatisfying in everything here below. "Vanity of vanities, all is vanity." I would exhort you to encourage such thoughts as these. Meditate on the insufficiency, the impotency, the dissatisfaction, and the uncertainty of life. It is part of true wisdom to face the facts. However much happiness you may hope for, or even obtain, in this life, you will find plenty of trouble to counter-balance it, to over-balance it, and death awaits you.

But let us turn the question of our text round a little further. Looking at it from another point of view, we perceive that this present mortal life is a preparation for eternity. As the years roll away, we are either being made meet by God's grace to be partakers of the inheritance of the saints in light, or else we are "vessels of wrath fitted for destruction" by being left to fill up the measure of our sins. What a solemn thing is life in this aspect, as the preparation for eternity! Then to think how brief is the period that intervenes between the cradle and the grave! How soon life disappears! Hence our text

contains not only the important enquiry, "What is your life?" It also answers that enquiry by a very striking similitude. This is our second point. Listen to

II.—*The solemn answer*, "It is even a vapour, that appeareth for a little time, and then vanisheth away." How wonderfully God uses natural things to illustrate spiritual truth. A vapour is visible as an unsubstantial form for a while and then dissolves into nothingness. Such is our mortal life. I have been watching the vapours from my study window, and I think we may learn many lessons from the similitude used in the text. In the first place,

1. A vapour is *constantly changing*. It is never for a moment at rest. It rolls round upon itself in perpetual motion. As one watches its convolutions, one is astonished at the surprisingly sudden changes that take place. One moment thickening, and then altering its position and shape; then it is gone. Such is your life—a vapour, incessantly changing, never continuing in one state long. For a brief moment it may seem almost like something solid and real; but lo! "the wind passeth over it"—through it—and it is swept away. Nothing here below is more substantial than a vapour. How miserable is the state and condition of those (if they only knew it) whose aims and hopes reach no higher than this present life.

2. A vapour is *evanescent*: it disappears while you are looking at it. Everything the eye beholds or the heart loves is in its nature a vapour in this sense. Last Lord's-day our friend Crewe was walking up and down that aisle showing people into the seats; we saw him alive, spoke to him; but now he has gone. Truly life is a vapour; whilst you gaze it "vanisheth away." It is difficult to realise that soon the place which knows us now will know us no more for ever. We are so apt to think every man mortal but ourselves. Yet how soon, how very soon, we may go!

3. A vapour is *unsubstantial*, unreal, dream-like. Put it to the test. You cannot lay hold of it; it eludes the grasp; it is little more than a shadow, an appearance. So with life. You cannot retain anything. Whilst you are attempting to seize it, it slips from your hands. Each moment has gone for ever, as you call it yours. Nothing so fleeting, so unsubstantial as time; and this is the stuff our lives are made of.

4. A vapour is *transitory*. It is formed, it appears, it changes, it exists to manifest its unreality, and then it dissolves. Vapour, then, is a middle, an intermediate state (speaking of what we can discern) between the time when it was not and the time when it shall not be. This is what we mean by the word transitory. It is a passing through from one stage of existence into another—that other is ETERNITY. Tremendous word! But again,

5. A vapour *disperses as it goes upwards*. This is the nature of our life. As the tale of our years mounts up we have not so much strength nor vigour, not so much time to live as we had. Each year as it is added to the past is taken from the future. The day of our death is registered in God's purpose; and ere long it will be registered in earth's records too. The time is short. The number of our months is with God. When the allotted span has run out what will become of us? As our spirits disappear into the veiled eternity—whither? whither?

6. Mark this! There is nothing real in a vapour. "Vanity of vanities, all is vanity." "It appeareth for a little time." O yes! it appeareth, and may assume the most strangely fantastic forms. You can see it; it is there. It appeareth; but in all its appearing how little we can understand it, and how soon it passes away. It is a striking representation the Holy Ghost uses in comparing our life to a vapour. Life appeareth, and it vanisheth. Where does it vanish into? Amid all the delusive appearances of the present mortal state, is there nothing real, unchanging, unalterable? There is. It is eternity. Time on the wing hastens us away to eternity.

"Pause, my soul, and ask the question,  
Art thou ready to meet God?"

My dear friends, What are our prospects for eternity? Are we alive or dead? saved or unsaved? Has the Holy Spirit convinced us of sin, quickened our souls, given us a spirit of prayer, brought us to the feet of Jesus, there to cry for mercy? For heaven are our credentials clear? Shall we be found in heavenly bliss or eternal misery and woe when our mortal life vanisheth away? Important questions! May the Lord seal them upon your hearts. "For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." The Lord bless you all. Amen.

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## JOTS AND TITLES; OR, THE PRECISION OF PROPHECY AND NARRATION IN SCRIPTURE.

No. 2.

### THE ONE, ONLY SAVIOUR.

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16.

"GOD is His own Interpreter," dear Cowper sang concerning the mysterious ways of Divine Providence, and this is no less true in the higher regions of revelation and grace. There is a kind of continuous inspiration in Holy Scripture which has sometimes been greatly misunderstood. Some time ago, I was talking with a young friend who had imbibed the specious doctrine that the *sense* of Scripture was for the most part inspired, but not the very words; and when I quoted the passage, "He that believeth shall not make haste," with its New Testament equivalent, "Whosoever believeth on Him shall not be ashamed or confounded" (Isa. xxviii. 16, and Rom. ix. 33), he smiled at the idea that I had unintentionally confirmed the notion that verbal inspiration was out of the question, and only the *sense* was dictated by the Holy Spirit. But I held my ground, and this was my argument: If a gentleman employed a private secretary at a liberal salary, he would choose a man of intelligence, knowledge, and capacity, whose powers of understanding and expression would probably nearly equal, and might even, in some things, surpass his own, and in such a case he might leave a good deal to his secretary's discretion in the way of record or correspondence. But suppose one employed a person of inferior intelligence to write an important letter or notice, would it be either wise or right to let such an one choose his own forms of expression upon a subject he understood very imperfectly, and upon

whose judgment one could not rely? Would anybody be likely to let an inexperienced schoolboy frame some weighty document which should be handed down to posterity for precedent, argument, or appeal, and let him word it just as he fancied? Surely not! The idea refutes itself.

And compared with the Holy Spirit, what is man at his best, but the veriest child in understanding? Therefore, we believe, on the best and surest grounds, that He who moved holy men of old to write and speak His word, taught them exactly what to say, and He who taught Isaiah to declare He that believeth shall not *make haste*, explained it to Paul as we find it written by him, "He that believeth on Him who is the Sure Foundation shall not be *ashamed* or *confounded*"; *confusion* and *mistakes* being the evils deprecated, and not earnestness and living desire and activity.

So, again, the prophet Joel wrote: "Whosoever shall call upon the name of the Lord shall be *delivered*" (Joel ii. 32), and Paul echoes the promise in the words, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13), specifying the full meaning of the assurance to be eternal life and everlasting salvation through Jesus Christ.

I have been reminded of all this by the text with which this paper is headed. In the promise given to Abraham, the word seed seems simply to mean "progeny," and is generally used in the plural sense, at least it does not appear to have been marked off as in the singular number in any Hebrew Scripture document at present known. And Abraham had other sons besides Isaac, he was the father of many nations, but "in Isaac his seed was to be called," and Esau was Jacob's brother; but before the children were born the prediction was uttered, "The elder shall serve the younger." It was not a question of "the survival of the fittest," not a matter of creature deservings or human choice at all; from first to last God manifestly kept all in His own hands, His mind rested on *One Great Person only* through all the ages; the promised "seed of the woman," the "seed of Abraham," the Son of David, was from first to last none other than the "Man Christ Jesus," "Who was set up from everlasting," or ever the earth was formed, or men were fashioned.

Is it not sweet to be thus reminded of God's unchanging purposes of grace, to know that He is of one mind, and none can turn Him, and to realize that His counsel shall stand, and He will do all His pleasure! And does not this special choice of Jesus Christ suggest His special personal choice of His people in Him, and the predestination of all His loved ones to a state of grace here and of glory hereafter?

And should it not increasingly force home upon us our entire and constant dependence upon the Holy Spirit, both to enlighten our understanding and influence our heart, for "What man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." None teacheth like Him, and His teaching may be known by its fruits, for it at once exalts and humbles, purifies and hallows both heart and lip and life, yet simultaneously teaches us more of the hidden evils of our fallen nature, and makes us depend more simply, more entirely on the Lord Jesus Christ. The testimony of Jesus is the spirit of prophecy, the glorifying of the Lord Jesus Christ is the great mission of His Spirit, and thus the teaching of our text, like the uniform tenor of the sacred Scriptures, is "Christ is all and in all," "Alpha and Omega," "Beginning and Ending," "First and Last." May He be so to us, all our salvation, all our desire, so that with perfect sin-

cerity we may say, "Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison with Thee, my Lord and my God." Amen.

H. S. L.

## OUR YOUNG PEOPLE'S PAGE.

### HOME AND COMMON THINGS.—No. 3. FRESH AIR.

**M**ANY of us are very sensitive to and afraid of draughts, especially when we are heated; sharp currents of air chill us too suddenly, and we take cold. But good ventilation is one of the prime necessities of life and health, and those who do not get it are generally sickly and weak. Outdoor exercise and well-aired, fresh dwellings, combined with sufficient warmth, induce and tend to preserve healthfulness and comfort. A doctor was asked what was the best disinfectant, and his answer was, "Fresh air," and he recommended a fire in a sick-room, partly for the reason that it caused a current of air to pass through it; and since we must be continually breathing, *inhaling* and *exhaling*, we can easily see how important to us the air must be.

When God created the world He made a *firmament*, as the word is translated in our Bible, but the Hebrew word means "expanse." And this is what is spoken of in Psa. civ., "Who stretchest out the heavens like a curtain," and again in Isa. xl. 22, where they are described as being spread out as a tent to dwell in. Three heavens are referred to in the Scripture—the third, the highest, God's own peculiar abode; the second, immeasurably high above our heads, where sun, moon, and stars are seen; and the first, our lower heaven, which is all around and above us for a number of miles, where the birds fly and the rain and storms gather, and which is ever changeful and varying. We call it the atmosphere, a sphere or globe of air, or vapour, and vapours are the very emblem of things shadowy, unsubstantial, which we cannot grasp or hold. And yet this mysterious expanse was made by God to separate the waters from the waters. The waters of the sea have been drawn up by the sun and air, and formed into clouds, which have opened and poured down rain upon mountains and valleys, watering the earth, filling rivers, ponds, and pools of all kinds, so that the thin, filmy atmosphere has always been strong enough to bear up many tons' weight of water and to filter it down gently as required. The air presses us on every side, but we do not feel its load. We live in it, as the fishes live in the great wide sea, and strong, vigorous constitutions are seldom distressed by the many changes of weather which seriously try those who are infirm and feeble.

And this brings me to another truth, which intimately concerns us all. The presence of God surrounds us like the atmosphere. "In Him we live and move and have our being." "He is not far from every one of us." On the contrary, He is most near, nearer than any earthly thing or any human friend. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" (Psa. cxxxix. 7) is a question we may ask, like the Psalmist, and can only answer in the same way, "Nowhere!" for above, beneath, around, even at earth's remotest bound, God is everywhere. I daresay you have heard the story of the atheist writing down the words, "God is nowhere," and the child

spelling out the letters and repeating, "God is now here," and how the strong man trembled at the solemn thought and was led to seek mercy and forgiveness from the Being he had so long despised, and whose existence he had tried to disprove.

And the Holy Spirit's gracious work in the hearts of God's people is compared to the air, the wind, the vital breath. You remember Ezekiel's vision of the valley full of dry bones of men who had long since been slain, and how the Lord told him to prophesy and say, "O ye dry bones, hear the word of the Lord," and how the scattered bones came properly together, and flesh covered the re-formed bodies; but still there was no life until he was bidden to call for the breath, which, when it came, made them stand upon their feet alive and strong, "an exceeding great army" (Ezek. xxxvii.). So Jesus said to Nicodemus, "The wind bloweth," or "the Spirit breatheth, where it, or He, listeth" (John iii.). He is the life-giving breath of spiritual, heavenly grace and salvation. Without His sacred influence working within our hearts we are dead to God, as lifeless as those flesh-covered bodies in the valley when they lay motionless upon the ground. It is good to hear the Gospel, to read and learn God's holy Word; but "we must be born again, or we cannot enter the kingdom of God," and "it is the Spirit that quickeneth."

Dear reader, if you really desire this holy life, it is already begun within you; and if you have passed from death unto life, seek to live in the pure atmosphere, the fresh air of the Holy Spirit's blessed, gracious influences. "As many as are led by the Spirit of God, they are the children of God." May we be kept from quenching any of His gentle impulses, or grieving that loving Friend, who, like the tender, beautiful dove, is the Spirit of love, and peace, and faithfulness. May we "live in the Spirit," and "walk in the Spirit," and so shall we flourish and be spiritually healthy, and "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Amen. H. S. L.

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## THE CITY OF THE GREAT KING.—II.

BY H. A. NOEL-THATCHER.

"Walk about Zion," &c.—Psa. xlviii.

### TOWERS.

**VERSE 12**:—"Tell the towers thereof." May not one of these towers be:—  
**Tower I.**—The Faithfulness of God? "A faithful Creator" (1 Pet. iv. 19). "He is faithful that promised" (Heb. x. 23). "I will never leave thee nor forsake thee" (Heb. xiii. 5).

**Tower II.**—Shall we call tower two the Long-suffering of Jehovah.  
 . . . "And account that the long-suffering of our Lord is salvation" (2 Pet. iii. 15).

**Tower III.**—The Pity of the Lord towards His own: "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. ciii. 13).

**Tower IV.**—The comforting love of the Triune: "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13). "Comfort ye, comfort ye My people" (Isa. xl. 3). "I will give you another Comforter, that He may abide with you for ever" (John xiv. 16).



Tower V.—God's provident care of His people: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

Tower VI.—The Lord's protecting goodness: "Fear not, for I am with thee, and will bless thee" (Gen. xxvi. 4). "I the Lord do keep it [His Church]; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3).

Tower VII.—The Lord's guiding care: "I will guide thee with Mine eye" (Psa. xxxii. 8). "He will guide our feet in the way of life" (Luke i. 79). "I will guide thee unto death" (Psa. xlviii. 14).

Thus have we enumerated a few of the towers. Many more might be counted—"told." They are all summed up in the declaration: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10). "He is our 'high tower and fortress'" (Psa. cxliv. 2).

#### BULWARKS.

Verse 12.—"*Mark ye well her bulwarks.*"

Bulwark I.—The Immutability of God: "He is of one mind, and who can turn Him? and what His soul desireth, that doeth He" (Job xxiii. 13).

Bulwark II.—The Justice of the Eternal, satisfied in the oblation of Christ, through whom "mercy and truth have met together, righteousness and peace have kissed each other" (Psa. lxxxv. 10). "He [Christ] was delivered for our offences, He was raised again for our justification" (Rom. iv. 25). "A just God and a Saviour" (Isa. xlv. 21).

Bulwark III.—The Truth of God: "I am the . . . Truth" (John xiv. 6). "A God of truth; just and right is He" (Deut. xxxii. 4).

Bulwark IV.—The Infinitude of Jehovah: "Do I not fill heaven and earth, saith the Lord?" (Jer. xxiii. 24).

Bulwark V.—The Omnipotence of Jehovah: "I know that Thou canst do all things" (Job xlii. 2). "None can stay His hand, or say unto Him, 'What doest Thou?'" (Dan. iv. 35).

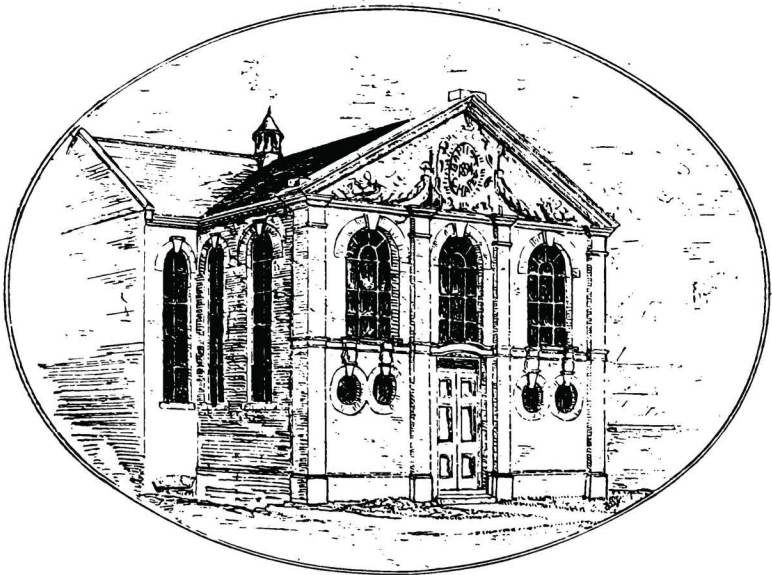
Bulwark VI.—The Holiness of Jehovah: "The Lord our God is holy" (Lev. xix. 2). "Holy, holy, holy, is the Lord God Almighty" (Rev. iv. 8). "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 26).

Bulwark VII.—The Mercy of Jehovah: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Psa. ciii. 17). "He delighteth in mercy" (Mic. vii. 18).

(*To be continued.*)

EVERY soul that is saved, is saved by the Blessed Trinity. Before one single lost child of man can be brought home to God, it is needful that the Father should *send*, the Son should *come*, and the Holy Ghost should *breathe*; in other words, there must be a display of the grace of the Lord Jesus, and the love of God, and a communication of the Holy Spirit.—*F. Harper.*

It is said of the diamond, that "it cuts other jewels, but is itself cut of none; nothing will soften it but steeping it in the blood of goats." Nor will man's adamantine heart be softened to purpose until steeped in the blood of Christ, the true scapegoat.—*Arrowsmith.*



AYLESBURY BAPTIST CHAPEL.

THE thriving county town of Aylesbury has long had a Baptist Church in its midst, and to-day, recognising the steady and increasing growth of the town, the Baptists worshipping in Walton-street have concluded that the time has come for them to bring themselves more in evidence by enlarging their present chapel, and making it more comfortable and inviting.

Readers of Dr. Cramp's "Baptist History" will remember that in the year 1664, two years after the passing of the iniquitous Act of Uniformity, the Baptist minister of Aylesbury, and eleven of his congregation, including two women, were seized and imprisoned. The justices at the Quarter Sessions gave them the alternative of conforming to the Church of England, of leaving the realm, or of death. As they could not comply with either of the first two requisitions they were sentenced to be hanged, and, doubtless, the sentence would have been carried out had not the son of one of the condemned prisoners, by hastening to London, and by the aid of influential friends, secured their reprieve from King Charles II. Probably the "Merry Monarch" thought this wholesale slaughter would be more than his faithful subjects would stand—we may rest assured it was from no sympathy with the Baptists. It will be remembered, too, that in the same year Benjamin Keach, pastor of Winslow, was placed in the pillory in Aylesbury Market-place because of his adherence to, and promulgation of, Baptist principles. Such are the early records of the denomination, and little more is known till the year 1733, when Baker's-lane Chapel (still in existence) was licensed for preaching, and it was there that the Aylesbury Baptists worshipped, until the present chapel in Walton-street was erected.

The present Church, however, dates from the year 1801, when, on the 4th of January—according to the venerable Church book, now nearly a century old—"the ordinance of the Lord's Supper was administered to the newly-formed Church." The Church was then under the pastoral care of Mr. Henry Paice, who resigned his charge in May, 1804. From that time until July 29th, 1813, when Mr. Hopcroft took pastoral oversight, the Church was under supplies. By means of help from the Particular Baptist Fund, the struggling

Church was able to retain Mr. Hoperoff until July 23rd, 1820, when he preached his farewell sermon.

Circumstances arising in connection with the chapel in Baker's-lane, which rendered their tenure somewhat insecure, it was thought advisable that the Particular Baptists should have a meeting-place of their own, the Baker's-lane Chapel being under the control of the General Baptists, who sent one of their ministers once a month to supply the pulpit. Through the kindness of the late Mr. Marshall, who honourably filled the office of deacon for more than 60 years, a piece of ground in Walton-street was secured, and on the 18th of June, 1828, the foundation stone of the present building was laid, and three months later, on September 18th, it was opened for Divine worship, and so successful were the services "that hundreds were compelled to leave for want of room to accommodate them"; and in the afternoon a service was held in the open-air at the back of the chapel.

In July, 1831, Mr. Norris was appointed pastor; and in February, 1833, he resigned his charge. The longest pastorate appears to have been that of Mr. Searle, who retained oversight of the Church from 1836 to 1849. From that time till the year 1868 the Church was again without an under-shepherd, in December of which year Mr. Colsell (now of Coventry) was recognised as pastor, and remained amongst the people till May, 1873. Much of this latter history is well-known to many readers of the EARTHEN VESSEL; suffice it to say that Mr. Fuller (now of Bedford) was pastor from January, 1883, to March, 1891, when he resigned his charge.

In July, 1893, after two years of the supply system, Mr. Witton was publicly recognised as pastor, and since then the congregations have been steadily increasing, so that it is thought the long-needed alterations to the inconveniently-constructed building should now be put in hand. This matter has not been hurried forward without earnest consideration and prayer, and the fact that promises and cash to the amount of about £250 have already been received, leads the Committee to hope that, by introducing their needs to a larger circle of friends, the £600 required will be forthcoming. For that sum the chapel will be brought out sixteen feet nearer to the street, with a new front, as shown in the illustration; new seats will replace the present uncomfortable pews; a class-room or vestry, and other offices, will be added, and a more perfect system of warming and ventilating the whole will be devised.

Aylesbury is an important market town, with three railways running into it; and it is felt that the Baptists should not be suffered to sink into obscurity, and an earnest appeal is now made to the Lord's people, to whom the distinguishing principles of our denomination are dear, to help the undertaking by a subscription, however small, to secure their proper representation in this town. Any contributions may be sent to the Hon. Secretary, Mr. W. A. Chapman, 100, High-street, Aylesbury, who will promptly acknowledge receipt of the same, and will furnish any information.

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## OPEN YE THE GATES.

BY I. C. JOHNSON, J.P.

ON Tuesday, Jan. 29, the ceremony of unlocking the door of Finchley Baptist Chapel, Station-road, Church End, was attended to, at 3.15, by our brother Mr. I. C. Johnson, of Gravesend, who, notwithstanding his great age, and the severity of the weather, put in an appearance at the time appointed.

A number of friends from different parts assembled in the front of the chapel. The key was handed to our aged brother, with which he unlocked the door, saying, "Open ye the gates, that the righteous nation that keepeth the truth may enter in." Many more friends came in afterwards, until the area of the chapel was fairly covered.

Mr. C. Wilson, the chairman, proceeded to the platform, and commenced the service by giving out a hymn, which was sung, read a portion of God's

Word, and called on a brother to supplicate for the Lord's blessing on the services of the day. The Chairman then called on brother Johnson to address the meeting. He spoke as follows:—

Dear Mr. Chairman and Christian friends, I am pleased to be with you to-day to attend to the very simple, but significant ceremony of unlocking the door of this sanctuary to admit spiritual worshippers. Many attempts were made to dissuade me from coming, both at Gravesend, and by friends in the City: but having made a promise, life and health permitting, I am bound to fulfil it, even if I am of no use now I am here. Yesterday was the 84th anniversary of my birthday, so I have great cause for thankfulness, that the Lord has enabled me to come, and thus fulfilled His promise made to me some years ago: "As thy days, so shalt thy strength be."

Now, some sort of a speech will be expected on this interesting occasion. Well, what shall it be? It should be something edifying, and something in harmony with the present proceedings. I have thought that the promoters of this praiseworthy undertaking may be fairly compared to the Church at Philadelphia, the meaning of which is brotherly love. Brotherly love has, no doubt, been the animating principle of your conduct in this matter. John was banished to the Isle of Patmos, by that tyrant Diocletian, for his testimony to the truth of God. What a privilege it is for the Christian, that whilst the body may be separated from the society of men, no power can banish him from communion with his God. In common with other Churches John was commanded to write to that of Philadelphia, and it is noticeable that no fault is found with this community. Jesus, Who gave him this commission, describes Himself as "He that is holy; He that is true; He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth." Yes; Jesus was holy, even when in the womb, for it was said to Mary: "That holy thing which shall be born of thee shall be called the Son of God." In childhood He was the "holy child Jesus." Yes; Jesus is the Holy One of God. In manhood He was holy, harmless, undefiled, and separate from sinners, and because He is *holy*, He is necessarily *true*. He is the faithful and true witness; true in the performance of the work the Father gave Him to do; true to all His promises, and faithful in all His ways.

He is described as having the key of David. Now a key is an emblem of authority. There is no doubt an allusion to Isaiah xxii. 22: "And the key of the house of David will I lay on His shoulder; so He shall open, and none shall shut," &c. In the House of Commons, as in corporations, the mayors have a mace, which is carried on the shoulders of the mace-bearers as an emblem of authority. So Jesus has the key, for as Mediator all authority in heaven and on earth is committed unto Him. He openeth. It is His to open the covenant of grace, to unlock the mysteries of the kingdom of heaven. He alone was found worthy to take the book, and open the seals thereof, and having done so, He opens the mouths of His servants to proclaim His Gospel. He opens doors of sanctuaries for His people to worship in, and then, O wondrous love! He opens the ears of His people to listen to that Gospel, and opens their hearts to receive it in the love of it: this by the circumcising power of the Holy Ghost.

He has the key, and that key is His atoning blood. "John looked again, and behold a door was opened in heaven." What key could open it? Christian friends, do not think I am pedantic if I quote a Latin sentence: "Crux Christi clavis est paradisi"; or, "The cross of Christ is the key of paradise." Not, of course, the material cross, but the sufferings and death of our redeeming Lord upon it. Just as I with the key in my hand opened the door of this chapel to give you an entrance into it, so Jesus with the key of David hath opened the kingdom of heaven to all believers, and no man can shut it. Moreover, by virtue of His obedient life, and by His atoning death, He hath the keys of hell and death, and with these keys He shutteth, and no man openeth. He has for ever locked those doors, so that none of His redeemed shall ever enter therein (Rev. i. 18).

This is the glorious Person that instructed John to write. What did he

write? "I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name." Blessed testimony! Let us apply it. The Lord knows the works of those engaged in this enterprise, He knows that it is a work of faith and labour of love. It was good that it was in thy heart to erect a house for the worship of the true God. The same was in the heart of David. You are, however, more highly favoured than he was, for he did not live to see it erected, but you have succeeded in completing the work. To His name be all the praise. You have had difficulties to encounter, and I believe whatever is intended to be done for God's glory will have to meet with opposition. You have, I understand, had the roof blown off. Do you ascribe that calamity to the power of the Almighty, because "He holds the winds in His lists, and the waters in the hollow of His hand"? I should rather say it was the work of an adversary, Satan. He is envious of your proceedings. God was pleased to permit him to do it, in order to try your faith, and to call into exercise your patience and perseverance. It was the work of the enemy just as much as it was his work to afflict Job; and bind for eighteen years the poor woman whom Jesus only could unbind. He knows your works and the motive for which they are performed. He says, therefore, "Behold, I have set before thee an open door, and no man can shut it." He knows your works as instruments. He claims it primarily to be His own work, for He says, "I have set before you an open door." This door has been open; let us now pray that sinners may flock through it, hear the Gospel, be born again of the Holy Spirit, and be eternally saved. He says, too, "Thou hast a little strength." Although it be little, like little faith it will overcome every impediment, for it is allied to, and derived from, Almighty power, and the outcome of the promise: "He will give strength unto His people, He will bless His people with peace." Thus the Lord does recognize His own gifts in His own people.

The next testimony Jesus bears is, "Thou hast kept My word." If I am not much mistaken it is love to the pure Word of God that has prompted this movement, in order that the kingdom of Christ may be extended. All things considered, I believe the denomination of Christians styled Strict and Particular Baptists is nearest to the pure Word of God as regards doctrine, precept, and primitive observances. Strict adherence to the Scriptures of truth is the only way to obtain the commendation of the Lord Jesus, as the Church at Philadelphia obtained it.

The last acknowledgment is, "Thou hast not denied My name" (Rev. iii. 7, 8). The same may be said of our friends here. Ye have not denied that He is Alpha and Omega; ye have not called in question His divinity and holy humanity, nor that His name is Wonderful Counsellor, the Mighty God, the everlasting Father, and the Prince of peace; and, therefore, for the glory of that name and the salvation of His elect, may heaven's richest blessing rest upon this newborn cause.

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#### NATURE AND FAITH.

We wept—'twas Nature wept—but Faith  
 Can pierce beyond the gloom of death,  
 And in yon world, so fair and bright,  
 Behold thee in refulgent light!  
 We miss thee here, yet Faith would rather  
 Know thou art with thy heavenly Father.  
 Nature sees the body dead—  
 Faith beholds the spirit fled;  
 Nature stops at Jordan's tide—  
 Faith beholds the other side;  
 That but hears farewell, and sighs—  
 This, thy welcome in the skies;  
 Nature mourns a cruel blow—  
 Faith assures it is not so;  
 Nature never sees thee more—  
 Faith but sees thee gone before;  
 Nature tells a dismal story—  
 Faith has visions full of glory;  
 Nature views the change with sadness—  
 Faith contemplates it with gladness;

Nature murmurs—Faith gives meekness,  
 "Strength is perfected in weakness;  
 Nature writhes and hates the rod—  
 Faith looks up and blesses God;  
 Sense looks downwards—Faith above,  
 That sees harshness this sees love.  
 O let Faith victorious be,  
 Let it reign triumphantly!  
 But thou art gone! not lost, but flown,  
 Shall I then ask thee back, my own—  
 Back, and leave thy spirit's brightness?  
 Back, and leave thy robes of whiteness?  
 Back, and leave the Lamb who feeds thee?  
 Back, from founts to which He leads thee?  
 Back, and leave thy heavenly Father?  
 Back, to earth and sin? Nay, rather  
 Would I live in solitude.  
 I would not ask thee if I could;  
 But patient wait the high decree  
 That calls my spirit home to thee.

## THE LATE MR. G. DIFFEY.



FOR the benefit of our readers in Devonshire, Wales, America, and Australia, we give a portrait and brief sketch of our old friend Mr. Diffeff, late pastor of Poulner, near Ringwood, Hants. Deceased was born near the town of Corfe Castle, Dorset, in 1820; was brought up among the "Independents," where he attended the Bible-class; and on the subject of baptism being discussed, he saw plainly infant sprinkling to be unscriptural, and believers' baptism by immersion to be according to New Testament order. Before entering on the pastorate at Poulner (which was open communion), he stated his views; and the friends were formed into a New Testament Church, and

those who had not been baptized either went through the ordinance or left. He was a God-sent minister of the Gospel, and shunned not to declare the whole counsel of God.

On Lord's-day, April, 22, 1888, he went to preach as usual, reached the vestry, and, after an hour's pain, was absent from the body and present with the Lord, aged 68, "He being dead, yet speaketh." Almost his last words before leaving home were, "I think I shall have a good day to-day."

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 THE LATE MRS. BENNETT.

MANY readers of the EARTHEN VESSEL AND GOSPEL HERALD in the counties of Surrey, Sussex, Kent, and elsewhere, will receive with deep regret the announcement of the death of Mary Randell Bennett, the beloved wife of Mr. W. Bennett, of Wellesley-road, Croydon, formerly of Chelwood House, Burgess-hill, Sussex, where, for a great number of years, she almost entirely supported the Baptist chapel there. Her translation from earth to heaven took place November 12, 1894, aged 60. Deceased was a daughter of the late Mr. Thomas Daynes Wood, at one time minister of Wilderness-row Strict Baptist Church.

Early in life Mrs. Bennett was, by the Holy Spirit's influence, brought to know and love the Lord Jesus Christ, and by the grace of God, was enabled during the whole of her life to keep herself "unspotted from the world." The departed was favoured to hold much sweet intercourse and fellowship with her blessed Lord and Saviour. This produced in her a truly humble mind, which bore fruit in a sympathetic and unselfish disposition towards her fellow-creatures and to the honour and glory of her God, and was therefore an ornament to her profession. Her chief enjoyment was in the service of Him who had made her a partaker of His saving grace and mercy.

Though highly favoured in God's good and kind Providence, she was not without trials; yet,

"WITH THE PROMISED LAND IN VIEW,"

she was cheerful and kind to all with whom she came in contact. For some time she was deprived of her natural eye-sight, but the eye of faith grew stronger and with joy "Beheld the land that was far off," and longed, out of love to His dear name, to be there where "Pleasure in perfection is."

November 4, she was at chapel, bright and cheerful, and said to a friend, "I am looking forward with fond anticipation to the land of far distances."



November 8, she took to her bed. On the 10th, she asked me to read. I read to her John xvii. She commented very sweetly on verses 4, 8, 13, 24, and we sang one of her favourite hymns. On the Saturday (10th), Mr. Copeland called to see her, when she said, "I am going to heaven, not on account of any merit on my part, but, because Jesus Christ came to save poor needy sinners, and through grace divine I am one." A little while before she entered into the joy of her Lord, she repeated the verse:

"The soul that on Jesus has leaned for repose  
I will not, I will not, desert to His foes:  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never forsake."

Almost her last words were: "I'm firm on the Rock." As long as life lasts I shall never forget that voice so dear to me.

November 19, her remains were interred in the cemetery, Walstead, Lindfield, Sussex, service being conducted by Messrs. Standing and Camp. A great number of friends gathered round the grave, and suitable hymns were sung.

Among the relatives and friends were Mr. Bennett, Miss M. A. Miles (adopted daughter), Mr. and Mrs. T. Daynes Wood and family, Mr. and Mrs. Serase and family, Mr. and the Misses Miles, and Miss Luckens, Mrs. G. Miles, the Misses Randells, Mr. and Mrs. Knott, Miss Robinson, F. Smith (a child of her many prayers), and a great number of others.

The funeral sermon was preached on Sunday evening, November 25, by Mr. J. J. Copeland, pastor of Derby-road, Croydon, from the text, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 8), from which Mr. Copeland delivered a most solemn discourse.

The loss of Mrs. Bennett will be mourned by many, especially so by  
MARY ANNE MILES.

*Lines written by Mary R. Bennett, on completing her 60th year,  
Eight months before her decease.*

Another milestone has to me been given,  
Another landmark on the way to heaven.  
Now sixty have been numbered one by one  
Swiftly and silently I travel on:  
Why should my life so full of mercy be?  
Why has God given so good a lot to me?  
When sins oppressed my young and anxious  
mind,  
He turned my eyes to Jesus, made me find  
In Him my Saviour and my endless peace:  
And said to me that, when life here should  
cease.

I should be with Him in the realms of bliss;  
Should know and love, and see Him as He is.  
All the long years of pain or grief or strife,  
This knowledge has made music in my life;  
And shall I now begin to tell of sorrows past?  
No! I will speak of mercy to the last.

March 28th, 1894.

It cannot now be long ere I shall go  
To meet Him where the living waters flow,  
To see Him face to face whom I would see,  
And in His presence evermore to be;  
To meet the loved ones who are gone before,  
To praise my God with them upon that shore  
Where partings are unknown, where all is  
peace,  
Where love and joy and bliss shall never  
cease.  
Till then I wait His time: Lord, give to me  
That perfect peace which trusts my all to  
Thee.

My dear ones now I put into Thy hand,  
Grant them to meet me in that heavenly  
land;  
And, if Thy will be so, O let me know  
That they are Thine before I hence must go.

### "NOT LOST, BUT GONE BEFORE."

*In Loving Memory of our Dear Pastor, MR. W. OSMOND.*

WHAT is it makes our eyes o'erflow,  
When from this wilderness below  
God calls His servants home?  
Their toils and dangers all are passed,  
They've reached the Better Land at  
From whence they never roam. [last,

The Husbandman must needs remove  
That plant to fairer climes above,  
The land of great renown.

A vacant place on earth remains,  
The loss is ours, Thy servant gains  
The never-fading crown.

The weary pilgrim's toil is o'er,  
Satan can harass him no more,  
He's safe in God's embrace;  
Forgotten are his sufferings here,  
All sorrow, doubt, and every fear,  
With Jesus face to face.

How often have we heard him preach.  
Of joys above, beyond our reach  
Until the Father calls;  
And as we listened to his voice,  
We felt he soon would taste those joys,  
Within fair Salem's walls.

He seemed to live so much above.  
And taste the heights and depths of  
Communion with his Lord. [love.  
"For glory ripe;" of him 'twas true,  
And when the reaper came to view,  
He called him home to God.

When lying on the bed of death,  
We hear him with his failing breath,  
Extol that precious name.

It was to him the sweetest sound,  
He loved to tell to sinners round,  
His glory and His fame.

"I'm going to my home above,  
I'm happy resting in His love,  
In peace and safety dwelling."

January 17th, 1895.

A little while, and Jordan's passed,  
He sings the song in heaven at last,  
His lovingkindness telling.

Thou knowest, Lord, we miss him much,  
And yet we feel, Thy power is such,  
Thou canst our sorrow heal;  
Bid our rebellious heart be still,  
Make us submissive to Thy will,  
To us Thy love reveal.

Our pastor's work on earth was done,  
The goal was reached, the race was run,  
He went at Thy command.  
We felt that we could ill afford  
To lose this servant of the Lord,  
Yet none could stay Thy hand.

Thou know'st our case, and wilt provide  
In pastures rich, with rivers wide,  
The food Thy children need.  
Thy plans must not be overthrown,  
Yet Thou dost never leave alone,  
The people Thou dost lead.

It may be that the way seems long,  
Our faith is weak, but Thou art strong,  
May we on Thee depend;  
For even at His dying hour,  
Our pastor proved Thy gracious power  
Was with him to the end.

Dear Lord, may we adoring stand,  
And lean on Thy almighty hand,  
Trusting Thee more and more.  
And while on earth we still abide,  
We'd say of saints thus glorified,  
"Not lost, but gone before."

We pray, dear Lord, may we at last,  
Like him, feel Thou dost hold us fast,  
On Jordan's stormy shore.  
And when with Thee our home we view,  
Then of our friends we'll prove it true,  
"Not lost, but gone before."

R. A. HARRINGTON.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

#### A GREAT AND GRAND GATHERING.

MONDAY, February 11th, 1895, will long be remembered as marking an epoch in our Mission in India and Ceylon. The much-anticipated thanksgiving and dedicatory services were enthusiastic to a degree, and the missionary spirit of our Churches found a free outflow in the soul-stirring meetings in the time-honoured sanctuary at Keppel-street.

The afternoon meeting began at 3 o'clock, Mr. Sears presiding.

The opening prayer of our dear young brother Chilvers, pastor-elect of Keppel-street, was abundantly answered throughout the meetings, to the joy of many hearts.

The Chairman in his opening remarks reminded the friends that this gathering was for the purpose of united thanksgiving to God for His gracious appearance to the Mission and loving response to the whole-hearted prayers of Nov. 19th, when, for twelve hours the stream of supplications was continued, that God would raise up men to go forth to the mission field, and especially send us one to take the superintendence of the work. This He has done, and to-day we are here publicly to recognise His goodness in sending us brother S. Hutchinson as missionary superintendent, and brother E. A. Booth to accompany him in the work.

After reading and expounding Psa. lxxvii., the Chairman called upon the following brethren to pray:—Northfield (of March), Upsdale (of West Ham), Jones (New Cross), Morling (High Wycombe), Abbott (Chadwell-street), Brett (Homerton-row), Wilson (Hill-street), and Cattell (Bessels-green). The prayers were interspersed with special hymns, and the reading of portions of Scripture.

Mr. Sears then called on our special commissioner, recently appointed to visit the mission field, to deliver an address.

[Mr. Gray delivered a good sound, cheerful, address, which will form the substance of the Strict Baptist Mission article next month.]

At the close of Mr. Gray's soul-stirring address, prayer was offered by Mr. Broughton, of Guildford. The collection was then made, and our brother Holden closed the afternoon meeting with prayer.

The friends now adjourned for tea. The large and commodious school-room was soon densely packed, also the vestries, and an overflow gathering also in the chapel. The company was

evidently much larger than anticipated, but the willing hands at Keppel-street soon made light work of the extra labour, and all were well cared for, and an excellent tea was well served up under the circumstances, for all enjoyed the social meal at the same time, though in separate parts of the building.

By 6.15 the chapel was again full, and it was soon evident that we were to have a crowded meeting. It was computed that from 800 to 900 persons were present, and the bitter cold outside was soon forgotten by the heart-warmth of the loving friends assembled with only one end in view—the extension of the dear Redeemer's kingdom by the spread of His own glad tidings of mercy.

Our beloved president, Mr. John Box, occupied the chair, and after reading Psa. cxxvi., called on brother Beecher, of Shouldham-street, to lead us in prayer. Then followed

#### MR. BOX'S ADDRESS,

full of life, love, and power. He said: "We are glad to meet you in this time-honoured sanctuary. The Lord is great, and His greatness is unsearchable. It is in the name of the great God we are met; but for His greatness, displayed in the riches of His grace, wisdom, love, and power, we had not been here. We have entered into the spirit of brother Beecher's prayer. We do, indeed, *desire to trust Him*, for we have increased encouragement so to do. We each had a design when first we made a public profession of His name. We desired that others should know whose we were by whom we served. When moved by the workings of love nothing was too great to attempt for Christ. God has given us a work to do, and He will give us strength to do it. In this chapel, among the young, the Mission really had its birth, in concert with two other schools."

After a loving tribute to the memory of the late beloved John Hazelton, the president then proceeded to deliver the charge to brother Hutchinson as missionary superintendent, and brother Booth as missionary to help him in the noble work. These two brethren, who had been sitting on the platform, now came down into the table-pew that they might face the president. Fervent, faithful, and full of the Spirit of Christ, our dear brother Box addressed each separately, pointing out the solemnity of the work unto which God had called them, reminding them they were God's gift to the Churches at home to serve Him in the mission field abroad, given in answer to fervent prayer and anxious watching. The hearty co-operation of the Churches at home with those abroad was dwelt on, and the brethren

were assured of the ever-increasing sympathy and loving interest we should have in each other, and the certainty of the divine blessing that would rest on the Gospel they were going forth to bear witness to.

The address was a masterly charge from the heart of a brother to his brethren beloved for Christ's sake, where all authority and official pre-eminence over them was denounced, and the burning desire of a co-equal fellowship in the service of the Great Master poured forth from the soul, as lovingly they were charged to "stand fast, having their loins begirt with truth." The meeting was moved with emotion as the dear president took the hands of each in his (the vast audience at the same time rising to their feet, and holding up their right hand), and with a clear voice, that only faltered with heart-feeling, exclaimed on behalf of all lovers of free-grace Gospel: "God be with you, and bless you, and make you a great joy one to another. Always seek God together. Amen." Amen sounded forth as from one voice through the crowded building.

The president then called upon

MR. MITCHELL

to address the meeting. He said: "I owe my position this evening to being the pastor of our Mission superintendent, not as being the spiritual father of our brother Hutchinson, this honour belonged to my beloved predecessor, the late John Hazelton. It is worthy of notice as something unique, that the first president of the Strict Baptist Mission was the spiritual father of the first European missionary and resident superintendent. This is an epoch in the history of the Mission. We start upon a new era. The whole of our Churches are arousing with a thorough missionary spirit, and the blessing of God will be greatly outpoured on our efforts in the future. Churches are to be raised that will become self-supporting, hardy, and of natural growth—not the raising of an exotic plant. Native labourers must carry on the work, and these we are looking to the Lord to raise up, but European supervision is necessary. The present meeting augers well, but we are incurring grave and solemn responsibilities. If these brethren go down the mine

WE MUST HOLD THE ROPE.

We are bound to help them by our prayers, our sympathy, and our money. Words are cheap things. More than words are needed to carry on this great work. The fields are white unto harvest. Numbers are waiting for baptism, and the opening of God in the Tinnevely district is a direct call to our hearts to His service. We must pray for our brethren, and help them in every possible way."

After a brief paternal address to Mr Hutchinson, just as we should expect from the fatherly pastor of Chadwell-street, brother Mitchell closed his warm-hearted speech by fervently commending our superintendent to the Lord, and the word of His grace.

The pastor of Homerton-row,

MR. S. T. BELCHER,

then delivered an address as the pastor of our young brother Booth. He remarked that rebellion rather than thanksgiving at first filled his heart in connection with the call of brother Booth. He had hoped to have had him long spared for home labour among the dear people of Homerton-row, where his gifts were appreciated, and his loving labours were valued by all; but God had ordered it otherwise, and both himself and the Church could only say, "The will of the Lord be done."

Addressing brother Booth in particular, the pastor dwelt on the words, "Be thou faithful unto death, and I will give thee the crown of life," enforcing faithfulness to the Gospel he was called to carry for India's sake as a nation, the sake of the elect seed of God there to be gathered, for his own sake, for the Mission's sake, and for the sake of his own spiritual home, the Church at Homerton-row.

Space forbids giving either this or brother Mitchell's address in full. Each was listened to with wrapt attention, and the weighty sentences were worthy the occasion.

Then came the addresses from the two brethren themselves, that filled all hearts to the brim. First,

MR. SAMUEL HUTCHINSON,

who, like his brother missionary, was greeted with long and hearty applause. Briefly our brother related his call by grace, and to the ministry of the Word; with the dealings of the Lord with his soul in bringing him to give up all to go forth to the foreign field. Door after door had been opened and closed, until this was opened before him as an evident call from God he dare not disobey.

After giving a clear definition of the Gospel he was going forth to proclaim, he affectionately commended the loved wife and child he was leaving for a time to the prayerful sympathy and care of those who loved his Lord.

MR. E. A. BOOTH

then followed with a thoughtful, clear, and stirring address on his position as a missionary, called of God to carry the tidings of the cross to the heathen abroad; giving also an account of his call by grace under the ministry of brother Belcher, by whom he was baptized on January 31st, 1892; God's leadings in the matter of mission work; his application to, and acceptance by

the Strict Baptist Mission; the conflicts arising from the contrary counsels of friends, and the joy of his heart in following the Word of the Lord alone; closing with a most earnest appeal to the lovers of truth to pray for him, that he might be kept faithful to the truth, the souls of men, and the charge committed to him; useful, rather to die fighting than to shirk his work; pure in word, deed, and motive; and humble at the feet of his Master. Touching the work set before him he took John the Baptist as an example of what a missionary should be, and claiming fellowship with him in his Master, mission, message, and motto. The deeply-interesting address was closed with the words:—

"Oh! to be nothing, nothing,  
Painful the humbling may be,  
Yet low in the dust I'd lie me  
That the world might my Saviour see."

These addresses were followed by the singing of the hymn, "God be with you till we meet again."

The president announced that our brethren would sail (D.V.) on February 22nd, by the *Orient P. & O.*, from either Tilbury or Southend.

Mr. S. K. Bland then offered the closing prayer, and with deep feeling, shared by all present, committed our beloved brethren to our covenant God, who had called them to leave their native land to serve Him in India and Ceylon.

Mr. R. E. Sears gratefully expressed the thanks of all present to the loving labourers at Keppel-street; reminding us also of the important service set down for March 19th, when brother Chilvers would be publicly recognised as their pastor.

Our dear brother Wakelin warmly expressed the good wishes of the scholars of the Sabbath-school, and the hearty and memorable services were closed with the doxology.

The collections at the two services amounted to upwards of £46.

**BRIXTON TABERNACLE.**—The 20th anniversary of the Sunday-school was held January 13. Sermons were preached morning and evening by the pastor, Mr. C. Cornwell, and a selection of hymns were sung by the children. A children's service was held in the school-room in the afternoon, the president, through the unavoidable absence of brother McDonald, giving the address, which was listened to by the children in a very marked way, most interesting and instructing, from the words "Whose Son is He." On Tuesday, 15, a sermon was preached in the afternoon by our esteemed brother Mr. Bush. In the evening, the president took the chair at the public meeting. The children sang anthems at the opening and closing, and hymns during the meeting in a most

creditable manner, showing that great pains had been taken to teach them. Messrs. Dadswell, T. Carr, Bush, Holden, Dale, and the President, addressed the meeting. A report also was read by the superintendent; a most happy and encouraging evening was spent, total collection, £8 9s. 3d. On Tuesday, 22, the annual tea and prize meeting was held. At 5.30, the children sat down to a good tea, and at 6.30 the friends were admitted, when several recitations were given by the children; the president then gave away the prizes to the successful scholars, after which a magic lantern, kindly lent by Mr. T. Steven, of Ebenezer chapel, was much enjoyed by all present, the slides being provided by one of the teachers, who believes in practice as well as teaching. God bless him. A most enjoyable evening was spent.—R. GULL, Superintendent.

**CLAPHAM JUNCTION (PROVIDENCE).**—The Sunday-school anniversary was held on January 27 and 29. We were again favoured to have Mr. J. Bush to preach the sermons. On Sunday morning he took for his text the words: "From a child thou has known the Scriptures, which are able to make thee wise unto salvation." He said that we must continue to combat sin, by the old remedy, Jesus Christ, and went on to show the connection there was between the childhood knowledge of the Scriptures and the work of grace in Timothy's heart, from which he drew the conclusion, that children are never too young to be taught God's Word. We should not alter the Scriptures, but teach fully the doctrines, such as election, and the necessity of atoning blood. The scholars in full numbers, and many friends, assembled in the afternoon, when Mr. Bush gave an address to the children, taking as his subject the word "Bible" divided as follows:—

B est book  
I nspired book  
B lessed book  
L iving book  
E verlasting book.

The children followed the speaker with keen interest and attention. After the address the prizes were distributed. In the evening a good congregation listened to another sound discourse by Mr. Bush. On the Tuesday, tea was provided for the friends and for the five elder classes of scholars. A public meeting was afterwards held in the chapel, which was tastefully decorated with evergreens and outflowers for the occasion. Mr. J. Bush, who presided, read Psa. cxliv., and called upon Mr. F. T. Newman to engage in prayer. The superintendent, Mr. G. Appleton, then gave his report, in which he stated that there were 203 scholars on the books, a class of 50 infants, a Young Ladies' Bible-class

numbering 27, and a Young Men's Bible-class with 20 members. One young lady from the Bible-class had been baptized and added to the Church during the year. They had 18 teachers, and they worked harmoniously together. Financially, however, they were £12 in debt. The chairman, after making a few remarks on the report, spoke from Gal. vi. 9, 10. He hoped that in the coming year they might be very much in prayer, and that God would increase their stock of patience, and give them a lot of perseverance. Addresses were delivered by Mr. H. Dadswell, Mr. G. W. Thomas, and Mr. Lynn. During the evening two interesting presentations were made. One was a gift by the teachers and friends of a large Oxford Bible and a Denham's Hymn-book to Miss Adams, who for about 20 years has taken the infants' class. The other was a presentation to Mr. Sidney Sowerbutts by the girls of his class. The gift took the form of a large framed group-photograph of his class. At all the services, special hymns and anthems were rendered, and thanks are due to Mr. Skellam who conducted, and to the organist, Mr. E. Marsh. Among the special pieces may be mentioned "Jerusalem, my glorious home," sung as an anthem, to music by Lowell Mason; "The sands of time are sinking" to the tune Rutherford, "As panteth the hart for the water-brooks," and other anthems. The collections amounted to 10 guineas. Undoubtedly the whole anniversary was a success in the best sense of the term and encourages all concerned in the work, for another year's labour.—FRED. W. KEVAN.

**SYDNEY, N.S.W.**—A New Testament Church has just been formed in the Odd Fellows Temple, Elizabeth-street. Mr. Fremlin, son of the late William Fremlin, of Foot's Cray, is the pastor. Pastor Bamber, from Port Adelaide, assisted. Brother Grice gave the right hand of fellowship to brother Fremlin, who in turn did the same to 10 others, and administered the ordinance of the Lord's Supper.

**SHEFFIELD (ZION)**—An enjoyable and well-attended meeting was held on December 27, 1894. Between 60 and 70 children and adults sat down to tea. The public meeting consisted of recitations and singing by the scholars of the Sunday-school, interspersed with congregational singing and Gospel addresses. The teachers were encouraged by the presence of several of the parents of their respective scholars. The school prizes were distributed, with appropriate and trenchant remarks, by Mr. J. Taylor. One of the lady-teachers had supplied a parcel of books which proved very acceptable. It being deemed advisable by the Church that a musical instrument should be procured to assist in the

service of praise, led by Mr. W. Fletcher, the effort was taken up with zest by several of the members, resulting in the possession of a well-toned American organ. Among the speakers were Messrs. Jackson, Turner, Fletcher, Sandall, and Jones. Before leaving, each child, through the kindness of Mr. Turner, was well cared for. At the close the appropriateness of the doxology was felt and appreciated. "Ebenezer."—H. J.

**WOOLWICH (ENON)**.—On Tuesday, January 22, was held at the president's (pastor E. White's) house, the second annual tea-meeting of the pastor's Bible-class. About 35 gathered and partook of the bounty so kindly provided; after which the evening proceedings were opened by the president reading Psā. xix., followed by the class singing the well-known and well-loved hymn: "On wings of faith," &c., to "Inheritance." The secretary, Miss Knight, then read the semi-annual report which told that the subjects being studied were the books of Ruth and Esther; that very interesting and instructive papers had been given; that the register contained 42 names, three of whom, in the order of Providence, had been removed from the district; that the average attendance on Monday evenings was 32; that the labours of the beloved president were being owned and blessed, many young friends privately confessing their intense longing and desire to know if they have an interest in our precious Lord's redeeming work, and closing with an ascription of gratitude and praise to our covenant-keeping God for having preserved the president's health and strength, and given him grace to conduct the class wisely, and also for keeping us together in unity and love. The report was unanimously adopted. During the evening several sacred pieces were sung by the class, interspersed with short speeches, though the interest of the evening was centred in the presentation to the president of a very useful small portmanteau, and also an eight-day clock to the chapel-keeper, Mr. George Abrahams, whose work is much increased by our meetings. Votes of thanks were given to Mr., Mrs., and Miss White for their kindness, and as some had to leave early, the divine benediction was invoked by all singing the sweet hymn, "Saviour, breathe an evening blessing"; and at 10.30 the proceedings broke up, every one having spent a most enjoyable time.

**BOW, E.**—The sixteenth anniversary of the opening was held on January 22nd, and, although the weather was most unfavourable, we had a good day. Mr. Dolbey preached a good sermon from Job xxiii. 10. Mr. Gray very ably presided at the evening meeting, and brother Lovelock engaged in prayer.

Brother Belcher spoke well. Brethren Holden, Margerum, Dolbey, and Noyes, with the pastor, spoke well on divine things. The collection amounted to just over £10.—W. H. LEE, Pastor.

**HOXNE.**—An interesting meeting in connection with the Sabbath-school took place on January 2nd. A public tea was provided, also a free tea for our Bible-classes. In the evening brother Thorndike presided, and gave the opening address, when he warmly exhorted the teachers to persevere and gave us a New Year's motto, "Let us not be weary in well-doing" (Gal. vi. 9), after which loving addresses were given by several teachers, interspersed by singing. Through another year we have been honoured by an important work, one which has been blessed by our God. How we need to pray to be fitted for this labour of love! how greatly we need a patience which can endure, a perseverance which even disappointment cannot tire, and a spirit of believing prayer which braces the mind! The happy meeting closed by singing, "The Christian's good-night." On February 6th we held our annual members' tea, when sweet fellowship was enjoyed by all present. Brother Banham sought the divine blessing, after which several spoke of God's goodness towards us as a Church during the year. How sweet is communion with saints!—M. P. THEOBALD.

**SURREY TABERNACLE.**—The anniversary services relative to the completion of the fifth volume of *Surrey Tabernacle Witness* were held on Wednesday, February 13th, when the editor (Mr. O. S. Dolbey) preached a good sermon from Psa. lxxviii. 11, "The Lord gave the word; great was the company of them that published it." Tea was provided in the large vestry. At the evening meeting the editor presided, supported by his brethren, the deacons, and members of the sub-committee, and, although there were not as many as could have been wished, yet, taking into consideration the inclement state of the weather, a goodly number gathered together. Mr. W. Battersby read the report, which stated that the *Witness* maintained its position and spiritual character of its contents. The chairman's concluding speech was a concise summary of the addresses delivered, which was as follows:—My dear friends, now, of the things that we have heard, this is the sum: From Mr. L. Soddy, "Small things." Small things are not to be despised. God, by small things, has wrought out marvellous results. Then, "We are witnesses." Perhaps I might add the words of these things, that God has chosen His people in Christ, that we are poor, wretched sinners, that God

is faithful to perform that which He has promised. Then, "The truth shall make you free." And nothing but God's truth ever did, or ever will, or ever can, make a sinner free in the highest sense of the word. Then, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Then brother Stockwell spoke to you of praise: "To whom be praise." Because from God flows all blessings, whether temporal or spiritual. Then, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's Word is to accomplish His purposes in a way of grace, just as the rain and the snow come down from heaven and accomplish God's purposes in the natural creation. Then, "For His Word was with power," to which was a further amplification of the prophet's declaration which our brother Morling referred to. Then our brother Crowhurst, he comes last with a variety of things. The happy meeting was brought to a close by singing. "Blest be the tie that binds" and prayer.—W. A. RIDDELE.

**CAMBRIDGE (EDEN CHAPEL).**—Our New Year's tea-meeting was held on January 24th. About 150 sat down to tea. After the tea, a public meeting was held, and presided over by our pastor, Mr. Jull, who opened the meeting; after which Mr. Philip Reynolds, of London, spoke at some length, addressing himself principally to the little ones in the flock, the weaklings in faith, which were much appreciated. Mr. Gill, of Wilingham, followed with a few good practical remarks suitable to us all. There was a large company, who appeared to appreciate the remarks made by the speakers, and rejoiced together in the goodness of the Lord. The New Year's gift to the minister this year amounted to a little more than £18. Our God has been very good to us of late in blessing His Word amongst us: He has not forgotten His promise to Zion, "That her converts shall spring up as amongst the grass, as willow by the watercourses. One shall say, I am the Lord's; another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." In this manner we have had eight (two brethren and six sisters) who have testified of the Spirit's operation upon their souls under the ministry of the Word of the Gospel during the past few weeks. On Sunday evening, January 27th, we had a very happy and enjoyable baptizing service. Mr. Jull

took his text from John i. 25. "Why baptizest Thou then?" We indeed had a capital baptizing sermon, divided into the following heads—1st. Why? 2nd. Who? 3rd. How baptizest thou? The minister appeared to be quite at liberty in his subject, and the sermon was much appreciated by the congregation, which was a very large one, there being many strangers present. The Lord grant us many such times of reviving and refreshing from His presence. The Church at Stapleford, under the pastoral care of Mr. John Simpkin, sent us a sister, who was baptized with them.—**J. FAVELL.**

#### MINGLED NOTES FROM STOKE ASH.

As a Church, we have been passing through a somewhat saddened experience of late. On the last Lord's-day in 1894 pastor and people rejoiced together as they looked back and felt that every Sabbath throughout the year—except three, when absent from home—our pastor had been able to come and preach the grand old Gospel to the joy and delight of his hearers.

1895 dawns. Snow, frost, and cold prevails everywhere. First Lord's-day in the year, when we get to chapel, no pastor was there; a slight touch of influenza, followed by weakness of the heart's action, and the intense cold, has kept him in his home up to the present time, where the doctor says he must remain until the weather is warmer and he gets stronger, as unfortunately his home is three miles from chapel.

Words fail to express how much we have missed in the sanctuary his genial face, silvery voice, and eloquent sermons, yet we have much to thank God for. Our annual week of

#### NEW YEAR'S EVENING SERVICES

were held from January 6th to Lord's-day evening, January 13th; they were well attended, and were refreshing seasons. Many fervent prayers were offered for Zion's prosperity, while at the same services interesting, profitable, and instructive addresses were delivered by brethren J. Hitchcock, J. Taylor, H. Lock, L. Moss, and J. Short. Many felt it good to be there. During our pastor's illness the Word has been acceptably preached to us by brethren E. Haddock, S. Haddock, and J. R. Debnam. Our

#### ANNUAL TEACHERS' MEETING.

was held on February 7th. A good number sat down to tea, after which a well-attended public meeting was held, presided over by Mr. J. Hitchcock. After singing and prayer, and a few terse preliminary remarks by the president, our secretary, Mr. S. Buck, read the report for the year; this was very satisfactory. The business part of the meeting was quickly transacted, after

which suggestive, stimulating, encouraging, and profitable remarks were made by brethren J. Taylor, H. Lock, L. Moss, and T. W. Colson. After singing, prayer by our superintendent brought this happy meeting to a close. May the Lord add His blessing.

We hope ere these few lines are in print, in answer to our many prayers, it may be our joy to see our dear pastor's face and hear his voice proclaiming the old, old story once again in the sanctuary; for, should he be spared to the end of this month he will complete his 50th year of labour as a Suffolk pastor, having first become a pastor by breaking bread at Cransford on the first Lord's-day in March, 1845. O that many more like the old heroes and worthies we have heard of might be raised up to preach unflinchingly God's truth in Suffolk; for, though now depressed in many ways, may yet our rural, much-loved county be raised from the dust—yes, "Revive us again, O Lord, that Thy people may rejoice in Thee." So prays **P. BARRELL.**

February 14th, 1895.

**HORNSEY (EBENEZER, ELTHORNE-ROAD).**—On Tuesday, January 15th, the Sunday-school annual distribution of prizes took place. A free tea to scholars and parents was kindly provided by a lady friend at five o'clock, which was much appreciated, after which a public meeting was held in the chapel, and a large number of books distributed for regular attendance and good conduct during the past year; some of the books were a legacy from our late dear pastor, whose loss we are mourning, and whose presence we missed, as he was to have been in the chair; however, his memory is cherished by us, as he was always pleased to be with us to help and encourage. Good addresses were given by Mr. H. J. Wileman and Mr. A. Willey. At the close each scholar received a nice text-card, provided for them by two kind lady friends. Being bereft, for a season, of an under-shepherd, we desire to look more earnestly to the Chief Shepherd, who says, "Lo, I am with you always, even unto the end of the world. Amen."—**H. G.**

**FLEET, HANTS.**—During the year 1894 a few friends met together for Bible-reading, and souls were blest and built up in the truths as found in the blessed Scripture. Finding the things advocated in Fleet were not according to the New Testament, and such as our souls could feed on, we made it a matter of prayer that the Lord would give us a place to worship in; He has heard and graciously answered our prayer, for we have had kindly offered us, and we have accepted, the use of the chapel, free of rent, for twelve months. On Lord's-day, January 6th, a Strict

and Particular Baptist Church was formed. Mr. Medhurst, of Aldershot, preached a sound Gospel sermon in the morning from Psa. cxvii. 1. In the afternoon Mr. Medhurst gave an address to the friends about to be united in Church fellowship and read the Articles of Faith according to the New Testament, and nine friends joined hands, and, we trust, hearts, and gave themselves to the Lord and each other. The nine friends were: one from West-hill, Wandsworth; two from Waltham Abbey; one from Hartley-row; and five from Fleet. The ordinance of the Lord's Supper was administered to the newly-formed Church. In the evening Mr. Medhurst preached a powerful sermon from Ephes. iv. 2, 3. The services of the day were brought to a close by a short prayer-meeting. Present: morning, 22; afternoon and evening, 20. We treat an interest in the prayers of God's people, and, if any of His messengers will kindly give us a little help by preaching to us sometimes, we should feel very thankful.—W. SMITH, Minute Secretary, Albert-road, Victoria-cottages, Fleet, Hants; W. POOL, Corresponding Secretary, Reading-road, Fleet.

#### NEW CAUSE AT PORTSMOUTH.

We have received the following from a good brother in Portsmouth:—

"Some friends (lovers of the doctrines of free, sovereign and distinguishing grace, and who hold strict communion principles) opened, on February 3rd, Clarendon Hall, Clarendon-street, Lake-road, for the preaching of the Gospel, and will be known as

#### REHOBOTH STRICT BAPTIST CHAPEL.

We do not open the hall in opposition to any place of truth, but with a view of advancing Christ's kingdom and the ingathering of precious souls.

"The desk will be supplied (D.V.) by O. H. Cudmore and men of truth from London and elsewhere who will not shun to declare the whole counsel of God. Gadsby's hymn-book is used, and the Church formed (D.V.) eventually on strict communion principles."

LOWESTOFT. — On Jan. 17 the scholars of the Tonning-street Sunday-school had their "winter" treat. A good tea was given them at four o'clock, to which they seemed inclined to do justice. After tea the children were allowed to amuse themselves in various ways, judiciously controlled by the teachers. Then followed a giant "Christmas Tree" (kindly supplied from Sir Saville Crossley's grounds). Our friends had been generous in their gifts of useful articles, toys, &c., so that each scholar had three or four presents. Just before leaving they had a slice each from a large Christmas plum-pudding, going home with an orange,

some nuts, and smiling faces. We have about sixty already on the school-books, ably superintended by brother Miller, assisted by brother Banham, the secretary. May God still bless the school! D. BENNETT.

LOWESTOFT (TONNING-STREET).— Special services were held on Sunday, Jan. 27, when Mr. R. E. Sears, of London, preached to good congregations. On the Monday following a goodly number of friends sat down to tea, after which a public meeting was held, the centre of the chapel being quite full. Alderman Jefferies, Esq., the Mayor of Lowestoft, presided. He said that in time past he had often looked at that chapel, when it was closed, and thought it was a disgrace to Lowestoft; but now he rejoiced in the good work being done by Mr. Bennett. At the end of his speech it was evident that a good tone had been struck for the meeting. The *Lowestoft Journal* says: "This was sustained by Mr. R. E. Sears, who, in his characteristic style, gave a pithy, interesting, and instructive address. The meeting was unexpectedly favoured with the presence of Mr. Alderman Adams, who, on being asked to speak, made some cheery yet weighty remarks in his usual telling manner. Mr. A. Large, one of the members of the Church, followed with an inspiring speech on the power of unity in contrast with mere numbers. During the evening the choir rendered two anthems, which materially added to the enjoyment of the gathering. The meeting was pronounced to be in every way a very successful one. Mr. D. Bennett proposed a hearty vote of thanks to the Mayor for presiding, who, in responding, expressed the pleasure it had given him to be present; and then he appropriately and wittily 'sentenced' the Christian workers to 'twelve months' hard labour.' The Sunday-school now numbers about fifty, and Mr. Bennett is being greatly helped and blessed."

STOWMARKET (BETHESDA). — We held our 82nd anniversary on Sunday and Monday, Jan. 20 and 21. Brother Suggate (late of Halesworth) preached three excellent sermons to good congregations. On Monday we had a public tea, when a goodly number sat down to spread tables. Great credit was due to our lady friends for the manner in which the tea was conducted. In the evening the public meeting commenced by singing the well-known hymn, "Kindred in Christ," &c. Brother E. Haddock led us in prayer. Brother Garrard, presiding, spoke of the goodness of the Lord to us through another year. Good soul-stirring addresses were given by our brethren Dickson (Bradfield), Dickerson (Mendlesham), A. Knell (Ringshall), and C. Suggate. Thus a very happy meeting was brought to a

close by singing the doxology, and prayer by brother Garrard. May the dear Lord continue His blessing to us as a Church through the year we have entered upon, and send us a pastor to take the oversight of the Church, to preach Christ and Him crucified, and be made useful in bringing sinners to His feet, and then into the Church. So prays,—ONE WHO WAS THERE.

#### A SETTLEMENT MEETING.

ON January 28 a very interesting meeting was held at Westgate-road chapel, Bury-St.-Edmunds. Tea was served at 5.30, and an hour was spent in Christian conversation.

The meeting commenced at 6.30, over which brother Backhouse presided, who was supported by brethren Dixon, of Bradfield, and Tooke, of London. After singing and prayer, and a few words kindly spoken by the chairman, brother Hart made a statement of the object of the meeting. He said it was a settlement meeting, and gave us the following details.

For over 50 years the Church here has been burdened with a debt. The chapel originally cost £800. It was mortgaged for £400, half of which amount was subsequently raised, and then remortgaged for £200, half of this was raised, it was mortgaged again for £100, this latter being called in, the friends were very desirous of getting rid of the burden altogether. A committee was formed consisting of the deacons, several members, and brethren Backhouse, Dixon and Hart, they, though not members of the Church, taking a most active interest in the matter.

The committee elected brother Backhouse, chairman, brother Dixon, treasurer, and brother Hart, secretary. Brother Bland, of Bradfield, kindly advanced the £100, to be paid back by instalments.

Brother Hart said, the business of collecting the money was commenced on November 16, 1893, and by the end of December, 1894, the whole amount was realised. Some of the friends took collecting books, a weekly subscription was started and maintained, and brother Hart set to work in a most determined and energetic manner, with the result that in 13½ months the sum of £110 13s. 9d. was raised, which, after deducting various expenses and handing over to brother Bland a cheque for the balance of the £100, left in the hands of the treasurer the sum of £216s. 1d.

Our brother is desirous of making this statement, and those assembled with him tender their heartiest thanks to all the kind friends in different parts of London and the country, for their generous responses to his appeals by post with collecting books; also to the ministerial brethren who have not only contributed, but were kind enough to

recommend the cause, especially to brethren Reynolds, Wren, Sears, Mitchell, J. W. Banks, and others.

At the conclusion of the statement, the friends sang the doxology.

Brother Dixon then addressed the meeting with many kind words of thankfulness and encouragement, and, on behalf of the friends, presented brother Hart with a beautifully illuminated and framed address, as an expression of their heartfelt thanks and warm appreciation of his disinterested and indefatigable labours in raising the money.

Our brother replied, and fully acknowledged the assistance given by all concerned.

After singing, "Come, Thou Fount of every blessing," brethren Tooke, Bland, Sharpe, Bowyer, and Farrow addressed the meeting in words of thankfulness to God in having thus crowned the effort with success.

Prayer by brother Dixon for spiritual blessings closed the meeting.—ONE WHO WAS THERE.

We have decided to continue the weekly subscriptions and add to the amount in treasurer's hands, to put a new iron fence in front of chapel, so much needed. A. H. Hart, Hon. Sec., 37, Church-street, Bury-St.-Edmunds.

THURLESTONE.—Providence Sunday-school anniversary was held on Jan. 19th. Notwithstanding the inclement weather, there were friends present from Brockhold, Lockwood, Oldham, Preston, Siddall, and Slaithwaite, who showed, by their presence, they were touched by the courage of a Benaiah, for it reminded the writer of the incident of his slaying a lion in a pit of snow. 188 sat down to tea in the Infants' School Board-room. At the close a public meeting was held in the chapel. Mr. T. Smith gave out the hymn—

"Our God, our help in ages past,  
Our hope for time to come,"

followed by prayer and reading Psa. i. Mr. J. Smith presided, and called on the secretary to read the report, which showed the school had experienced a very prosperous year. One of the superintendents (Mr. J. Booth) had resigned, as the Church had sent him out to preach the Gospel. He was a willing worker, and we part with him reluctantly. The attendance of scholars and teachers has been remarkably good, 38 scholars having obtained every mark. Recitations were given by the scholars between the addresses, and Mr. Thomas Smith, in the absence of Mr. George Bedford, of Clayton, distributed the prizes, which cost £6. The building fund for extending school accommodation has been increased from £36 to £90. The chairman expounded Psa. i.



Messrs Philip Cracknell, F. Matthewman, J. F. Walton and others gave suitable addresses. The doxology brought the happy meeting to a close.—T. ROEBUCK, Secretary. [We should have been pleased to have given this most unique report *in extenso*, but space will not allow.—J. W. B.]

**HOMERTON ROW.**—On Thursday, Feb. 7th, a special valedictory service was held to bid farewell to our esteemed brother Ernest Alfred Booth, who is about to leave this country for India as a missionary under the auspices of the Strict Baptist Mission. We commended our brother to God and the word of His grace in prayer. Our pastor presided, and gave a feeling and suitable address, after which he presented to our brother a handsome, framed, illuminated address from the Church and congregation, also a copy of Young's Analytical Concordance, and a purse containing £5. Several other books from individual friends, and a silver pencil-case were added, shewing the high appreciation in which our brother is held for his gifts, his usefulness, and firm adherence to the truth. After our brother had replied, thanking the friends for their kindness, sympathy, and good wishes, our pastor shook him by the hand, and on behalf of the Church bade him farewell. The meeting was then addressed by brethren J. Haines, I. R. Wakelin, of Keppel-street, and A. Harrington, of Watford. At our brother Booth's request, we sang hymn 703 (Denham), "A sinner saved before Thee stands." The meeting then closed with the benediction. Our united and heartfelt prayer is, "God be with him."—J. H.

#### NEW BAPTIST CHAPEL AT FINCHLEY.

##### OPENING SERVICES.

THE denomination is to be congratulated on the addition of another place of worship, a very attractive and substantial-looking iron building having just been erected in Station-road, close to Finchley Railway Station. A few friends have been regularly meeting for public worship in this neighbourhood since October, 1892, in a comfortable upper chamber in Queen's-terrace.

It was felt, from the first, however, that this was only a temporary arrangement, and they determined to set about raising the necessary funds for building.

A very eligible site having been secured through the agency of some warm friends of the movement, and an iron chapel with internal fittings, &c., having been purchased on advantageous terms, it was decided to proceed with the erection of the structure forthwith, notwithstanding the somewhat unexpectedly heavy expense attending the requirements of the Local Board. But

having faith in God, in whose fear the work was begun and carried on, and confidence in the liberal disposition of Christian friends, the work was pressed forward, and the result is a commodious chapel, with accommodation for Sunday-school, class-rooms, &c.; a place of worship, which no Strict Baptist resident in the locality need feel ashamed of attending or of inviting friends to go. Although the bleak weather was not propitious for the opening ceremonies, there was a goodly attendance on the afternoon of January 29th when at 3 o'clock our respected brother I. C. Johnson, quoting with much feeling the words, "Open ye the gates of Zion that the righteous nation may enter in," opened the doors of the chapel for the first public meeting, and, proceeding to the rostrum, delivered the very appropriate address to be found in another part of this magazine. The afternoon meeting was presided over by Mr. C. Wilson, and short, bright addresses, interspersed with praise and prayer, made up an enjoyable programme; the brethren taking part included J. Box, R. E. Sears, E. Marsh, A. E. Realf, H. T. Chilvers, G. W. Thomas, S. Hutchinson. The usual tea, kindly dispensed and gratefully enjoyed, was followed by the evening meeting, most genially presided over by pastor Mitchell in the unavoidable absence of Mr. W. Abbott. Brother A. Steele made a short statement, which is embodied in the introductory passages of this notice. The more spiritual part of the meeting was then left in the hands of brethren Realf, Hutchinson, Sears, Jarvis, and Wileman, who profitably discoursed on the "Christian Armoury." The proceedings were enlivened by the hearty singing of suitable hymns. Very encouraging collections were taken, the total for the day being £41, including handsome donations from the chairmen of the afternoon (Mr. C. Wilson) and evening (Mr. Mitchell as representing Mr. Abbott).

It is to be hoped that all who can, will, in every way encourage the few who are endeavouring to proclaim a free grace Gospel in this rising locality. An expenditure of £300 has been incurred, and the secretary will thankfully receive any contribution our friends may find it in their hearts to send him.—A. S.

##### PAST AND PASSING EVENTS, &c.

THE leading feature in our Denomination during the past month was in connection with the Strict Baptist Mission, particulars of which are found in another column.

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The attendance—taking into consideration those who left at the close of afternoon service—could not have been less than a thousand.

We were pleased to see friends present from far and near, manifesting an increasing interest in the work of the Mission, every Strict Baptist cause in the metropolis, without exception, being well represented.

The character of brethren Hutchinson and Booth, and the causes from which they go forth, must give an additional tone (so far as doctrine is concerned) to the Strict Baptist Mission.

CLAXTON, NORFOLK.—Very interesting intelligence reaches us of the peace, prosperity, and unity among the Church, people, school, Bible-class, &c., at this old and renowned sanctuary. God bless pastor Sapey.

The new cause of truth at the Assembly Rooms, Portsmouth, opens with good prospects of success. Praise the Lord.

After preaching for six months at Zion, New Cross, the Church have given Mr. T. Jones a hearty and unanimous invite to the pastorate.

The severity of the weather has sorely tried numbers of our poor fellow creatures; it has also touched and tested the hearts of many in better circumstances. Our friend and brother G. W. Colson, and others at Stoke Ash, have done much to alleviate the sufferings of the needy ones in their neighbourhood. Good!

While confined to the house through severe cold, we too thank the Lord that, through the continued help of friends, have been able to do more than usual at this season. To God be all the praise!

Our brother R. Grimwood, having been laid aside by serious illness, but now by God's mercy recovering, though slowly, has responded to an invite of the Church and friends at Mount Ephraim, Margate, to the effect that he would supply for them throughout the coming season, residing in Margate from May to September (inclusive).

The arrangement has been made after much prayer on both sides, and with the double hope that our brother's health might be thereby permanently established, and also that a more continuous ministry may be blessed by God to the strengthening of the little cause. The arrangement is a mutual one, and is for the present limited to the time named.

It is hoped that visitors in goodly numbers may go to Mount Ephraim this season, and aid the Church at Margate to adequately support our brother while he is thus ministering for them. Will all friends, ministerial or otherwise, kindly note!

#### THE AGED PILGRIMS' CORNER.

HORNSEY-RISE ASYLUM.—Mr. E. Ash delivered a few evenings since his lecture on "Russia" in the Asylum Hall. There was a good attendance, and the very fine dissolving views were much admired. The proceeds were devoted to the Sustentation Fund. Mr. Ash was cordially thanked for his kind services.

The lady visitors have commenced their arrangements for the sale of work on behalf of the Benevolent Fund on the anniversary day on July 5th. Gifts of work will be thankfully received during the next few months.

The 88th annual meeting of the Society will be held (D.V.) in the Mansion House (Egyptian Hall) on Monday evening, May 27th, the Lord Mayor in the chair. Further particulars will be published in due course.

1,324 pensioners are on the Society's books, and £8,500 per annum are expended in pensions. New subscriptions, especially of 7s., 10s., and 14s. per annum, are much needed.

The late Earl of Shaftesbury said of the Society: "This institution, apart from the benefit and relief it gives, is a great moral institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things, moral, political, and religious. Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the charity to young people."

#### In Memoriam.

THE LATE BENJAMIN THOMAS GRICE, OF SYDNEY, N.S.W.

B. T. GRICE was born at Harwich, Essex, April 1st, 1837, and married, 1860, the eldest daughter of the late beloved John Nichols, for many years editor of *Zion's Trumpet*, whose ministry was blessed by God in calling our dear brother from nature's darkness to God's marvellous light. He always took the liveliest interest in everything pertaining to the advancement of Christ's kingdom. He came to this colony in 1876, and he and his partner in life very soon after joined the Particular Baptist Church in Castlereagh-street, Sydney, then under the ministry of Mr. Daniel Allen. Our dear brother passed through a great deal of anxiety as regards temporals when he first came among us; but he was not forsaken, and he found Abraham's God a faithful, loving Friend in his troubles, and he also discovered that "love to the brethren" was still in force among

the disciples of Jesus in Sydney. He was chosen deacon, I think, in 1881, and continued serving the Church till the early part of 1891. Just at this time a large carbuncle formed on his forehead, and at one time the appearances seemed critical, and the danger was increased by his anxiety for the Church of God.

It pleased God to raise him up again, and for several months he went about his business with his usual vigour. During his sickness he was favoured by the unremitting attention of his devoted wife, sons, and daughters, and the consoling visits of many dear Christian friends, and above all by "the Friend that sticketh closer than a brother." There were many little warning circumstances surrounding our brother's sudden call home. The Sabbath evening's sermon before his death was from "These all died in faith"; it was a sweet but solemn time to all. On the Saturday morning he was killed he wished his two sons good-bye who were going to the Volunteer camp. He blessed them and asked God to watch over them, and one dear lad tells me it was so solemn that he could hardly refrain from tears, and felt it was a farewell for time. Our brother Grice was in business as a grocer, and owing to parting with an assistant, had to deliver the goods himself. He had not left the house half-an-hour before he was brought back a corpse. It is difficult to know exactly how it happened. A portion of the harness broke, and he was pitched out. He did not live three minutes, and the policeman who picked him up said he raised his eyes aloft, and a most heavenly look beamed over his face, and he was gone. It was a sad home when the writer went to see the family soon after the accident. There had never been a break in their family, and the most perfect peace and love reigned among them. A loving father and husband snatched away by the enemy Death.

His mortal remains were interred in Waverley Cemetery, Nov. 19, 1894. A goodly number from Castlereagh-street and the Church and congregation from Elizabeth-street attended. Pastors Beedel and Hiddlestone assisted brother Fremlin at the grave. Service was previously held in the house, conducted by pastor Fremlin, who also preached a funeral sermon from Rev. vii. 13. There was very great sympathy shewn by a good attendance, and all in mourning, and in speaking of the departed saint all was ascribed to God's almighty grace—grace that called, grace that washed, grace that kept, grace that glorified.

A sorrowing, heart-broken widow, with three sons and three daughters, are left to mourn; all grown up, and two married. We rejoice to know they will cling to and comfort their mother.

ISAIAH GOODING, for many years associated with Bethesda, Ipswich. Our departed brother was baptized by the late Mr. Poock, and received into the Church as a member, and in the year 1874 was chosen deacon of the Church, which he held till he was called home. On Christmas morning the silent messenger came and unexpectedly spoke to him. On the Sunday previous (Dec. 23rd) he officiated at the evening service by giving out the hymns, apparently in his usual health, and we little thought it was the last time he would be with us. He was not one who roamed about from place to place without finding a settled rest, but was ever ready to fill his place and help in the service of God. He was a faithful adherent to the old-fashioned truths of the Bible. Our pastor, Mr. W. Kern, officiated at the funeral, on Saturday, Dec. 29, the first part of the service being conducted in the chapel. Many friends assembled to pay a last tribute of respect, amongst whom we noticed Messrs. Sage, Carr, Reynolds, and Bird (deacons), also Messrs. Birkett, Sayer, Ling, Motum, Chilvers, Garnham, &c. The pulpit and reading-desk were draped in black. The remaining part of the service was conducted at the graveside, when we were reminded of the frailty of human life, and the need for preparation for the coming hour. Our pastor, on Sunday, Dec. 30, commented on the loss we as a Church had sustained, and spoke kindly to widow and family.—A. E. GARBARD.

MR GEORGE LOVELY, a well-known and respected Calvinistic clergyman, entered into rest, after a short illness, on Feb. 1st, in his 69th year. He was a B.A. of Trinity College, Dublin, was first curate at Nottingham, next curate of Ewell, and from 1855 to 1875 chaplain in Bengal, and was appointed by the Simeon Trustees vicar of Mary Key, Ipswich, in 1876. He stood alone, and was not popular among the Church-folk in general, being the type of the late Dr. Doudney, in his doctrinal sentiments was decidedly a Calvinist. Regeneration, justification by the righteousness of Christ, adoption, and sanctification by the Holy Spirit, were the themes upon which he delighted to dwell, and the great earnestness of his preaching and his deep regard for the spiritual welfare of his hearers, he won their affections, and his loss is severely mourned, not only by his parishioners, but by many residents in different parts of the town, who found pleasure and profit in listening to his earnest *extempore* sermons, Bible lectures, and addresses, rightly dividing the word of truth, and will ever remember the faithful champion of evangelical and Reformation truth, Jesus Christ, and Him crucified. He was a most spiritually minded man, well versed in the

Word of God, and of much communion with his Father. The orbit in which he moved was near the Sun of Righteousness, from which he received his light and vital heat, and to whom he ascribed all the glory of what was in him, or done by him. He was a good friend to the Society for the Propagation of the Gospel Among the Jews, Church Missionary Society, and the Trinitarian Bible Society, claiming, perhaps, most of his sympathy and support. He was the author of "The Jews' Present Condition and Future Prospects," published in 1834: Lessons on "Unfulfilled Prophecy," issued in 1879, and other sound works. Shortly before he fell on sleep he said, "The eternal God is my refuge, and underneath are the everlasting arms." A friend repeated Isa. xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He replied, "Peace, peace!"—S.

SARAH (the beloved wife of Mr. George) EGGLETON, of 9, Moreton-terrace, Pimlico, exchanged earth for heaven, Jan. 21st, 1895, at the age of 66. Our sister was effectually called by Divine grace under the ministry of Mr. Hobcraft, of Long Cranden, Bucks, and was baptized by him at the early age of 15, and for a long time enjoyed in a special manner sweet communion with her precious Lord and Saviour. For the last four years her health has been gradually failing, at the commencement of which she was suffered to pass through a lengthened season of soul-darkness, and became greatly exercised about her individual interest in a finished salvation. About this time she was visited by Mr. J. Parnell, whose gospel conversation about eternal matters was wonderfully blessed of God, so much so that there was a gracious transformation from inward terror and distress into a sweet experimental state of spiritual joy and gladness. She fell asleep resting entirely by precious faith on the person, blood, and righteousness of Christ. On the 24th her mortal remains were committed to the grave by Mr. J. Parnell, at Nunhead Cemetery, in sure and certain hope of a joyful resurrection. The Lord bless and strengthen the sorrowing widower, who is, and has been for many years, an honourable member of the Surrey Tabernacle.

MR. JAMES INCE.—Our beloved brother was born Feb. 18, 1816, and entered heaven Jan. 28, 1895. He was the subject of serious convictions about his soul when very young. He remembered his grandmother taking him to church, and hearing a good minister preaching, which left serious impressions on his mind; he could not have been much more than four or five years old. This appears to have been the case, because he was always so anxious to be at the means of grace. He was brought to London when

but a lad, and was under the care of an uncle and aunt, to whom he was much attached. God helped him and blessed him, spiritually and temporally. He attended Little Alie-street Chapel previous to the late Philip Dickerson becoming pastor. Recently he stated that he had a vivid recollection of the sermons and services conducted by the late esteemed Mr. Shenston. In the year 1835 he was proposed for membership and baptism, and, having given a satisfactory account of his call by grace, he was baptized and received into the Church. By divine grace he walked well as a true disciple of his Lord. For many years he was most useful in the Sunday-school; his influence as a teacher was very marked; several of his scholars, who highly prized his teaching, were brought into the Church, and became very useful in many ways, and one of the scholars is now superintendent at Little Alie-street. But he had to relinquish his duties in the school on being elected to the office of deacon, in the year 1858. For many years he was the treasurer of the Church, and was especially helpful in the visitation of the sick. These various offices he was enabled to fill with much advantage to the Church; all who survive him cherish his memory with much pleasure. After a membership of about fifty years, in the providence of God he was removed to Brighton, and there, as a deacon at Bond-street, he continued in loving fellowship until the homeward call came. The death of his son-in-law, Mr. Charles Masterson, was a great trial to him, but the Lord sustained him in this and many other relative losses. Our brother was well informed upon Church government, and his memory of the past was remarkable, he being able to give an account of most of the members, and their various movements. During his last days he was much afflicted, and often expressed a longing for home and rest. Full of joy in the anticipation of seeing his beloved Saviour, he fell asleep. At the express wish of the departed, the writer conducted the funeral service at Brighton, Mr. F. Shaw, the pastor at Bond-street, taking part. The last words at the grave were:—

"Until we meet again before the throne.  
Clothed in the spotless robe He gives His  
own,  
Until we know even as we are known—  
Good-night!"

R. E. S.

JOHN WATERS BANKS (Rev.), next brother to the late C. W. B., passed away to his eternal rest Feb. 12, 1895, in his 87th year. His remains were interred in the cemetery at Southsea, Feb. 16, amid a large number of relatives and friends. Our deceased uncle was many years chaplain at Portsmouth Convict Prison, but for nearly twenty years lived in retirement at Sydenham.—  
J. W. B.



HARRY TYDEMAN CHILVERS.

(See page 103.)

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## Something You Require.

BY EDWARD MITCHELL.

“Ye have need of patience.”—Heb. x. 36.

TRUE religion commences in the soul with a sense of need. The sense of need is at first generally simple—the pardon of sins, and removal of guilt from the conscience. When this need is met, the young believer, in the exuberance of his heart’s new joy, not unfrequently supposes he has in possession all he requires. But he speedily discovers this to be a mistake, and the farther he travels in the heavenly road the more needy he finds himself to be. This fits him to value the fulness of supply stored up in our Lord Jesus Christ, and brings him frequently to the great storehouse for fresh supplies. Among many other things, he finds he has “need of patience,” if he would reach the celestial city. The road is often rough, trials are many, and temptations fierce and strong. To endure to the end patience is required.

Patience is a bird of homely plumage, yet possessing a very sweet

voice. We might liken it to the nightingale, which sings sweetly in the eventide; and, if the popular tradition be true that the nightingale sings with its breast pressed hard against a thorn, the likeness is more complete, as it is when pricked with thorny trials patience sings its sweetest notes. Patience is a winter fruit, not brought forth by the golden beams of prosperity and enjoyment, but born of winter's storms, and ripened by the nipping frosts of adversity. "The trying of your faith worketh patience." "We glory in tribulations also: knowing that tribulation worketh patience." It is not a gay holiday attire, in which we may look brave, but a serviceable, durable garment, fitted to stand the rough wear and tear of pilgrimage. There is little in it to commend it to those who seek after showy appearance, but it is of great price in the sight of God. Patience gives power over our own spirit, makes us masters at home, and "better is he that ruleth his spirit than he that taketh a city."

Patience may be regarded as a *passive grace*. It endures afflictions, sufferings, trials, tribulations, and persecutions, and by enduring it conquers. Times out of number the patience of the martyr has conquered the power of the fierce persecutor. Says Luther: "If thou intendest to vanquish the greatest, the most abominable, and wickedest enemy, who is able to do thee mischief both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical herb to serve thee, named *Patientia*." *Christian* patience must not be confounded with mere *philosophical* patience. The latter finds expression in many a well-known proverb, as "What can't be cured must be endured," or "It's no use crying over spilt milk." This may be very well in its way, but Christian patience is something far higher. It springs from a knowledge of God, and trust in His gracious character; it recognizes His sovereignty, and cheerfully submits to His righteous will, assured that He is—

"Too wise to err,  
Too good to be unkind."

But Christian patience is also an *active grace*. "Ye have need of patience, that after ye have done the will of God ye might receive the promise." "Let us *run* with patience the race that is set before us." "By patient continuance in well-doing seek for glory and honour and immortality." It not only endures afflictions and trials, but continues in the good and right way, and presses towards the goal. Faith believes the promises of our faithful covenant-keeping God; hope expects the good the promises contain; and patience waits that the good may be realised, not reclining on a couch, or with folded arms, but by a patient continuance in the way and Word of the Lord.

We have *need* of patience. This is the plain testimony of the Scriptures, which cannot be broken. Our past experience has taught the same lesson. Yet we frequently draw fancy pictures of ease, comfort, and tranquillity. When we get through this trial we shall find ease; when we have passed this piece of rough water the sea will be smooth; when we get over this rugged part of the road we shall find it easy walking. Vain and pernicious thoughts! Let us arm ourselves, and be prepared for hardships—be "ready to endure hardness, as good soldiers of Jesus Christ." We often find our *need* of patience by our *lack* of it. Our schemes are crossed, our gourds blasted, and our idols broken. Straightway we murmur and repine, and it may be, like Jonah,

we are angry, and ready to think we do well to be angry. Patience is a grace, and must be obtained from God, and even then it comes by means of trial and exercise. We are naturally *indisposed to the exercise of this grace*. Left to ourselves, we should wrap it up in a napkin very carefully, and never bring it into use. Our time is always ready. We are no sooner in the furnace than we want to be out of it, without thought of the purpose God has in view in bringing us into it. A day seems a month, and a week a year. "How long, O Lord?" we cry. Truly some of us have need of patience. Alas, how soon we are disheartened and discouraged by reason of the way! Lord, work this grace in our hearts, and pardon our impatience!

We have need of patience because of the *character of the way*. It is "through much tribulation" that we must "enter the kingdom." Divine wisdom and love have so ordered it. In this way we are conformed to the image of our great Head. By this God's glory is manifested in upholding feeble worms, and enabling them to triumph over the greatest difficulties. By patience we glorify God after a manner unknown to angels; they serve Him far better than we can do, but they have not been called to endure afflictions. Patience is necessary that we may see *God's purposes ripen*. "All things work together for good to them that love God." But we need patience while the process is being completed. "All these things are against me," cried Jacob, under a fit of impatience. If patience had but held out a little longer, he would have been spared both the saying, and the anguish the thought engendered. Perhaps some tried saint, ready to faint, may read these words. Courage, brother! "let patience have her perfect work." All is working together for your good—

"Wait a while, and you shall see  
His love in all that comes to thee."

None have greater need of patience than the *labourers in the vineyard*. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, *patient*, in meekness instructing those that oppose themselves." "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." So must the spiritual husbandman wait for the harvest with long patience. He may sow, and another reap. Let him not grow weary, but plough and sow in faith, and patiently wait the day that shall reveal all secrets, assured that his "labour is not in vain in the Lord."

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## OUR PORTRAIT GALLERY.—No. IV.

HARRY TYDEMAN CHILVERS.

WHEN asked by the beloved editor of our Magazine to send an account of the Lord's dealings with me in providence and grace, the text came to my mind, "What is man that Thou art mindful of him? By nature, a poor sinful wretch, living without hope and God in the world: all his powers and passions, like so many weapons, directed against the Majesty of heaven." Dreadful state! Awful infatuation! Yet such are the objects of the eternal love of our God by nature. How wonderful, then, is that grace which brings a sinner from darkness to His most marvellous light, enlightening the understanding, turning the

feet to Zion's hill, and bringing them to behold Christ as the Chiefest among ten thousand, and the altogether lovely One. Thus, then, the writer must say that he, by nature, was a child of wrath, even as others, but now, bless His name, by the grace of God, I am what I am.

I was born on October 12th, in the year 1872, in Chelmsford, the county town of Essex. I was blessed with godly and gracious parents : a mother whose heart yearned for the salvation of her boy, and a father whose prayers were ever ascending to Him who has said, "The effectual fervent prayer of a righteous man availeth much." When I was seven years of age they removed to the town of Epping, where they still live. I cannot fail to think I was under deep conviction of sin at this time, though those convictions wore off again and again. I often sat at the knee of my mother, while she would explain the Scriptures, and tell me of the awful state of the wicked, and the blessedness of the righteous. This having great impression on me, I spent many sleepless hours thinking of the state of my soul. I loved the little Baptist chapel, also the schools, and, while listening to my teacher, was often downcast because of my own sinfulness ; but as time went on these feelings soon wore off, but the words of my mother never left my heart. When 14 years of age it was thought needful that I should seek employment. For a short time I was engaged between school hours at a grocery business. After which, being unsuccessful in obtaining a permanent situation in the town in which I lived, a path was opened for me in a very remarkable manner (too lengthy to record) to come to London in a large grocery business as cashier. This was a very great trial to my parents, for, using their language, "You are going into the very mouth of the lion"; meaning that my position being to deal with money matters, and surrounded with worldly characters, I was in the midst of temptation, but, blessed be the name of my God, was kept from falling therein, though so often tempted. I attended the Baptist chapel at West-hill, Wandsworth, not from any love to what I heard, but simply to please my parents; but the Lord was graciously pleased to meet with me there.

The first two years in London my experience was very strange, though now I can look back and see the finger of Providence was over me. Surrounded by about twenty shopmates, who were all ungodly characters, I became at times very frivolous and careless, never having an anxious thought about my soul, though I am thankful to say I never fell into any outward sin to mar my character. The theatre and the music hall were often a great temptation, and I was often urged by others to go, but remembering it was against my father's wish, I always said "No." Strange to say, though I never entered into these places, I had a desire to become a stage performer, but always kept the evil longing to myself. Many other temptations crossed my path too numerous to mention, in which, had I fallen, I must have been ruined for life. Truly I can say :—

"Determined to save He watched o'er my path."

All through this time I never once neglected the house of God. The friends there took a great interest in me, and did all they could to make me comfortable. ("Would to God all our causes were the same !") There was no pastor, but supplies. One Sunday evening, at a baptismal service, Mr. Wise preached from the words : "If thou believest with all thine heart thou mayest." I cannot remember anything he said, but it



seemed as if the Spirit of God came upon me with all its convicting power, and showed me what a vile wretch I was. As soon as the service was over, I ran home as hard as I could go, shut myself in my bedroom and tried to pray, but all seemed dark within and without. What to do I knew not. I saw myself as one unclean and undone; nothing but wounds, and bruises, and putrifying sores. I went to the house of God, hoping for a word for my soul, but all seemed to make things darker and myself more miserable. During this time I bought good books and tracts, and gave them away, thinking this would bring from the hand of God what I desired. I attended all revival services in the neighbourhood, but, alas! all was in vain. One night, feeling more miserable than ever, I vowed I would cast all my feelings away, rush into the world, and enjoy myself as others, spend my evenings at the public-house and theatres. But this my dear and blessed Master did not permit, but I was obliged to go on crying :—

“Depths of mercy, can there be  
Mercy still reserved for me?”

And, truly, afterwards I realised the blessed fact that, “He loved me, and gave Himself for me.” It was in the middle of the night I awoke with the thought, if I should die to-night, what would become of my soul? and immediately these words were sealed to my heart: “Bless the Lord, O my soul: and all that is within me, bless His holy name” (Psa. ciii. 1). And He gave me to see I had something to bless Him for, by revealing Himself as a forgiving and gracious God. I was able to bless Him as I had never before.

“Oh, to grace how great a debtor!”

Soon after this, our dear brother Cooper, deacon at West-hill, who was a friend, indeed, to me, asked me if I had any thoughts of becoming a member of the Church. I answered that I was not fit for a Church member. But after laying it before the Lord, I felt constrained to follow in His commands, and was baptized at Wandsworth by our brother J. Flegg, of Wood-green. I became a teacher in the school, and it was here I first offered prayer in public. Since then I have had the privilege of preaching there.

I was afterwards, in the providence of God, removed to Whetstone, where I remained twelve months; thence to Kilburn, and my last situation was at Upper-street, Islington. Remaining at the latter some time, I had my membership transferred to Chadwell-street, where I sat under the soul-profiting ministry of Mr. E. Mitchell.

When quite a boy I had a desire to be a preacher, but wore off for a time, returning again while at Kilburn. Though the longing was so intense, I could not feel the Lord would ever use me in His service. I often stood in a room by myself preaching to chairs and table, feeling like a corked bottle wanting vent. Ultimately the time arrived when I was to go forth as a herald of the cross. In the year 1893 I spent my holiday at Chelmsford. On my return I met with our brother G. Clark, pastor of Horsham. We had never seen each other before. While travelling in the train we entered into conversation upon divine things, when all at once he put his hand upon my knee, and asked me if I would preach for him at Horsham. Trembling, I promised I would try. Since then I have supplied in various parts, and now the Lord has placed me as under-shepherd at Keppel-street, where we believe the Lord

is blessing us. Though the writer feels his weakness, still faith rests upon the promise; and looking back we can say, "Hitherto hath the Lord helped us."

"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."

5. Bamborough-gardens, Shepherd's-bush.

## OUR YOUNG PEOPLE'S PAGE.

### HOME AND COMMON THINGS.—No. 4. PURE WATER.

WHAT a necessary and desirable thing is a plentiful supply of good water in our homes! and how the sharp frosts of the winter we have just been passing through have caused inconvenience and much extra labour and difficulty in numberless households! We have grown so accustomed to having the supply we need "laid on" to our houses, and getting as much as we require by simply turning a tap, that we soon feel it sadly when there is any disarrangement of the ordinary plan, and we never quite know the value of any blessing until we (temporarily, at least) experience its loss. But so many people fetching water from the stand-pipes in the streets reminded me of the days of old, when they had to draw their water from wells, and often had some distance to go for it. The expression used by the woman of Samaria suggests that she lived a good way from Jacob's well: "Sir, give me this water, that I thirst not, neither come hither (*"all the way hither,"* Revised Version gives us) to draw." Perhaps the water of that well was cooler, sweeter, and purer than of other springs nearer her home, and the more carefully we can guard our drinking water from all impurities the better it will be for our health. But does not the very mention of the woman with Jesus at the well remind us of the use He made of water to set forth His grace, His Gospel, and His Holy Spirit, the living, true, and eternally-satisfying water?

Water is very often mentioned in the Bible, and frequently used as an emblem of higher and greater things, and in those far hotter and more sunny regions water was such a precious—often priceless—blessing, and so peculiarly indispensable, that we cannot wonder at the glowing terms employed to set it forth.

Jesus spoke to Nicodemus about being "born of water" when He was teaching the necessity of the new birth, and though that word "water" in John iii. 5 has been terribly pulled about and misrepresented, and many have got people to believe that people are born again when they are "christened" and cannot get to heaven unless they are "baptized" (as they call it), it must be plain to every one who carefully reads the Bible and thinks and prays over it that the Lord Jesus speaks of water there, as He does in the next chapter when talking to the Samaritan woman, in a figurative way. In ver. 7, 37, 39 we find Him speaking again in the same manner: "If any man thirst, let him come unto Me and drink," and adding that those that believe on Him should have rivers of living water flowing through them, just as He told the woman that the water He gave should be in the person that received

it, "a well of water springing up into everlasting life," which is explained for us in the words, "This spake He of *the Spirit*, which they that believe on Him should receive," &c. So the Holy Spirit is compared to water, because water *cleanses*. We need water to wash ourselves, our clothing, and our houses. What could we do without it for these purposes? And our *hearts* need washing and purifying; we need to be cleansed from the sin that dwells within, and only this Divine power can make us hate sin and purify our spirits and our lives in God's sight.

Then water in Bible lands was and is so necessary to the earth on account of the hot sunshine that we might almost call it *life-giving*, as well as refreshing and fertilizing. As travellers have assured us, it often makes the only difference between the fruitful land and the wilderness that the one soil is well watered and the other is not. In Egypt the overflow of the river Nile, and in other adjoining countries the rainfall and the dew, or man's own plan of irrigation, is all the sun-lighted and heated ground requires to make the seed sown bring forth abundant harvests. So in the East they understood even more than we in England can how very precious a blessing water is. So the Holy Spirit must first give us spiritual life, and only He can *keep* the heart spiritually alive. Jesus is compared to rain, and He promises to be like the refreshing dew to His people: "Blessed are they that hunger and thirst after righteousness, for they shall be filled," or satisfied. David could say, "I thirst for God, for the living God." Can we say the same? And then the Gospel, God's Holy Word, is like a beautiful, pure, sweetly-flowing river of water. Ezekiel saw a river rising from the courts of God's temple which deepened and widened as it flowed, and brought life and fruitfulness wherever its waters came: "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. And in the heavenly city John saw a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb."

Dear reader, "if thou knewest the gift of God," and who it is that (in His Word) speaks to thee, thou wouldest ask of Him, and He would give thee living water." May He create in your heart the living desire, and, having created it, may you be continually coming to Him until you are led to the living fountains on high, where all His people thirst no more, but are for ever satisfied with His favour, and full of the blessing of the Lord. Amen.

H. S. L.

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## SPIRITUAL REVIVALS.

*Read by E. WHITE, at Pastor's Conference, Little Alie-street,  
November 30th, 1894.*

**W**HAT Church is it which does not pray for and desire a spiritual revival? We want it to come down: not get up a revival. Such are very much like a November bonfire; a blaze, a squib or two, and all is over; only a few ashes remain, and the darkness is more dense by reason of the former light which shot up for a little while. The Church of God is compared to a light, but she does not always burn with a steady flame; the murky atmosphere of superstitious ignorance dims her splendour. Sometimes worldliness, the lust thereof, and the pride of

life, makes her light very dim, and God has to snuff her with sharp persecution : sometimes she slumbers and sleeps, things are so peaceful ; when the Bridegroom comes, her lamp sadly needs trimming. Are we not fallen in some measure on those days ? Our forefathers prized the means of grace, they knew not how soon they might be deprived of them ; but we, their degenerate sons, love not the Word as they did. They fed on it, thus they were strong in the Lord, because the Word did abide in them. As good food revives a hungry man, so will the strong meat of the Gospel revive a fainting soul. This is where we must be revived. Let us dip our rod in this honey. History proves that the revival of the Church of God has been preceded by the faithful proclamation and firm adherence to the doctrines of God's truth. When men's traditions have been cast aside, and God's pure unadulterated Word has been taught, He has accompanied it with almighty power. This is building on a rock. Men's revivals have a foundation of sand, they cannot stand ; the first blast of temptation or persecution, down they go.

God the Holy Ghost works by divinely-appointed means ; He is the great Reviver of God's Church. How fervently men pray when inspired by the Holy Ghost. It is not rant and noise, but there is holy solemnity, intense earnestness, with great humility, yet such boldness, that heaven is besieged ; the suppliant pleads, and can take no denial. When a number of such holy wrestlers are found together, that Church to which they belong is not far off from a spiritual revival ; yea, it has already begun ; though " the cloud be no bigger than a man's hand " it will soon overspread the sky, and down will fall the heavenly rain, which will refresh and fertilise the barren waste, and make it blossom as the garden of the Lord. This is where our reviving must come from. " Wilt Thou not revive us again that Thy people may rejoice in Thee ? " We cry with longing hearts ; we want a steady, continuous revival. These outbursts of religious zeal leave the Church worse than she was before. We want no flaming evangelist to rouse us up, but we do want the Holy Ghost to kindle our hearts to a fresh glow of love to our dear Redeemer, and those covenant truths which He has ratified with His precious blood.

Brethren, this is a matter which is of great concern to us standing in the position we occupy, and to which we believe God has called us ; while we are not reservoirs of spiritual blessing, we are the channels through which God is pleased to refresh His Church. Our people take their tone and character very much from us. Water does not flow uphill, nor does reviving usually begin in the pew, and flow upward to the pulpit. It was Moses' outstretched arms on the Mount gave victory to Israel's hosts in the conflict. Elijah's pleading on Carmel brought down the copious rain. If we are men of faith and prayer, we may expect the like results. " We will give ourselves to the ministry of the Word, and to prayer," said the apostles. Let us keep to this apostolic precedent. This method has not become effete through age. God works in the same way as He did centuries ago. He has the same way of refreshing the land with rain from heaven, and He does not alter His plans in regard to the realm of grace. The fulness from whence the reviving came in days gone by is the same as ever ; our fathers have not exhausted the Word. We hear of exhausted lands, exhausted mines, but the mine of eternal truth remains the same. The unsearchable riches of Christ are

still ours to draw from ; those undiminished stores are the legacy of the Church in every age. Let us draw therefrom, and our Churches will not languish with a full Christ and His Gospel to feed them from. We are prone to sigh over former days, and think they can never return. "Is the Lord's hand shortened, that it cannot save ; or His ear heavy, that it cannot hear ?"

But are there not causes which restrain in a measure His hand ? Let us search and see. I think there is, on behalf of both preacher and people. Is not our preaching in the present day, much of it, more showy than solid ? Those soul-stirring truths of man's entire ruin by sin, God's absolute sovereignty in salvation, His eternal and immutable choice of His people, the personal and particular redemption of every one of them by Christ, their certain and effectual calling, their perseverance and eternal glorification, the everlasting punishment of the finally impenitent. These are the truths which were clearly preached in times past. We are not unfaithful in dealing with these truths, but are we so clear, outspoken, and fearless as we should be ? These truths were the battering rams which brake down the power of Satan in sinners' hearts, and melted them down at the foot of sovereign mercy. These truths built up believers, made them intelligent, spiritual, firm, lively stones in God's spiritual temple. Flowery preaching will not make fruitful Christians. A half-hearted ministry will make lukewarm professors. Do we insist sufficiently on the marked and evidential difference there should be between the Church and the world, in faith, walk, and conduct, in every way ? separate the precious from the vile, the chaff from the wheat ? A faithful ministry will confirm, feed, and gladden the hearts of real believers, while the mere professor will be exasperated thereby. They will go back, while the true child of God will cry with intense feeling, "Lord, to whom can we go ? Thou hast the words of eternal life." Do we dwell in our ministry as we should on the Person, doing, dying, merit, power, triumphs of our exalted Lord ? When Christ is the theme the heart grows warm with holy fire, our hearers catch the heavenly glow. When the Scriptures are opened up concerning Him ; when Moses, psalmist, prophet all contribute to show His dignity, His offices, His sufferings, and the glory which is to follow. There was great power when the apostles preached these truths ; hearts were pricked, great grace was on the people, great joy was in the city. They were of one heart, of one mind in love, liberality, in the bond of the Spirit, concord, peace, and devoted service in the cause of God.

The people are not what they ought to be. Some are lovers of the truth, liberal, godly, prayerful ; but not all, and these are drags on the Church by their worldly, carnal spirit, and they infect others. Even as a gracious spirit is contagious and spreads its savour abroad, so is the reverse. The Church needs a revival on this account. There are some who are not firmly attached to the doctrines of grace, God's house and ordinances. Their indifference is a greater clog than opposition ; for this would stir up others into warmth and vigour to defend the truth if it were openly assailed. Then some think their supreme mission is cold criticism of every person and method in the cause and service of God. Oh that their hearts were melted down into one glowing mass of holy love ! Then would a spiritual revival come right speedily.

We have sketched out some of the causes why we need it, also hinted at the way we must obtain it. It is of supreme importance we should give this matter due consideration, and feel anxious that God would pour His blessing down. What reason have we to expect that God would revive His work in our hearts and Churches? He has promised it; He is deeply interested in His Church's welfare; He loves every member; His honour is engaged for the maintenance of His Church. It reflects His glory. The more she shines the more He is glorified. He delights to give out of His fulness, that she may receive rich supplies from His gracious hand. His Church has a mission in this world, and that work requires that His people should be vigorous, active, for their foes are. God will not let them gain the victory over His Church. The cause is God's; therefore He will revive the hearts of His people to carry it on. The Holy Spirit has been given; the times of refreshing have come from the presence of the Lord. He has revived us many times in the past when our hearts have failed, gloomy doubts have depressed our souls, darkness has filled our mind, He, with His love, grace, and favour, has shone upon us, fears and doubts have vanished, courage has inspired our breast, hope has led us on with alacrity, joy, and confidence in His ways and service.

Moreover, we are on the lines of Gospel truth. We may expect His blessing on that. We dare not expect the Lord to bless what He has never commanded. When He gave His last commission, He added, "Lo, I am with you alway, unto the end of the world." Where Christ is manifestedly present with His ministers, His people, His Word, no Church can be cold, lethargic, or worldly, All these things die before His cross, His matchless love. We are crucified to the world, and only wish to live for Him. May that baptism of the cloven tongues of fire rest and abide upon us, a live coal from off the altar touch our lips from time to time, that we may speak the messages our Lord gives us to convey to His much-loved people. May his zeal fill our hearts, a determination that by His help we will wage war against every sin. May He make us very tender in dealing with the souls of men, all alive to their sufferings and needs, as those who can enter by experience into their sorrows and woes. May He give us often bright prospects of that fair country where our labours end, our conflicts cease. This will revive our hearts by the way, to press on with unfaltering step until we see His face from whom all our reviving comes, "for all our springs are in Him." May He feed our souls continually from the streams until we drink from the fountain-head of bliss above.

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## MOURNING DAYS ENDED.

BY A. E. REALFF, GUILDFORD.

"And the days of thy mourning shall be ended."—Isa. lx. 20.

**WHAT** a deal of mourning there is in this world! Ever since the primeval curse that came upon our first parents on account of sin, the world has been full of mourning, and there seems no end of it. Believers and unbelievers, sinners and saints, the world and the Church, all are acquainted, more or less, with mourning. But there is this great difference: to the one the mourning is but the prelude and sure earnest

of everlasting woe; whereas to the other it is the loving chastisement of the heavenly Father, which is designed to make His children "partakers of His holiness," and so to render them "meet for the inheritance of the saints in light." Therefore, to such, and such only, applies the precious promise: "The days of thy mourning shall be ended."

Let us think over some of the things that cause the child of God to mourn. First of all, there is *indwelling sin*. To be sure God has, for Christ's sake, forgiven such all their trespasses. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." We know well—for we have been so taught by no less a Person than God the Holy Ghost—that our sins are forgiven us for His name's sake, and that His sacrifice is amply sufficient to atone to offended Justice for all our guilt. But, then, the root of evil is still within us. This is "a root of bitterness" indeed, which constantly springing up, troubles us, and by it we are defiled. This sore evil often causes the true child of God to "mourn in secret places." Pride, self-will, idle curiosity, vain imaginings, worldliness, carnality, and a host of other "diabolians," are hid up in the secret chambers of "Man-soul"; and every now and again, watching for a favourable opportunity, they crawl out of their hiding-places, and work great mischief within the citadel of the heart, even if they do not show themselves abroad. So potent are these evil principles, and so lively in their operations, that they full often influence our countenance, darken our mind, affect our speech, and even sometimes, alas! our actions too. This, as soon as it is perceived and known, causes us to mourn.

The *inconsistency* of others is another cause of mourning. How grievous it is to see one, concerning whom we hoped better things; who has, perhaps, long been privileged to sit under a sound Gospel ministry, manifesting anything but a Christ-like spirit. The means of grace are attended less frequently, the manner is distant, the language cold—perhaps even worse than that. What mourning does this cause to the saints of God and to the ministers of Christ!

The *trials of life* cause frequent mourning. "Many are the afflictions of the righteous." Sickness or weakness, in person or in the family; reverses in business; stagnation of trade; disagreeable customers; inability to meet one's claims and responsibilities! lack of work, when one is needy and most willing to toil; these, and a thousand other temporal anxieties, cause the child of God frequently to mourn. Oh, what errands to the Throne! What wrestling in prayer! What anxious days and sleepless nights! And, perhaps, to make matters still worse, God delays to answer.

Then there are, beside all these sorrows, the *hidings of God's countenance*. This causes a true believer more bitter mourning than anything else. "Thou hidest Thy face; they are troubled." How very grievous is this dispensation! And how inexplicable! "Surely," says the Christian, "if I pray, I shall have help and deliverance; for He has said, 'Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.'" But, perhaps, when he tries to pray, his mind is dark, his thoughts wander, his words fail. What then? He turns to the blessed Bible. He reads and reads, but gets nothing. God does not speak. He attends the means of grace, but they are "dry breasts." The very same words that have brought him comfort in former times,

fall now on his ear "like an oft-told tale." The very same minister of the Gospel, who perhaps was the means of his conversion, and from whose lips he has often heard the Divine message with rapturous joy, now does not help him in the least. And so he goes "mourning," it may be for many days.

The temptations of Satan and the world are another frequent cause of mourning. How often is the believer annoyed, vexed, or wounded by these! Satan's "fiery darts" are not always "quenched" at once, even by the "shield of faith."

But all these sorrows will come to an end by-and-bye, for

"Death, which puts an end to life,  
Will put an end to sin."

Then, or at the "coming of the Lord," this precious promise will be fulfilled: "The days of thy mourning shall be ended."

"O glorious hour! O blest abode!  
I shall be near and like my God.  
Nor flesh, nor sin shall e'er control  
The sacred pleasures of my soul."

Courage, then, dear fellow-believer. The end is coming, and coming soon, the end of all thy woes, temptations, sicknesses, and disappointments. Jesus, thy Saviour, has gone before thee "to prepare a place" near His throne.

"Let nature change, and sink, and die;  
Jesus shall raise His chosen high;  
And fix them near His stable throne,  
In glory changeless as His own."

There "God shall wipe away all tears," and there shall be "no more sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." There we shall "meet to part no more." "There the wicked cease from troubling, and there the weary are at rest." Cheer thee, then, dear fellow pilgrim, heaven is not very far away; and there "the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." And, once there, thou shalt find that "the days of thy mourning shall be ended."

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## THE PLENARY OR COMPLETE INSPIRATION OF HOLY SCRIPTURE.

*An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 14, 1895.*

BY H. DADSWELL, OF CLAPHAM.

**I**N introducing this subject to your notice, some apology I feel is necessary. There are others, who, being familiar with the original languages in which scripture was first written, and knowing something of the course of the controversy that has of late years stirred the religious world, could have spoken with greater authority and force, than it is possible for me to attempt. I can but write as one, who, midst the stress of the busy every-day life of our great city, and the many cares and claims of the ministry, finds but little time or opportunity to cultivate scholarship, or to catch more than the faintest echo of the burning questions of



the day; and so must seek to give plainly some few thoughts on the glorious *fact* of the full and complete inspiration of the Word of God.

The peculiar danger of the present day is not to be found, to so great an extent as in a past generation, in the blasphemous questionings of a blatant atheism. Infidelity has now clothed itself in literary form, and, under the plea of agnosticism, ignores altogether, as superstitious and profitless, the truths of our common Christianity, and the book wherein the mind and purpose of God are revealed. In the strength and grace of God we may well say, that the daughter of Zion shall laugh all such to scorn. Like a city built upon the everlasting mountains, she stands secure from all external foes, nor shall the gates of hell prevail against her. The tide of battle rolls back again and again from the divine bulwarks of Zion defeated and disgraced. All that the craft and enmity of men and devils can design against her is vain. Still over the walls of salvation, and the citadel of Zion, waves the banner of Divine love, as she bids, in the name of the Lord, defiance to all His foes.

But from among her professed citizens has arisen a controversy, that we cannot but regard, as fraught with danger and deadly influence to the professing Church. For the most part men of very considerable learning, men of blameless lives, full of zeal and energy, they are devoting time and talent to seek to minimize the force and completeness of the unalterable Word. Old doubts expressed by sceptics long ago, and refuted completely by our fathers in the faith, are introduced under the plea of concern for truth, and the sword of the Spirit is to be tested by human reason, and in part found to be base metal, by a cultured, critical, nineteenth century.

To the ears of every true disciple there must be, I think, something peculiarly obnoxious in such a term as criticism as applied to the Bible. The works of man need the judgment of man, and may come forth from the ordeal improved and strengthened. But far otherwise with the words of Him whose way is perfect. We can neither add to their glory, nor diminish their brightness. We can do nothing against the truth, and God's Word is truth.

Nor is it without significance that the tendency to deny the verbal inspiration of Scripture is for the most part associated with a departure from some of the most vital doctrines of evangelical religion. To-day, while much fills our hearts with praise, we cannot but be saddened by an evident inclination in many quarters to put on one side truths connected with man's complete depravity, and God's great salvation, and an attempt to seek in some scheme of so-called social salvation the regeneration of society. And while we would not condemn such zeal when wisely directed, standing alone it bears in itself the seed of complete failure. At the best it can do no more than make a reformation, while the individual remains at heart unchanged. New ways, new thoughts, new doctrines are crying for acceptance on all hands, till we wonder whether our beloved land may not compare with the classic city, whose inhabitants were ever waiting to hear or tell of some new thing. Be it ours to stand in the ways, and ask for the old paths, where is the good way, and walk therein, and so find rest for our souls. Let us contend earnestly for the faith once delivered to the saints, and, in spite of what the world may say, be content to be even counted fools for Christ's sake.

It were scarcely necessary in a gathering such as this to say much in

regard to the general question of the inspiration of Scripture. There is that within it, which makes even the natural man put the Bible on a different level to other books. He may be a stranger to divine illumination, and so know nothing of its deeper teaching, but he can scarcely fail to perceive the vast difference that separates it from the so-called religious books of other faiths.

One of our great English poets has forcibly expressed the argument for inspiration in the following words:—

“ Whence, but from Heaven, could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie?  
Unasked their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price.

Then for the style, majestic and divine,  
It speaks no less than God in every line;  
Commanding words; whose force is still the same  
As the first fiat that produced our frame.  
All faiths beside, or did by arms ascend,  
Or sense indulged has made mankind their friend,  
This only doctrine does our lusts oppose,  
Unfed by nature's soil, in which it grows;  
Cross to our interests, curbing sense and sin:  
Oppressed without, and undermined within,  
It thrives through pain; its own tormentors tires;  
And with a stubborn patience still aspires.  
To what can reason such effects assign  
Transcending nature, but to laws divine?  
Which in that sacred volume are contained;  
Sufficient, clear, and for that use ordained.”—*Dryden.*

I do not propose to deal with the question in its relation to the small divergences of manuscripts, which have, I understand, been magnified out of all proportion to their real importance; nor with that part of the subject that requires a knowledge of the original tongues. He who first gave Scripture has ceaselessly watched over it, and we have in our tongue, as surely as if we could read the Hebrew or Greek, the wonderful words of the Spirit. I purpose rather to seek from its own pages the testimony direct or indirect to its complete inspiration. To such as doubt its teaching altogether, such evidence will seem of little or no value, but my words are rather designed to confirm the believer, than to enter into controversy with sceptics, who probably are not present.

Consider first of all the words of Christ (Matt. v. 17, 18): “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” It is clear from the first of these verses that our Lord was undoubtedly referring to all Scripture up to that time revealed by God. Thus in the sermon on the mount, that very portion of the Word, that it has been the fashion of some to extol at the expense of other portions, we have the sure witness of Him that spake as never man spake, to the importance and authority of the minutest particle of the written Divine Word.

Again, when replying to those whose enmity and malice had been roused by the declaration of His divine glory, and who sought vainly to kill Him before the time, mark that, in quoting from the Psalms, He

expressly speaks of it as the Word of God (John x. 34, 35), and adds the emphatic declaration, "The Scriptures cannot be broken."

But it may be said that in selecting single texts we are ignoring the general teaching of the Lord. Though He were the Son of the Most High God, in whom the fulness of the Godhead dwelt bodily, yet in the days of His humiliation, He appealed to these writings as the supreme test to which all questions must be referred. Even in that weary watch in the wilderness, when, in the extremity of physical weakness and hunger, He met and overcame the utmost malice of the great enemy of souls, it was not by the assertion of His divine power, nor by the burning revelation of His eternal glory that Satan was defeated. The Lord chose for wise and loving ends to employ the weapon that is put into the hand of every believer, even the sure Word of God. Thrice came the temptation, and thrice from divine lips came words from the book of the law (Matt. iv. 4, 7, 10). "It is written," and the old dragon of the pit flew abashed before the personal and the written word.

Again, in the synagogue at Nazareth, He took in His holy hands the roll of the prophet Isaiah, and from His lips there fell those words so full of sweetness and comfort to sin-sick, weary souls (Luke iv. 18, 19, 21), and He added, "This day is this scripture fulfilled in your ears." When the resurrection is called in question by rationalistic Sadducees, from the book of Exodus He quotes the words (Matt. xxii. 31, 32) wherein God expressed His covenant relationship to the patriarchs and their seed. And as they listened the multitude wondered at His doctrine. Would He enforce the solemn nature of the marriage tie in God's sight, it is to Scripture that He again refers (Matt. xix. 4, 5) for the record of the first creation of man and woman, and God's purpose in that act of power. There are other passages that one might refer to. I will, however, mention but one, wherein He asks the Pharisees the searching question, "What think ye of Christ? whose Son is He?" The answer came at once, "The Son of David" (Matt. xxii. 43, 44). "How then," says Christ, "doth David *in spirit* call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool." So the word of David was the voice of the Holy Spirit, nor did even Pharisees dare to dispute the inspiration of the Word. Even they were rather willing to acknowledge mysteries than to seek to rob the divine Word of its authority.

There is, in most of the quotations made by Christ from the Old Testament, a feature full of significance. The weight of doctrine is made frequently to rest upon a single word in the passage quoted. In one case (that referring to the resurrection) it depends upon the tense of the verb. The same characteristic is even more evident in the apostolic writings, and we can come to no other conclusion, than that Christ and His apostles regarded each word of Holy Scripture as divinely inspired.

If we turn from the Master to His disciples, we are confronted by quotations similar in character and used with the same definite and verbal significance. Apart from those passages (2 Tim. iii. 18; 2 Pet. i. 21) in Paul and Peter, familiar to all of you, where the apostles distinctly declare the inspiration of Scripture by the Spirit of God; both in the Gospels and Epistles, the word of the Old Testament is employed

with considerable frequency to set forth the will and purpose of God, and that not merely from one, but from many of the books of God's Word. See, too, how clearly is declared the use and profit of the Scriptures, not only in the comfort and instruction of God's children, but as the sword of the Spirit, the weapon with which He overcomes the strongholds of enemies.

Briefly, it must be apparent to all, who with unbiassed minds study the testimony of Scripture, that it claims for itself a superhuman authority in all matters of doctrine and practice (Psa. cxix. 105). "Thy Word," says the Psalmist, "is a lamp unto my feet, and a light unto my path." Shall we believe, with some, that the light is but a flickering will-o'-the-wisp, born of the stagnant pools of man's imagination, and leading us we know not where; or, with others, that it is bedimmed and blurred by the darkness of human error, and that it is only when some great critic separates the precious from the vile, that we can depend with any certainty on its teaching. Rather would we see that bright and heavenly light, which, burning clear in this dark wilderness, will never fail the humble soul that waits with reverence for its message to himself. To the law and to the testimony, and not to the arguments and sophistries of men, we turn to know the secrets of life and death, and the glorious message of forgiving love to the lost and undone.

And now to turn briefly to one other fact full of significance, as illustrating the complete inspiration of Scripture. I speak as unto spiritually-minded men and women, who can scarcely fail to appreciate its importance, though it may seem futile to those who as yet are strangers to God. I refer to the witness of the Spirit within us to the power of the Word in the soul experience of God's children. Could we know the way by which each of the ransomed have been led, we should find, that God had spoken to them at sundry times and in divers manners from all parts of this blessed book. And I am as sure, as of my own physical existence, that God has thus spoken to me, and that the Word has been the expression of God's thoughts to my heart. And you, that know the Lord, can each, I am sure, tell of many seasons when that same Spirit, who first inspired the Word, has written it upon the fleshy tables of your hearts. We trust we know a little, and would to God that we might enjoy more of the glad experience realized by the prophet in the midst of sadness (Jer. xv. 16): "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Words of promise, of counsel, of warning, of encouragement, of guidance, of strength; wonderful words of life. Rather let our right hand forget its cunning, and our tongue cleave to the roof of our mouth, than we forget or criticize that sacred Word, that has been made so precious in all things to us.

It were neither wise nor profitable, in the time at my disposal, to attempt to deal in any way with the mysteries or apparent contradictions of the Bible. Remember this, that we are dealing with the thoughts of the infinite and most high God, expressed in human words; that of necessity, if it be more than man's word, there must be depths that we cannot fathom, and heights to which we can hardly hope to reach; further, that it was never intended to be either a scientific text-book or an historical manual; and that, with a wider knowledge of the events

described, apparent discrepancies would vanish. We must learn the same lesson taught by the inscrutable way of divine providence, that there are paths where human reason falters and fails, and only humble faith can trace the way. It is not for man, in his sinfulness, weakness and folly, to arrive at a full comprehension of God's words. For here we see as in a glass darkly, but there face to face.

Do I in any way exaggerate, when I declare that reverence and humility in the study of God's Word are among the surest tokens of a standing or falling church, and that it is only as individual members of it are led with fervency to search the Scriptures, that there can be any real spiritual prosperity? God has declared that they that despise Him shall be lightly esteemed, but that He will honour those that honour Him. Has not one of the most deeply taught of Zion's singer's expressed this solemn truth with force and directness in the words:—

Say, Christian, wouldst thou thrive  
In knowledge of the Lord?  
Against no Scripture ever strive,  
But tremble at His Word.

Revere the sacred page,—  
To injure any part  
Betrays, with blind and feeble rage,  
A hard and haughty heart.

If aught there dark appear,  
Bewail thy want of sight;  
No imperfection can be there,  
For all God's words are right.

The Scriptures and the Lord  
Bear one tremendous name;  
The written and the Incarnate Word  
In all things are the same.

For Jesus is the Truth,  
As well as Life and Way; [mouth  
The two-edged sword that's in His  
Shall all proud reasoners slay.

Why dost thou call Him Lord,  
And what He says resist?  
The soul that stumbles at the Word  
Offended is at Christ.

The thoughts of man are lies,  
The Word of God is true;  
To bow to *that* is to be wise:  
Then hear, and fear, and do.—*Joseph Hart.*

Let us with deepest gratitude remember the goodness of God, that we have His word in our own tongue; and to our younger friends, I would especially commend the study of those days of conflict, when with their life's blood our fathers sealed their love to this blessed book. Memories arise of stout-hearted Martin Luther, of Wycliffe, Coverdale, and Tyndale, of many who clung to the Word with more tenacity than to life itself, of hidden copies, and blurred black-letter Bibles, over which hearts that long have entered glory bent in deep anxiety of soul. Shall we who so unworthily tread in their steps (as they followed Christ) hesitate, because we find ourselves despised for cleaving to our Bible in its entirety? Black are the clouds that gather, and some there are who prayerfully seek with loins girt to wait the coming of their Lord. And how shall He find us, my brethren? The words ring in our ears: "Be thou faithful unto death, and I will give thee a crown of life." I trust we have counted the cost, and depending on His grace, and looking to His holy Word as our guide, we go on our way depending on Him, who shall hide us in His pavilion from the strife of tongues. Let God be true, though every man prove false.

I beseech you, brethren, by the great Father whose children you are, by Calvary's cross, and the love of the Spirit; by the blood of martyrs that purchased this book; by the lips of our loved ones, that breathed its comfort in the valley of the shadow; by all the blessing God has made it to your souls; be not unfaithful to that high and holy charge committed to your trust, but hold dearer than life itself the pure and perfect Word of God.

## PAUL'S PRAYER FOR THE CHURCH AT THESSALONICA :

*Being a Brief Outline of a Sermon preached on Feb. 17, 1895, at Zion, New Cross, Deptford, by THOMAS JONES, on his Acceptance to the Pastorate.*

"And the Lord direct your heart into the love of God, and into the patient waiting for Christ."—2 Thess. iii. 5.

WE admire the brotherliness of the apostle. We admire the spirit of union, peace, and concord, which pervaded the infant Church of Jesus Christ. Both the teachers and the taught drank deeply into the spirit of their Lord. Hence there existed a spirit of loving sympathy and Christian affection amongst them; they had learned "to esteem others better than themselves." This was true in the apostle's case. As you know, he had been highly privileged and greatly blessed; for had not his Lord made special communications to him of things hidden from the foundation of the world? Yet Paul willingly classes himself among the least of saints, and ever evinced tenderest regard for those who, like himself, were pilgrims on the earth.

Perhaps no man possessed stronger faith in God than the apostle, and yet no man more earnestly desires an interest in the prayers of others. It was Paul who pleads with the brethren dwelling in Thessalonica, that they would remember him and his colleagues in their prayers—"Brethren, pray for us." What a depth of meaning is couched in these words! How they reveal Paul's inner self! They show his great need. Paul recognised his own weakness, at the same time he places an high value upon the fervent prayers of others. Brethren, the united prayers of the saints are a source of *real* spiritual strength, energy, and power to any pastor, let him labour where he may, but especially in our own case.

The apostle was perfectly aware of opposing forces, who stood armed ready to do battle, ready to frustrate (if possible) the Gospel he preached. Not only so, but he is anxious to "be delivered from unreasonable men"—*i.e.*, *strange, perverse, and absurd* men. We sincerely trust that there are no such characters in "Zion;" should there be, we earnestly pray to be delivered from such, for we know what evil such can accomplish. There was one great source of encouragement to Paul, and that is our encouragement to-day as we stand here in this new relationship, as pastor and people—*viz.*, "The Lord is faithful;" upon this great truth we stand, and feel we have a firm and immovable foundation. In this truth we confide, having tried, proved, and tested Divine faithfulness in the past. And just as the apostle bowed his knees, with the divinely-wrought conviction in his heart that "the Lord is faithful," so we do likewise. The Lord Jehovah never has, never will desert His sent servants. Now let us proceed to consider this beautiful comprehensive prayer. We have in our text:—

I. *The Christian's great Teacher*: "The Lord direct your heart." If "the Lord" be here the Holy Spirit, as 2 Cor. iii. 17, we may read this part of our text in the following order: "The Lord," the Holy Spirit, "direct your heart." In this arrangement we have Father, Son, and Spirit in our text. What a precious thought this suggests to us! Do we not see at once that the sacred Trinity are engaged in perfecting and completing the eternal salvation of all the elect? Does not this afford a sufficient guarantee of entire sanctification and everlasting glorification of the whole redeemed Church of God. We think so. We note, in passing, that at the present juncture of our experience, we are not fully cognizant of all spiritual blessing, privilege, and favours laid up for us in the inexhaustible riches of Christ; nor can we lose sight of the fact that all these special attainments are beyond us to explore unassisted by the Holy Spirit. Into these Divine things no man can fully enter only as led by the Spirit.

*The Holy Spirit is the Revealer of the things of God.* By this we mean that the Holy Spirit reveals to us the mercy, grace, and love of God. "He leads us into all truth," and into paths of righteousness and peace, by helping us in our many infirmities and assisting us in our prayers. But in our text He is said to *direct*—that is, to make straight, to set right, to guide, and to conduct us. This He does for us not by compulsion, but by His sweet and blessed influence of

love shed abroad in our heart. Some present have already had a rich experience of the love of God in the heart, and have happily enjoyed those soul-elevating graces of the Spirit; and have blessedly realised the operating, transforming power of truth within them. You have been deeply taught in word and doctrine; yet we should bear in mind that, after all, "we only know in part," and that there are breadths, lengths, depths, and heights we have never reached of infinite and boundless wealth. Into these "The Lord direct your heart."

You already possess a wide knowledge of inspired truth; you may consider yourself rich in heavenly wisdom; but after all, my brother, you are only *a babe* in heavenly wisdom. There are greater things yet to come. How appropriate this prayer for us to-day, "The Lord direct your heart"! Observe, it is the *heart*, not the *head*,—the heart the seat of affection, the engine of life, "out of which are the issues of life." Yes, when the heart-beats are right, the life will be right. If the heart throbs with emotion, the life will be dedicated to the service of Christ. Write Thy law in my heart, O God, "for, behold, Thou desirest truth in the inward part!"

II. *The Christian's Inexhaustible Subject*: "The love of God." Of all the attributes of God, perhaps there are none so cheering as His love. We delight to speak of His mercy, to talk of His judgments, to exalt His glory, and to praise His great name; to dwell upon His power, to admire His wisdom, and to extol His great goodness. *But the love of God*. Oh, transcendently great, infinite; surpassing the loftiest conceptions of men!—

"God only knows the love of God."

The desire expressed by the apostle implies that he was anxious that these Christians may be favoured to possess clearer conceptions, and a fuller enjoyment of God's love *to* them and *in* them. I need not remind you of the grand characteristics of Divine love. It is eternal and unchangeable.

But may not the apostle desire for these people a clear and distinct knowledge of God's love in its operations upon their hearts? I mean that love in choosing, redeeming, calling, justifying, adopting, and finally glorifying them. Does not the apostle further desire and pray that the love of God may be increased more and more in their soul's experience? This would mean the fitting them for daily service; and the manifestations of that love to the heart would produce a deeper bond of unity of heart, aim, and purpose. It would draw out the deepest affections of their souls after God, and produce an intense yearning after Him, a fervency of spirit after the "image of His Son." This we believe to be the outcome of the spiritual enjoyment of Divine love. Be it yours, beloved, to hold converse with God and fellowship with His Son, so that you may from time to time enjoy rich foretastes of that love which fills heaven with joy and gladness, yet is shed abroad in the hearts of the saints below.

III. *The Christian's Patience*: "The patient waiting for Christ." No doubt that under a felt sense of Divine love there are holy longings to fly away, to get home to the glorified. But the apostle reminds these Thessalonians that they must exercise patience. That is the idea—"The patience of Christ." In patience, Jesus is our example. He waited, He suffered, "He endured." "Who for the joy that was set before Him *endured* the cross." It was so with the Old Testament worthies; they waited for the Advent of their King, and long weary years passed by, and still they waited "for the consolation of Israel." They hoped and endured as "seeing Him who is invisible." So we need patience, we have the promise of His return, and we are waiting for its fulfilment: and sometimes we wonder why the chariot delays. Some of you, in days of loneliness and sickness, yearned for His coming. In your nervous excitement you thought you heard the chariot wheels of the heavenly Messenger; but, alas! it was not so. Then, like the king of old, you turned your face to the wall and wept.

To-day we need patience to endure trial, suffering, temptation, and sorrow

It will soon be over, a few more battles and then triumphant victory; yes, a few more days of patient endurance and "He that shall come will come."

How necessary this prayer for us! May it be fully realised by all of us, so that from time to time when we assemble "The Lord direct your heart into the love of God," and fill us out of His fulness that filleth all in all. Such is our united prayer.

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### THE LATE MR. W. RYDER.

MR. W. RYDER, for many years an itinerant to the causes of truth, entered his eternal rest, after a few day's illness, Feb. 15, 1895, aged 74 years. Our brother preached at Lessness Heath, Lord's-day, the 3rd of that month; on the following Thursday evening he attended the prayer meeting at "Ebenezer," East Ham: it was intensely cold, which I think struck him, not having been well some days before; he went to bed that night and never came down again. On the Lord's-day, he appeared much better, and said he did not know what the Lord's will was in this affliction, but the poet expressed his mind, and he repeated the following verses with evident feeling:—

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

'Give me a calm, a thankful heart,  
From ev'ry murmur free:  
The blessings of Thy grace impart,  
And make me live to Thee.

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

Later in the evening he was taken much worse, and lost his speech. When somewhat relieved near the end, his dear wife asked him, having spoken words of comfort, if he felt Jesus precious, if so, to press her hand? and he did so with a firm pressure, and, doubtless, if he could have spoken, he would have given some precious words of testimony.

On Friday, March 22, the mortal remains of our dear brother were interred in the East Ham Cemetery; myself and pastor W. S. Brown, of Windsor, conducted the service, who gave a solemn address at the grave, whom our late brother baptized at Tadworth nearly twenty years since.

There were a goodly number of friends present, evidencing their esteem for the departed.—J. FLORY.

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### RETROSPECT IN PROSPECT.

BY A GARDEN LABOURER.

*42nd Wedding Anniversary.*

FOR over forty years we've been,  
My God, beneath Thy fostering care;  
On every hand Thy love we've seen,  
And found Thy blessings year by year.  
And though by trials oft assailed,  
And men have tried to cast us down,  
We've ever in Thy strength prevailed,  
And on Thy head we'll place the crown.  
We have been young, and now are old,  
But never wanted any good,  
A shelter from the winter cold,  
And daily grants of wholesome food.  
With health and strength to earn our bread,  
We all our life have favoured been;  
The good of all the land has fed  
On every side Thy hand we've seen.  
And, far beyond these earthly gifts,  
Thy love hath called our souls in Christ,  
A city to behold by faith,  
Where we shall dwell for ever blest.  
And those Thou hast in mercy given,  
Hath by Thy love and grace been taught  
The way by faith in Christ to heaven,  
Redemption by His blood He bought.  
For, all on whom the Father's love  
Hath from eternity been set,

The blessing showered from above—  
Blessing without alloy or let.  
And daily through their life and ours,  
Let glory, honour, praise be given  
Each moment, and with all our powers,  
Glory to God who reigns in heaven.  
To Father, Son, and Holy Ghost,  
The Three-One ever-living God,  
The Lord of Life, the Lord of Hosts,  
Our hearts shall sound His praise abroad.  
Thus, with the heart the tongue be moved  
To sing one family Thy praise  
In Jesus Christ for ever loved,  
Hosannas to Thy name to raise.  
Our children's children now we lay  
Before Thy footstool, Lord of love;  
Bless them through life that day by day,  
Taught by Thy Spirit from above,  
They may declare their father's God,  
And tell to others all around,  
The love of Jesus Christ, their Lord,  
The joy, the Saviour, they have found.  
And thus Thy Word shall ever prove  
The fathers to the children tell,  
The fount of everlasting love,  
The love of God Immanuel.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

THE following is an outline of Mr Gray's address at the meetings held in Keppel-street, as reported last month, kindly supplied by our good brother Copeland. He says:—

Mr. Samuel Gray, of Brighton, gave a bright animated address, which was warmly received. Being happy, he very happily spoke on happiness. In the course of his remarks he said he thought that the honoured President (Mr. John Box) was a happy man in being favoured to see what so many have desired to, but have not seen. Also he thought the vice-president a happy man. He it was who proposed that all-day prayer-meeting, and to-day he was favoured to see God's answer to those prayers. The speaker considered himself a happy man. He had visited the Mission-fields, and, under God, had been the means of stimulating interest in the beloved Mission. Moreover, he considered the brethren about to leave us for the Mission-work happy men. They would have difficulties to contend against, but they were going to do a right good work. "To tell you the truth (said the speaker), I would have offered myself for the work, had not God blocked the way. My heart was so touched, when in India, by the superstition I beheld, as to create a longing in my breast to go and show them the way of salvation. They will not find it all smooth there. Our brother Noble lives in a house,—well, it is about fit for a cow or a pig, or something of that sort, but is not fit for a human being to live in." They would have to master the Tamil, but when mastered it would be of great advantage to them. The speaker had had five hours' talk with Mr. Hutchinson, and he had pretty well estimated his character. He was persuaded that our brother was as much unlike a certain man he had read of. There were two tramps sleeping on the roadside. One of them awoke in a great agony, saying, "O, I have had an awful dream! O, I have had an awful dream!" and the perspiration was standing on his forehead. "What is it?" said the other. "O, I have had an awful dream! I dreamed I had got some work to do!" He was sure our brethren would never be out of work. There was unmistakable evidence that God had a people in Tinnevely. Some of God's elect were there, and God would certainly appropriate His own. He would lay the hand of His appropriating grace upon them. He considered them happy men to be going out to this right noble work. "The other day," he said, "I saw a circle

rainbow—a pretty sight. You, my brethren (turning to the two missionaries) will be encircled by the prayers of the brethren at home. The Spartan mother said to her son, when he left for the battlefield, "With it, or on it." So he hoped our brethren would stand fast to the Gospel, which is dear to us here. The respective pastors of our brethren, and the churches of which they were members, were happy, and would doubtless take a special interest in them and their work. In fact, he considered the Strict Baptist Mission, the whole denomination, and England, were happy in the sending out of these men. He hoped the denomination would do more for the support of the Mission than it had in the past. Chapels are needed at the several stations. Other denominations have a respectable chapel at each station, and so ought we to have. He had learned while out there that our brethren there were very willing to contribute towards the building of chapels, if we would help them.

DRURY LANE.—During the past few weeks several farewell meetings were held in connection with the departure of Messrs. Hutchinson and Booth, not the least of which was the one held at Mr. Licence's Mission-room in Drury-lane. On January 22nd, it being the desire of Mr. S. Hutchinson to visit the poor people once more before leaving England, a farewell meeting was held. After the opening by singing, "How sweet the name of Jesus sounds," prayer, and the reading of Isa. xxxv., he spoke from Rom. viii. 1, laying special emphasis on what it is to be in Christ Jesus. Mr. A. Licence, the missionary, followed by thanking him on behalf of the people, as well as for himself, for the kind interest he has shown in the work for upwards of 12 years. When he (Mr. H.) first visited, only seven or eight people attended, while that night over 90 were present, and he wished that he might see such results when in India. He was sure that Mr. Hutchinson had a deep interest in mission work, the love for precious souls, and that his accepting the work before him was not done on the spur of the moment. He further said that he desired still that his visits here might be long remembered, that we still desired an interest in his prayers, and that we shall pray for him, that the Lord would go before him and prosper him in his work. After these remarks, the singing of the hymn, "God be with you till we meet again," Mr. Licence committed him to the Lord in prayer, and thus closed this interesting and touching service.—E. A. LICENCE.

## METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETING, HELD ON TUESDAY,  
MARCH 12TH, 1895, AT BRIXTON  
TABERNACLE.

The annual meeting of this Association was held as above. The committee were summoned at 10 a.m. Long before that time friends began to arrive. Among the first to put in appearance were brethren H. Clark, Millwood, E. Mitchell, W. Abbott, F. C. Holden, J. Haines, Turner, Sears, &c., our good brother Cornwell being in attendance to receive and give a hearty welcome to ministers and delegates. At the time appointed over twenty of the committee assembled in the large vestry of the Tabernacle to make a few necessary preliminary arrangements for the day's proceedings, brother J. Haines, of Homerton-row, opening with prayer.

At 10.30 the committee entered the Tabernacle, where a large number of delegates had already assembled. Brother R. E. Sears, the retiring president, took the chair, supported by the president-elect and the vice-president, viz. brethren C. Wilson (Dorset-square) and E. Mitchell (Chadwell-street).

The first word uttered at this gathering was "come," in connection with the hymn, "Come, Thou Fount of every blessing," and a volume of praise and prayer ascended heavenward from the sincere hearts and fervent lips of one hundred united voices in expressions of gratitude, praise, and supplication, which increased in fervour and emphasis on coming to the words,

"Here I raise my Ebenezer,"

and

"Oh to grace how great a debtor."

The petition sent up to the King of kings for His blessing on the day was heard, answered, realised, and enjoyed.

The President read and expounded Psa cxxxiv., and prayer was offered by Pastor T. Jones, of New Cross. He (Mr. Sears) then gave the right hand of fellowship with words of counsel to four newly-chosen pastors—i.e., brethren T. Jones (New Cross), H. T. Chilvers (Keppel-street), J. J. Cooler (Tollington-park) and H. D. Sandell (Fulham).

At this juncture feeling reference was made to the departure of brother W. Osmond, and brother Cornwell moved the following resolution, which was seconded by brother Copeland:—

March 12th, 1895.—Metropolitan Association of Strict Baptist Churches: Assembled in Annual Meeting at Brixton Tabernacle.—Dear Brethren,—We hereby convey our heartfelt sympathy with you in the bereavement you are suffering through the removal of your late pastor to a better country. He was a man worthy of all honour and highly esteemed by his ministerial brethren. We with you deplore his loss, yet we rejoice that he for so many years in all humility of heart proved him-

self faithful in the Gospel which God committed to his trust, and our prayer for you is that our covenant God may send you another pastor who will keep back nothing that is profitable unto you, and that He will build you up in our most holy faith.—We are, dear brethren, yours in the unity of the Spirit.—To the Church of Christ worshipping at Ebenezer, Elthorneroad.

The resolution was unanimously passed and the large audience rose to their feet and sang—

"Come, let us join our friends above  
Who have obtained the prize."

A most interesting feature was reached by the reading of a telegram from brethren Hutohinson and Booth, dated "March 11th, 4.12 p.m.; Port of Aden, Red Sea," with the following message,

"WELL."

Brother John Box, senior secretary, read the report, from which we gather the following statistics:—

The increasing usefulness of our General Fund is satisfactorily demonstrated in the pleasurable disbursement in nine votes, amounting to £66 to nine Churches, and to four pastors, amounting to £35.

The sum borrowed from the Loan Fund, free of interest, during the year by six of our Churches was £1,010; and the amount in use on 31st December last was £2,205. During the year, £103 18s. 1d. was added to the capital, raising it to £2,348 4s. 9d.

The membership of the sixty Churches constituting our Union, stood at 3,853, baptisms 137. The Schools in connection are maintained by the loving service of 608 Teachers, and number 6,956 Scholars.

Our Churches have suffered loss of pastors by two deaths and five resignations; while seven brethren have accepted calls to the sacred office by those needing the care of an under shepherd. At the interment of the remains of our beloved brethren W. K. Squirrel and W. Osmond, the estimation in which they were held was evinced by suitable tributes of affectionate regard and sorrow over the loss sustained by their removal from us.

Considerable pleasure was experienced in recognising the long and faithful career of loving service maintained by our much-esteemed and greatly-beloved brother James L. Meeres, who has filled the pastorate of the Church so long worshipping in New Church-street, Bermondsey, for fifty years.

The time now arrived for Mr. Sears to retire from the presidential chair, which he did in his usual genial manner, and, taking Mr. C. Wilson by the hand, introduced him to the meeting as the president for 1895-6.

Votes of thanks to the retiring president and to the three secretaries were

duly passed and acknowledged, which, with singing and prayer, brought the morning's proceedings to a close.

Near 200 sat down to dinner, well and bountifully prepared by Mrs. Cornwell and the ladies of Brixton Tabernacle.

#### AFTERNOON MEETING.

At 2.30 brother Charles Wilson announced Dr. Watts' well-known hymn—

"Come, let us join our cheerful songs."

Psa. xxx. was read, and brother E. Beecher (Shouldham - street) offered prayer. The president called on brother G. Herring (Notting-hill) to give an address.

Mr. Herring referred to the Strict Baptist Mission, and adverted to the expediency of practical, energetic home mission work, by sending tract distributors from house to house and entering into conversation, as opportunity might offer, about the best things.

Brother G. Turner (minute secretary) read the statistics of the Churches, which were very concise, and was followed by a summary of the report by brother J. Box.

Brother S. K. Bland (Ipswich), secretary of the Suffolk and Norfolk Association, in his homely genial way, expressed thanks for the M.A.S.B.C. inviting representatives from the S. and N. A. to be present, and referred to the associations being on the foundation principles of the disciples who were wont to communicate and hold fellowship one with another. Mr. Bland, in the brief time allotted him, contended earnestly for the distinguishing doctrines of grace, and concluded an important address by expressing the hope that this was but the commencement of stronger and sweeter spiritual intercourse between the associations in the future. After singing

"One there is above all others,"

brother T. Jones (New Cross) spoke very appropriately from the words of our Lord, "That they all may be one," referring to the unity of all our spiritual forces, and to be bound together as with a threefold cord which is not easily broken.

Brother Boulton (Peckham) was heartily glad to meet with the brethren from the various associations, and emphasised the necessity of standing firm in the apostles' doctrine and yet to go forward.

Brother Duley (Woburn-green), secretary of the Berks., Bucks., Herts., and Oxon Association, thanked the Metropolitan Association for inviting the infant society he represented to unite in their annual gathering, and compared it to a strong brother taking hold of the hand of his little brother that could hardly toddle. We shall have great pleasure in looking back to this gathering this afternoon, which, by the

blessing of God, will stimulate them to go forward.

Brother W. H. Evans (Rattlesden, Suffolk), moderator of the S. and N. A., endorsed what had been said, and congratulated this Association on its present condition. I have been listening to the letters read, and to my mind the most cheering feature in the spiritual life of the Metropolitan Churches is the great increase in the suburban gatherings; this I look upon as a very healthy sign.

Brother Lloyd (Oxon.) expressed his pleasure at being present, and said the Association he represented was but an infant, but that it must be nourished. We commenced four years ago. We must move in principles of truth as much as we move in regard to business, in those things which concern the welfare of the Church and the welfare of our souls. I wish you God's blessing. We are not going to die out, and we shall go on in the Lord's name to proclaim salvation through our Lord Jesus Christ.

Brother Whitton (Aylesbury) was pleased to see such a nice assembly, and to see them looking so very happy, and he thought their hearts were filled with the love of God, and stated that he was born, called by grace, and baptized in Suffolk; that he had joined two Churches there, and that he was glad to meet the good brethren whose names he heard in Suffolk, etc.

Prayer by the chairman brought the afternoon service to a close.

Tea was served in two sittings, the company being far too large to be accommodated at one time. At the

#### EVENING MEETING

President C. Wilson again occupied the chair, and gave out the hymn,

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

Psa. cxxii. was read, and pastor E. White (Woolwich) engaged in prayer.

Brother Colls (Beccles) said he reciprocated the feelings of the Suffolk and Norfolk brethren, and that it was a pleasure to see six or eight counties shaking hands together in the name of our common Lord. Yet, if it is to end in the shaking of hands and coming up to the great metropolis only, it would not do much good. He believed dreams were good when they resulted in something practical and something that will do good, not only to our individual hearts, but good to the associations. He (Mr. C.) would like to see a federation of all Churches holding the fundamental doctrines of grace. May the Lord grant it, and to Him shall be all the honour and glory.

The president greeted with very kind expressions pastor Flegg, of Bexleyheath, and several other brethren on the platform.

A vote of thanks for the use of the chapel, and to the ladies for the very efficient way in which the needs and comfort of the friends had been studied, supplied, and attended to, was proposed by brother W. Abbott in his usual homely and genial way. This was seconded by brother I. R. Wakelin, and replied to by brother Cornwell.

Mr. C. Wilson then rose to give his presidential address. He (Mr. W.) did not presume to give a theological discourse, but confined his remarks to the preceptive in connection with attendance upon the means of grace, supporting the cause of God, instruction of the young in the Sabbath-school, useful advice to young men and women on joining the Church, &c., all of which was delivered with much vigour, energy, and zeal, as well as in a kind and fatherly way.

A letter was read from brother Samuel Hutchinson, descriptive of the voyage from the Albert Docks to the Mediterranean. Pastor H. Dadswell (Clapham) read a paper on the "Plenary Inspiration of Holy Scripture"; and pastor James E. Flegg (Wood-green) on "The Believer's Sonship and Service."

This annual gathering was brought to a close by singing, "All hail the power of Jesu's name," and prayer by pastor C. Cornwell.

Unflagging interest was maintained in the services throughout the day, which were almost continuous from 10 a.m. till nearly 9 p.m. The Lord is blessing the Association, and increasing interest is manifest as the years roll on.—C. W.

A copy of the Report can be had gratis from the ministers or deacons of any of the Associated Churches, or free by post for one stamp, from Mr. J. Box, Chapel House, Soho Chapel, 166, Shaftesbury-avenue, London, W.C.

**NEW CROSS.**—The 37th anniversary of Zion Chapel Tract and Benevolent Society was celebrated Feb. 24th, when a sermon was preached in the afternoon by pastor Thos. Jones, followed by a tea and public meeting, presided over by the pastor. Mr. James Martin, hon. sec., read the annual report, which was of a very satisfactory character. There were nine districts visited, consisting of from 30 to 40 houses. 579 relief tickets had been distributed, besides 14 special cases which had been attended to; 4 dispensary letters were in constant use, and 36 blankets were in loan during the winter months. The Maternity Society was in active operation, and upwards of £70 had been collected for the Christmas Dinner Fund. Mr. Jas. Webb read the financial statement, showing a balance in hand of £27. Pastor G. W. Thomas (Watford) moved the adoption of the reports, and gave

an address founded on the words, "Thou art fairest among the sons of men." Pastor P. Reynolds (Highhury) spoke on the Divine personality of the Lord Jesus, followed by pastor E. Marsh (Gurney-road), a former scholar in the school, and Mr. T. G. C. Armstrong.—ALPHA.

**CLERKENWELL.**—The 23rd anniversary of Mount Zion Sunday-school, Chadwell-street, was held on February 10th. Mr. E. Mitchell (the pastor) preached in the morning, from Prov. iv. 7; and evening, from Psa. cxlv. 4; and Mr. Marsh (of Stratford) preached to the children in the afternoon from Psa. li. 7. On Tuesday, 12th, the tea and public meeting were held, the President in the chair. The meeting was opened by praise, reading the Word, and prayer by Mr. Morling (of High Wycombe). The 23rd report was read, and Mr. J. Copeland (of Croydon) moved its adoption, and was seconded by Mr. E. Marsh. Mr. Samuel Hutchinson, who was about to leave England for the mission field in India, then gave a farewell address to the friends. Mr. Philip Reynolds then addressed the meeting, and, referring to brother Hutchinson's departure, said God had given the Chadwell-street friends a high honour in that out of their midst was called one to hold up the Gospel banner in the midst of heathen darkness. Brother Thomas (of Watford) then addressed the meeting, giving the teachers words of encouragement, and some good illustrations of Sunday-school instruction, and closed his remarks with:—

"If among the older people  
You may not be apt to teach;  
'Feed My Lambs,' saith Christ, my Shepherd,  
Place the food within their reach,  
And it may be that the children  
You have led with trembling hand,  
May be found among the jewels  
When you reach the better land."

Brother Dadswell then gave some reminiscences of Sunday-school work, and encouraged the teachers in their labour of love. Brother Savage addressed some earnest remarks upon the words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed"; and a few remarks from the chairman brought the meeting to a close. Special hymns were sung during the evening, and the collections amounted altogether to £20 14s. 7d.—J. A. GEE.

**BIRKENHEAD.**—Dear Brother,—I have for some time past had it on my mind to thank you for inserting in E. V. & G. H. a notice of meeting at 7, Market-street, Birkenhead, a town next to Seacombe, where at present I am staying. Although the distance is considerable, and being now in my 76th

year, I have attended there on Lord's-day and Tuesday evenings, and have made the acquaintance of the esteemed brother, George Alexander, who resides at 104, Bridge-street, Birkenhead, I feel united to him and his people. His sermons are dewy, savoury, powerful, and unctuous. I was agreeably surprised on opening the March number of the *Gospel Magazine* to see his portrait, and to read his communication to the editor. I can assure you that I value much the meeting as above, for there is in this district (Cheshire)—i.e., Seacombe, Egremont, Liscard, Wallasey, and New Brighton, and I may add across the river Mersey, at Liverpool, a very sad lack of the preaching of real, vital, experimental, and practical godliness flowing from the eternal and sovereign good-will and pleasure of the blessed and glorious Three-in-One. I hope to return to Chatham in a few months, and again to meet with the beloved flock at Enon, Nelson-road. In the meantime, I am thankful that my steps have been directed as before stated. Grace, mercy, peace, love, and every blessing be yours to enjoy, my dear brother. So prays—Yours affectionately, thy father's old friend and correspondent—JOSEPH CASSE, senr.

**BERMONDSEY (LYNTON - ROAD).**—The annual meeting of the Sunday-school, which took place on March 5th, was a very encouraging and profitable occasion. Mr. O. S. Dolbey (in the absence of Mr. E. Mitchell through illness) preached in the afternoon from Psa. cxxxii. 16: "I will also clothe her priests with salvation, and her saints shall shout aloud for joy"; and many found it good to listen to the tidings of salvation which he was enabled to proclaim. At the evening meeting the chair was occupied by Mr. Arnold Boulden (of the Surrey Tabernacle), who has for some years presided at these gatherings. The meeting having been opened by singing, reading, and prayer, Mr. J. B. Collin read the annual report, which showed that during the past year the school had increased in numbers, and been blessed. One striking feature of the year's work being the systematic learning of verses of the Bible by the scholars. The chairman having made a few encouraging remarks upon the position of the school generally, Mr. Edward Marsh addressed the meeting in a warm and soul-stirring speech, based upon the words: "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only." Mr. Thomas Carr followed with some savoury remarks from the words: "We will be glad, and rejoice in His salvation." Then Mr. Dolbey, speaking more especially to the teachers, dwelt upon the words: "He that teacheth," and

gave some sound advice and encouraging exhortation. Mr. Dale (the pastor) followed with some weighty words on "What think ye of Christ?" And after a few further remarks from the chairman, the happy meeting was brought to a close by the congregation singing the doxology.

#### A MEMORABLE MOVEMENT AT MARGATE.

THE first anniversary of Mount Ephraim Sunday-school, Margate, took place on Sunday and Monday, March 10th and 11th, and was, by the blessing of God, a great success, much more so than any of the teachers and officers of the school had anticipated. Two special truthful sermons were preached on the Lord's-day by Mr. E. Gentle to fairly good congregations, and special hymns from Mr. Winters' Hymnal were well and heartily sung by the children, who had been trained by our superintendent, Mr. J. M. Doughty. Mr. Gentle also gave an address to the children in the afternoon.

The services were continued on Monday by a tea-meeting, at five o'clock, to which about 150 sat down, followed by a public meeting at 6.30, under the presidency of H. J. Lawson, Esq. The meeting opened by the scholars singing hymn 185, followed by Mr. Miller, of Ramsgate, asking the Divine blessing on the service. The chairman then called on the secretary to read the report, which is as follows:—

Mr. Chairman, ministerial brethren, and dear Christian friends,—It is with a very thankful heart that I rise to read this, the first annual report of our Sunday-school, thankful because, notwithstanding the many difficulties we have had to contend with, we have, by the help and goodness of our God, been enabled to still carry on the work to the present time. The school was really instituted through the efforts of our good friend and brother, Mr. W. Chisnall, by whose proposal a Bible-class was formed in connection with the chapel, and from this Bible-class the younger members were formed into a school.

We began the school with only three scholars, and that number has been gradually increased from time to time until at the end of the year there was a total number on the books of 46, with an average attendance of 35. Financially we have much cause for thankfulness, as after paying all expenses in connection with the school for the year, including 125 new hymn-books, Christmas and anniversary prizes, class-books, and various other incidental expenses, we have a balance in hand of £1 2s. 2d. (from which, however, there are several expenses to be met in connection with this anniversary), which balance we are hoping, by the blessing of God, to augment by these services. We have a joint collection on Sunday afternoons for the School Funds and the Strict Baptist Mission Fund, from which we were enabled to pay £1 to the Mission Fund last year, and we have also at present 13s. 6d. in hand for the Mission.

During the summer the children were

enabled to have a treat, through the kindness of several friends, who gave special donations, and from which we had a balance of 18s., which was amalgamated with the General Fund.

We use the late Mr. Winters' Sunday-school Hymnal, which everyone who has seen it thinks is the best we could possibly have.

In conclusion, I thank all the friends, on behalf of the teachers and officers of the school, for their kind help in the past, and ask that we may have their prayers and assistance in the future, that the blessing of God may rest upon the labours of the teachers, and that many of the children may grow up to thank God that they ever attended Mount Ephraim Sunday-school.

Addresses were delivered by the chairman, Mr. Bloy, of Birchington, Mr. E. Gentle, Mr. Carter, of Broadstairs, and Mr. Searle, and several recitations by scholars and friends, all of which were effectively rendered.

During an interval the prizes were distributed to the successful scholars by the chairman, who gave a few words of advice and encouragement to each recipient as they took their prizes from him. The meeting closed with the benediction and the scholars singing, "God be with you till we meet again," in a very hearty manner. There were about 200 present at the evening meeting, the collections for the services amounting to about £5. We were very sorry many of our friends were unable to be with us owing to illness.

Truly we may say, "The Lord hath done great things for us, whereof we are glad," these services being the best attended we have had for a long time past. Much of the success which attended the tea-meeting was no doubt owing to the ready help given by several of the friends, who worked hard to bring these services to a successful issue.—W. G.

**TOLLINGTON-PARK.**—Pleasant and encouraging were the services held in commemoration of the 15th anniversary of Zoar Sunday-school, Tollington-park, on Sunday, Feb. 24, and Tuesday, Feb. 26. Mr. J. J. Cooler preached two sound Gospel sermons very suitable to the occasion, from the words of 2 Tim. iii. 14—17. In the afternoon, several of the scholars recited hymns and portions of Scripture, the latter comprising some of the parables of our Lord, which were given in a very satisfactory and effective manner. On the Tuesday, the usual tea was provided for the children in the afternoon, followed by a public meeting, presided over by Mr. J. Boys, of Hampstead. Mr. Jones sought the Lord's blessing, and after the children had sung the anthem, "Jerusalem," the secretary read the report, which numerically showed an advance, though financially a slight deficiency. Mr. J. Copeland delivered an excellent address on the word "Prize," introducing his subject

by touching upon five Biblical characters whose respective names commenced with one of the letters composing it, leading our thoughts to contemplate upon the Prize of all prizes "Eternal Life." Mr. J. Flegg urged the necessity of simple yet distinctive teaching. Our pastor, Mr. J. J. Cooler, followed; his stirring address being founded upon the zeal, the earnest study, and the spirit that should be the prominent features in teaching the young those unfading truths which are the Word of God. At intervals, anthems and suitable hymns were sung, and prizes and reward books distributed to scholars for punctuality and attention. Brother Cooler thanked the friends for their presence, and proposed a vote of thanks to our good chairman for his kind assistance personally and financially, which was seconded by Mr. Thorn, superintendent, and cheerfully supported by all. Singing and prayer brought the happy gathering to a close.—ARTHUR H. SANDELL, Hon. Sec.

**WILLENHALL.**—The 103rd anniversary of the formation of the Church was celebrated on Lord's-day, Feb. 17. Mr. J. E. Hazelton, of London, preached two excellent sermons, which were much enjoyed by the people. The collections were a little below the average, but this was partly due to depression in the local industries, and partly to the fact that the people have recently been making a liberal effort to reduce the debt on the chapel by £70. We have not quite reached that sum yet, but we are earnestly hoping and praying that we may do so. During the nearly eleven years of Mr. Geo. Banks' pastorate, much has been done to lighten the financial burdens of the people. A share of spiritual prosperity has been graciously given, and peace and unanimity prevail amongst this flock of the Lord's sheep.

#### HEATON ROAD, PECKHAM RYE. DEBT EXTINCTION.

THE exigent state of some of our Churches, as occasionally brought to the light, create a large amount of unrest and concern in the minds of those who have their prosperity and welfare at heart. By reason of debt, Zion has often to hang her head; and perhaps, when

#### MONETARY OBLIGATION

oppresses her life and energy, it is well that she should. This condition—serious to all intents—the good folk, who form the Church at Heaton-road, have had to endure; but late in the past, eventful year, a scheme was formulated by the pastor, Mr. H. S. Boulton, and his estimable deacons, Messrs. Vialls, Banyard, and Brain, to disburden the cause by striving to throw off the trammel and weight of the

## DEBT OF £500.

In furtherance of the same, a conference of the pastor and sympathisers was held on Wednesday, February 27th, when it was finally decided to issue collecting-cards, and appeal by advertisement to the generosity of outside friends. At the meeting itself £39 was announced as promised, and since then, this promises to swell to £50. This has, needless to say, greatly stimulated and encouraged the friends. Situated in a populous neighbourhood, and environed by numerous sectarian sanctuaries, this once-influential cause has had to pass through troublous waters. At times she has gone so near to the rocks that it has seemed only by a miracle that catastrophe has been averted; but

## GOD-BESTOWED MERCY

has saved her. Who will now come to her rescue? Who will help to disperse the storm-clouds that still o'ershadow her, and strive for her

## REDEMPTION FROM DEBT-BONDAGE?

The cords of error are lengthening. The time now is that Nonconformist D.D.'s disparage, despise, and ridicule the little Zions and Bethels, which form so large a part of our own "beloved denomination," and with it all urge the superior claims of drama and fiction upon their *refined audiences* (?). Under such circumstances, to allow the existence of any causes to be jeopardised, seems criminal; for while the truth is therein set forth, they form a powerful menace to the progression of

## ERRONEOUS PRINCIPLES.

Faith emboldens, and creates a belief in large possibilities. Inspired by the past—fragrant with the memory of God-imparted mercies—the Church looks away from disability and weakness, yet inwardly confess—

"His constant love, His faithful care,  
Is all that saves us from despair."

In appealing to the "people who know the Lord," and honour Him by the disbursement of their favours, our friends exercise

## REAL ANTICIPATORY FAITH,

and they believe the master will influence some to help to mitigate the evil that afflicts them. That this may be so is our heartfelt prayer, and the humble purpose of our pen. Any kind friends wishing to respond to this will, by perusing the advertisement on cover, discover to whom their offerings, however small, may be sent, for which a grateful acknowledgment will be given.—J. KNIGHTS.

GRAVESEND (ZOAR).—The Sunday-school anniversary of Zoar Chapel, Gravesend, was held on Wednesday, February 27th, when Mr. R. E. Sears preached an interesting sermon in the

afternoon. The friends partook of tea in the school-room at five o'clock, and a public meeting was held in the chapel at 6.15, on which occasion Mr. Sears presided and gave a very suitable address. Mr. West, of Erith, who is a great friend of Sunday-schools, also gave an appropriate speech suited to all present. The children sang special pieces at intervals selected by the worthy superintendent, Mr. Scott. Mr. Stockwell, secretary to the Penrose-st. Sunday-school, gave a very instructive address in the light of Sabbath-school work, after which the chairman called on Mr. I. C. Johnson to distribute the prizes. This being done, a collection was taken on behalf of the school funds. The children sang again; the chairman made further remarks and pronounced the benediction, which concluded the proceedings. The report read by the secretary was very satisfactory.

## LEE (DACRE-PARK BAPTIST CHAPEL).

—Our pastor's (John Hunt Lynn) first anniversary services were held on Sunday, March 3rd, and continued on Tuesday, March 5th. On the Lord's-day brother F. C. Holden, Limehouse, preached a very profitable and excellent discourse from 1 John iv. 15. Our pastor addressed a gathering of the young in the afternoon, and preached in the evening a very enjoyable sermon from the words, "This do in remembrance of Me." On Tuesday afternoon our brother John Box preached a very profitable sermon to the goodly number of friends assembled to bid our pastor God-speed in his work for the Master. Tea was provided in the school-room. A public meeting was held in the chapel at 6.30. Our brother Walter Abbott, Esq., presided, and spoke a few earnest words of encouragement to our pastor. The Church Secretary, C. W. Sears, gave a short account of the new departures of Christian service since our pastor's settlement. A pastor's Bible-class had been started on Sunday afternoons; conversational Bible study on Thursday evenings. The Tract Society has been revived. The Baptistery has been opened, and the eyes of the Church were still looking towards the hills from whence cometh their help. The pastor followed with a short address. Very earnest, refreshing, and invigorating addresses were delivered by brethren J. E. Flegg, T. Jones, C. West, and E. White. Collections amounted to £18. The meetings were in every way very encouraging.—C. W. S.

WOOLWICH (ENON).—On February 28th, our brother Mr. W. H. Abrahams gave his interesting and instructive lecture upon "Our Favourite Hymns: Their Authors and Their Histories," on behalf of the Aged Pilgrims' Friend Society; it was listened to with great

interest. There was a good attendance, and the collection amounted to £3 14s. Our dear friend, Mr. J. W. Banks, was to have presided, but was prevented by illness. Mr. White, the pastor, ably presided, and a very happy evening was spent.

**DUNSTABLE.**—The Church and deacons of the Old Baptist Chapel, Dunstable sincerely thank all those ministerial brethren who have so kindly supplied the pulpit since our late pastor (Mr. A. E. Realf) left, and are glad to say that Mr. G. Batchelor (of Tring) has accepted our invite to take the oversight of the Church, and preach at least three Sundays in each month. Brother House has also kindly consented to preach the remaining Sundays in the present year, commencing with April. —E. H.

#### OUR AUSTRALIAN CHURCHES.

29, Queen-street, March 2, 1895.

DEAR SIR.—Will you be good enough to insert the enclosed letter in your next month's issue of the **EARTHEN VESSEL AND GOSPEL HERALD**. I have examined the hymns referred to by the writer, and also read the sermon, both of which bear out his statement, and think it only fair to brother Turner's church that the misstatement made to me when in the colonies should be at once contradicted.

Faithfully yours,

JAMES MOTE.

"Taymouth House, Dover,  
"Feb. 5, 1895.

"J. MOTE, ESQ.

"Enclosed please find a selection of hymns, as used at Lonsdale-street Baptist Chapel, Melbourne, Victoria. I take the liberty to ask you kindly to examine hymns No. 1 and 2 onwards, also see No. 531 and forward, when I trust you will see it right to contradict in next month's **EARTHEN VESSEL AND GOSPEL HERALD** your statement in this month's issue, that the above Church holds it unlawful to pray to the Holy Ghost,

"My wife and self were delighted when we found the place out on our visit in 1891. In fact, to us it was the most verdant Gospel spot we came to in our eighteen months' tour. Mr. Turner, their pastor, whom they all seemed to love and honour, had been laid aside for three or four months previous to our arrival; and, though we heard he was alive a few months ago, he has never preached since; but one of their members, Mr. Hartshorn, 'a State school-master,' was asked by the Church to speak, and we never liked to lose an opportunity of hearing him during the two or three months we were there after finding the place. He continues to supply the pulpit very acceptably. I also enclose a sermon preached by him in 1891, taken down by a lady, a member,

since deceased, if you have time, and care to read it.

"Mr. Plaisted, the deacon who gives out the hymns, assisted Mr. Turner to select and arrange the hymns; so they are in accordance with his views. Mr. Fish (son of the late Mr. Fish, Baptist minister) is another deacon. I was frequently in their company, as well as with Mr. Hartshorn, and another of their members was baptized by our late pastor, Mr. G. Webb, when at Maidstone. I am quite sure all their views are in accordance with the truths advocated in the **EARTHEN VESSEL AND GOSPEL HERALD**, and they take it in, and am sure they will be very sorry to read that you have been misinformed concerning them. "I am, sir, yours sincerely,

"J. SCOTT."

#### OUR SUNDAY SCHOOLS.

It was at a Sunday-school the writer first learned to love the Bible, first learned to pray, first learned to believe in Jesus as the Saviour of sinners, and first learned to endure persecution for His sake. But I dare not say that I was really born again until afterwards. But it seemed more like a preparation work. But we do love the Sabbath-schools, and bless God for sending faithful men and women for the work in the past, and trust that He will continue to raise up labourers, and bless the seed sown. But it is not of our work we would write. Our efforts are very feeble. We often feel utterly insufficient for these things. But there is a fulness in Him, "from whom we daily draw supplies." He is still "mighty to save"; for "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Here is encouragement, both to ask and expect the blessing, even the salvation of souls.

At

#### MENDLESHAM GREEN,

in February, a meeting was held in connection with the Sunday-school. Tea was provided for the children and helpers, and a public meeting was held, our pastor presiding. The evening was taken up by singing, reading, prayer, and addresses by Mr. A. Knell, Mr. Dickerson, and Mr. Potter. We felt thankful to our pastor and Mr. Knell for coming nine or ten miles to wish us God-speed in the work. We thank them for their encouraging words to us, and in our turn we wish them God-speed.

"Press on! the work is great, the victory sure,

The promise is to those who shall endure."

May ministers and teachers realise more than ever that they are co-workers in the vineyard, and we stand in need of each other's prayers and loving counsel. May the love of Christ constrain us to love one another.—L. S.

"Jireh," Mendlesham-green, Stonham.



## HOME MISSION WORK.

*A Brief Account of the Annual Supper in connection with the "Lodging House Mission," by NATHAN BARBER, of Leicester.*

ON a recent Wednesday evening, if you had stepped into "Zion" schoolroom, Erskine-street, Leicester, you would have found part of the schoolroom curtained off, a huge bright fire burning, three long tables covered with white cloths, plants upon each table, plates, and cups and saucers shining brightly, with fifty vacant chairs which seemed to say, we are waiting for "the guests." The aspect was more inviting still when you saw meat pies, fruit pies, lunch cakes, and buttered rolls, together with the fragrant odour from a large urn of steaming hot coffee. Then you would surmise thus: Is it being prepared for the pastor, Mr. Hazelrigg, and his deacons and friends? Or are the teachers and school friends coming? Well, the guests are hidden, and the feast is spread, but these, although we love them, are not welcome guests to-night, for the guests that are coming are not to be made a spectacle of. "When thou makest a feast call the poor, the maimed, the lame, and the blind" (Luke xiv. 13). Let us go and watch the coming of the guests. Emanating from a common lodging house, in a low locality, were men, ill-clad, some very ragged and hungry; in little tribes they wend their way to "Zion." The despised and off-scouring of the earth some of them. Some were once very respectable, but are reduced to abject poverty through drink, or some other evil; some from misfortune (as the world calls it), but some are confirmed thieves and liars, some mendicant and some vagabonds, and a few, if not all, "prodigals." About five minutes to seven, if we visited the place they have deserted, we should find scarcely one there; and if the police detective went in search of a culprit, they would not easily have discovered him. But let us return to the schoolroom. They have come, and are seated at the tables; some we notice are sockless and nearly bootless, and some shirtless; but all had clean faces and looked bright and happy at the prospect before them, although only for an hour or two; a few have collar and tie on and look quite gentlemanly; but before singing grace we felt the Lord Jesus Himself was frequently surrounded by such as these. Luke ix. 10-17 was read; all rose and sang, "Be present at our table, Lord." Then they did eat and were filled; "the fragments" several poor, uninvited lads were ready to devour.

Three dear friends voluntarily gave their assistance in serving, and at the meeting after also, which greatly added to the pleasure of the men—viz., the Misses Grace and Albina Challis, and Mr. J. Jeays. Just before eight o'clock

tables were cleared and removed, and chairs were placed in a group with the least confusion possible. We endeavoured to make them feel "at home;" but as we more especially wanted to tell them of the everlasting home on high, the evening meeting commenced by all heartily singing, "Oh! think of the home over there." Yes, to hear them singing, one could not doubt that "the saints all immortal and fair" were, too, joining in the song, and, perhaps, the angels might even be rejoicing over one poor repenting sinner. Surely we may hope this—yea, may we not expect it? How we longed for the salvation of their souls! Mr. Jeays then read Luke xv. Then earnest prayer was offered for the Holy Spirit's presence and blessing upon our meeting. Miss Grace Challis then sang to them, inviting them that were weary, guilty, burdened, and lost, to "come to Jesus." Miss Albina Challis most touchingly recited, "I could not do without Thee." We again all joined in singing that prayerful hymn, "Bless me now," after which, Miss K. Brown, of Folkestone (the writer of the well-known K. B. tracts and leaflets), very suitably addressed the men, basing her well-chosen remarks on Prov. xviii. 24, "And there is a friend that sticketh closer than a brother." After singing another hymn, Mr. Jeays gave a short address. The last hymn, "Shall we gather at the river?" was then sung, when we were, verse by verse, led to speak solemnly to these souls, that soon we too shall come to the margin of the river, and how would it be with us? should we be found on the right hand or on the left? should we be found with Christ or without Christ? This solemn, though happy gathering, was brought to a close by singing, "Praise God from whom all blessings flow."

### "GRANDMA, COME TO THE CHURCH WHERE I GO!"

JOTTINGS FROM QUEENSLAND.

MY DEAR NEPHEW,—In your December number of the VESSEL we read a line as follows: "Samuel Foster called home." How long he has had to wait for deliverance! We remember well when he was first taken ill, and thought his end then was very near. We called on him just previously to our leaving England, to say "Good-bye," and quite expected he would be taken home before we reached this colony. But it has not been so. God wanted him here for a purpose, and taught him many sweet lessons, and gave him many happy experiences that otherwise he could not have had, and, doubtless, from his bed of affliction he has preached many a sermon that will bear fruit, and that has borne fruit, to the glory of our God.

Month after month we have watched

for the account of his departure. The vision has tarried long, yet the translation has come, and our long-known friend has taken his seat with "the spirits of the just made perfect," among whom is your late beloved father, who was, I believe, under God, Samuel Foster's spiritual father. And you, too, have been highly honoured in ministering to the necessities of this saint. Your reward is sure, and, doubtless, you have already received precious instalments of the same. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In the October number of E. V. & G. H., under the heading, "A Few Jottings from Queensland," referring to the decease of one of our aged members, it says: "There is another sister against whose name we must shortly write, 'Fell on sleep.'" This dear sister departed this life yesterday morning, 28th instant, at the age of nearly 85 years, and I had to officiate at the funeral yesterday afternoon. There is much that is worth recording of this sister's experience. She was of Scotch parentage, was in early days converted to God, and connected with the Presbyterian Church, in which she remained till she left for Queensland. Here she resided with her grandsons at South Brisbane. In the month of February, 1893, we were visited with disastrous floods, and the water rose several feet, even in the second story of the house where our sister resided. With much difficulty the family were rescued. In consequence of this they sought a house on the north side of the river, in Gippstreet, Institute Valley (a few doors from "Jireh" Baptist Chapel). As a matter to be expected, our aged friend became very unwell; and, when in some measure recovered, wanted to go to her Church, but there was no Presbyterian Church near enough for her to go to.

In the meantime her little granddaughter had been admitted to our Sunday-schools, and one Sunday she said:

"GRANDMA, COME UP TO THE CHURCH WHERE I GO.

I think you will like it." The dear old soul accepted the invitation. I observed her in the congregation in the morning, but did not speak to her. In the evening she was there again, and I went and spoke to her. "Oh! sir," she said, "I have heard nothing like what you have told us to-day since I left home, and you have reminded me of my late minister." She continued to come, and one Sunday we had communion service, and she could not understand why she was not asked to join us. As well as we could we explained to her why. That she had not been baptized. "I have," she said; "I was baptized in infancy into the

Scotch Kirk." We replied: "Then you were baptized before you believed, and that is not the order of Christ." And we begged of her to go home, and search the Scriptures prayerfully and thoughtfully on this subject.

A few Sabbath evenings afterwards there was a baptizing service. It impressed her much. She was convinced, and wondered why her minister had never so explained the Scriptures to her. She made application for baptism and membership; and it was my privilege to immerse her in the name of the Trinity. She was well acquainted with the Word of God, with the above-mentioned exception. She was a spiritually-minded woman. Age told upon her, infirmities rapidly increased, and she gradually got weaker and weaker. The end came, and it was peace. Her granddaughter said: "Can I do anything for you, dear?" She said: "Nothing more." And, having said these words, she "fell asleep." I saw her on Monday last, 21st, and her daughter and I sang to her

ROCK OF AGES,

in which she joined. Thus, another of our little band has exchanged earth for heaven.

We have now, waiting and watching for the coming of the Lord, one sister, 82 years; your aunt, nearly 80, and the writer, 77 or near. The grace that sought us has sustained us to this day, and, we believe, will bring us right home to glory.

Your aunt is very unwell, and I am not feeling so well as usual. Much love to you all.

Affectionately yours,

J. KINGSFORD.

Brisbane, Queensland, January 29th, 1895.

#### PAST AND PASSING EVENTS, &c.

THE most prominent event of the past month was the 24th anniversary meetings of the Metropolitan Association of Strict Baptist Churches, held at Brixton Tabernacle.

\* \*

Never, during our brief history, was there a more striking determination manifested by the adherents to the Scriptural doctrine of free and sovereign grace, to follow out the injunction of the inspired word—"Keeping the unity of the Spirit in the bond of peace," than on this most auspicious occasion.

\* \*

The Brixton Tabernacle, with all its excellent accommodation for a gathering of this description, never looked better; willing hands and warm hearts gladly welcomed all true friends.

\* \*

Yes, the "influenza" has touched us all, more or less. All our chapels have given visible proof of this. Mr. Gray and Mr. Crowhurst, deacons of Surrey

Tabernacle, have been prostrated, and several of Mr. Crowhurst's household have suffered. Mr. Rundell has also been ill and confined to his room; Mr. Gray is seeking rest at Hastings.

Mr. Mead, of Nunhead Chapel, is seriously ill; we pray the means used for restoration may be blessed.

A telegram reached the Committee of the Strict Baptist Mission, on Saturday, March 13, from brethren Hutchinson and Booth, notifying their safe arrival.

Our readers will note the forthcoming Jubilee of Mr. Charles Hill's ministry in Suffolk—Stoke Ash—there is to be a presentation or testimonial, so says our Suffolk correspondent.

We have also a circular to the same effect from Mr. W. Jeyes Styles, 1, College-street, Islington, an extract from which will be found in our advertisement pages. We heartily unite in commending it to the attention of our readers.

We continue to hear favourable news in regard to the effort to establish a cause at Leyton. May the Lord still smile on the effort. There is a population of 76,000.

"Rehoboth," Portsmouth. These good folk meet in Clarendon Hall (not Assembly Rooms, as stated last month), Clarendon-street, Lake-road. We hope next month to publish our "Sea-side Directory." Any information on this point will oblige. Matt. vi. 33 refers to going into the country for recreation. There are a lot of sea-side resorts where there is no place of truth. There are a number *vice versa*. We will do our best to enlighten our readers in this respect.

We understand, Mr. W. Tooke has taken up his residence at Bury-St.-Edmunds, and also enters upon a twelve months' engagement at the cause there, commencing first Sunday in April.

No, we never heard or read of the "Rev." Apostle Paul, or the "Rev." Simon Peter. We do not think these terms were in use in their day; they belong to the *more enlightened* period.

#### THE AGED PILGRIMS' CORNER.

THE death-rate of the last few weeks has been seriously felt in the lists both of subscribers and pensioners. Many warm-hearted supporters of the institution have been called to their eternal rest, and a large number of pensioners have ended their pilgrimage, the dying testimonies of some being of a very gracious character. A very large number of new pensioners have been added

to the list; therefore additional subscribers are greatly needed.

The arrangements for the summer anniversaries of the asylums will be soon complete. Mr. E. Mitchell will preach at Camberwell, and Messrs. T. Davis and H. Gruber at Hornsey-rise. Mr. Davis is Vicar of Harborne, Birmingham, and a faithful and discriminating preacher. Mr. Gruber frequently preaches at Gower-street with much acceptance.

Mr. E. Ash lectured at Hornsey-rise asylum, on March 20th, on "A Tour in Scotland," to a large and appreciative audience. Proceeds were for Maintenance Fund, which is heavily drawn upon. Thanks were warmly expressed to this kind friend of the Lord's aged poor for his valued help.

The close of the Society's financial year on March 31st shows steady progress in every direction. To our gracious God be all the praise.

Dr. Doudney said of the Society: "I regard it as one very specially favoured of the Lord. I venture to add that I think a characteristic Scriptural motto for your excellent institution would be that with which I recently closed my well-nigh thirty-two years' ministry at Bedminster, and with which I hope to finish my earthly career—namely, "God is faithful."

### Marriage.

BROWN—CRUCH.—On March 3rd, 1895, at Zion, New Cross, Deptford, S.E., by the pastor, Mr. T. Jones, Mr. Alfred E. Brown to Miss Alice Cruch, both members of the Church. Many friends assembled to witness the service, and to express their hearty congratulations and good wishes for their future welfare.

### In Memoriam.

MRS. EMMA BEAZLEY entered into rest, on January 24th, at the age of 66. Although for many of those years a sufferer, her fatal illness lasted rather less than a week. Our sister was steadily upheld by her Lord in her dying hour. She knew she was going home, and was ready for the journey. Thus is once more written on our hearts, "He is faithful." Thanks be unto God who gave her the victory. To the majority among us Mount Zion will seem incomplete in her absence, it being thirty-four years since she became a member of the Church, as a seal to the ministry of John Foreman. Like her pastor, she was a staunch supporter of the doctrines of grace. As a Dorcas worker and treasurer, she will be greatly missed.

At other causes of truth also many will miss our sister, especially at anniversary and at other public gatherings. At her funeral our esteemed brother Wilson solemnly and kindly officiated before many friends in the cemetery chapel, and at the graveside the writer was permitted to express a little of his great esteem for the promoted one. Thus closes the earthly history of the widow of our beloved brother Edward Beazley, so long known and still so fragrantly remembered as one who preached "nothing among" men, "but Christ and Him crucified."—W. S. M., Mount Zion, Hill-street, Dorset-square, N.W.

MARY BROWN, the beloved wife of William Brown, of Hornsey, a member of the Strict Baptist Chapel, Tottenham, passed away Feb. 25th. She has left a large sorrowing family, but her end was peace.—THOS. HOUSE.

EDWARD DAGWELL, of Esher, was a member of the little Strict Baptist cause at Claygate, Surrey, for thirty-three years. He was baptized by William Collins, of Esher, now pastor of the church at Ripley. Our brother was one among the few that established the little cause in Claygate. He was a real lover of the good old Gospel, and often had to bear hardness for the truth he held so dear. He was superintendent of the Sabbath-school and deacon of the Church for many years. He was a quiet man, but steadfast in the divine life; a humble walker, and one whose life was consistent with the Gospel he professed. His spiritual conversation was very savoury and experimental, and encouraging to seekers. He was for the last year of his life often prevented from meeting with us, through shortness of breath; he often tried to come, but failed in the attempt. The last time he was permitted to be present he expressed his great pleasure that the Lord had heard his prayer, and granted him his request, by blessing the Word to his soul. His house (like many others) was not as he desired, and was often silent; but a few days before he died the dear Lord gave him grace enough to unloose his tongue, in the presence of those around his bed, in prayer and praise, and, being helped by the Spirit, said "he had been silent, but now it must come out." A brother went to see him a short time before he died, and he was peacefully waiting for the summons, which came on Jan. 4, 1895, at the age of 71.—T. RUSH.

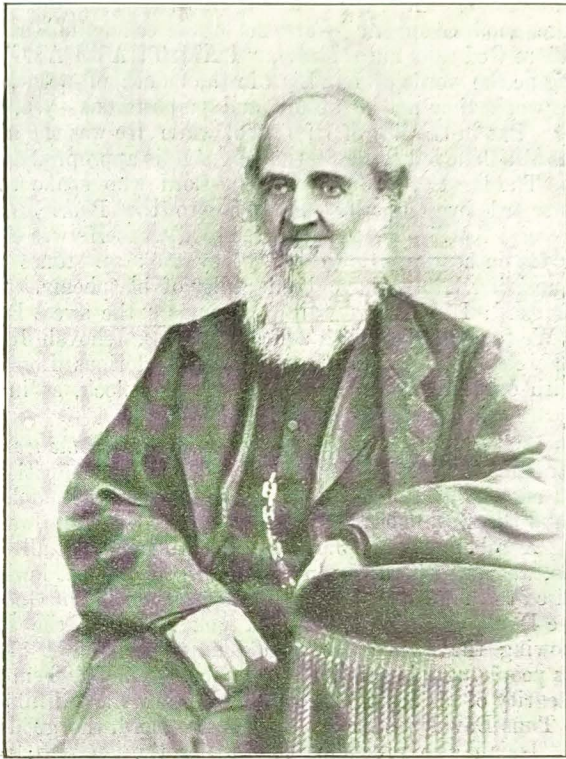
ALEXANDER GIBSON died Jan. 4, 1895, in his 80th year, at Kimberley House, Helsea, Hants, after two days' illness. Our beloved friend and brother was indeed a shock of corn fully ripe, and the memorial card before us is most suggestive when it says, "he passed into the presence of Him whom he loved." He was baptized by the late Mr. Hanks, for many years a member and some years a

deacon of "Carmel," Woolwich, and was one of the old supporters of the late C. W. Banks, and it was only last December we heard him say he had taken in the EARTHEN VESSEL since its commencement. All that was mortal, was laid to rest at Eastney Cemetery, Portsmouth, the service being conducted by the late Dr. Doudney's old friend, Rev. J. C. Martin, of Portsmouth. All these associations point to the fact that another pillar is removed, one firm in the truth, as well as a father in Israel having been called home. May many such be raised up in this evil day, to defend the faith once delivered unto the saints. May our covenant God comfort and bless the sorrowing widow, as well as the two sons in South Africa, so prays—"THE SPARED LIFE."

NATHANIEL HART, our dear father, departed this life March 6th, aged 76 years. He always had a dread of death, and often used to say, "I wonder how it will be with me at the last." He was wonderfully supported in his illness, which was short, and was the result of an accident. A day or two before he died he asked to have "Rock of ages, shelter me" sung, and started the tune himself. A few hours before the end came he said, "It is all right," and just previous to his passing away he tried to repeat, "His love in time past," etc. Thus he passed peacefully away without a struggle or a groan.—H. J. HART.

PHILLIS ADA HOUSE, aged 21, daughter of James House, minister, Canterbury, died on March 4th, 1895. Deceased fell in a fit on the stairs, while staying with friends at Smallfield, which caused concussion of the brain, from which she died. We trust we can say of her, "It is well."

SARAH HOUSE, widow of the late William House, Baptist minister, departed this life Feb. 25th, aged 86. Our mother was not a talker, but a humble walker for about 70 years. After reading the 34th Psalm, I said, "That's a nice Psalm." She answered, "Yes." I also quoted the verse, "My hope is built on nothing less," &c., which she very much liked, and then prayed with her. Two days before she died, on visiting her, I told her a friend had sent his love, and said she would soon be home. She replied, "I hope so." I said, "You know in whom you are trusting?" She answered, "I am trusting Jesus." I said, "That is a good foundation." She replied, "Yes," and then seemed to lose consciousness more or less, and did not know us after that. These words came powerfully to my mind after her death, "I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord" (Rev. xiv. 13). She was a member of the Strict Baptist Chapel, Tottenham.—THOS. HOUSE.



MR. ROBERT YOUNG BANKS.

(See page 135.)

## The Good Shepherd.

BY EDWARD MITCHELL.

“I am the good Shepherd.”—John x. 11.

THE “Holy Scriptures” of the Old and New Testaments form one blessed book. The Old Testament contains the New in embryo, and the New is the fulfilment of the Old. God had promised His people a Shepherd: “I will save My flock; . . . and I will set up one shepherd over them, and he shall feed them; even My servant David: he shall feed them, and he shall be their shepherd” (Ezek. xxxiv. 22, 23). In the fulness of time came Jesus, and here in the presence of Pharisees and Scribes, as well as a few of His own disciples, He claims to be the promised “Shepherd of Israel.”

I am the good Shepherd is a *grand claim*. The *I am*s of Jesus are worthy of our closest regard. “I am the Bread of Life,” “I am the

Resurrection and the Life," "I am the Door," "I am the true Vine," "I am the good Shepherd"—are not these echoes of that glorious passage where God said unto Moses, "I AM THAT I AM"? If we could imagine the words of our Lord in the mouth of a mere Galilean mechanic, would they not be absurd and preposterous—yea, even blasphemous? But in the lips of Him who, while He was the man Christ Jesus, was also Jehovah of hosts, the language is appropriate and heart-cheering. The identity of Jesus with the Lord who spake to Moses is plainly asserted by Himself. Said He to the Pharisees, "Before Abraham was I AM." That they understood what He was claiming is manifest, for on hearing His words, "they took up stones to cast at Him," conceiving Him to have been guilty of blasphemy. "Jehovah is my Shepherd; I shall not want," so sings "the sweet Psalmist of Israel." We too can sing, with added sweetness, Jehovah-Jesus is our Shepherd: we shall not want. It is the same glorious Lord, but now clothed with our humanity, that shepherds His flock, as in the days of old.

The metaphor of a shepherd is *largely employed in the word*. After that of gardener the shepherd is the most ancient of occupations. Abel, the second man born into the world, the leader of the noble army of martyrs, and the first redeemed soul that entered heaven, was a keeper of sheep. Abraham, Isaac, Jacob, and his sons were all shepherds. David, too, was a shepherd boy in his youth. From that lowly position he was raised to the throne of Israel to be the shepherd of God's people: "He chose David also His servant, and took him from the sheepfolds; from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands." Thus David was made a type of his Lord, the good Shepherd of Israel. Isaiah also proclaims concerning the Messiah: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and gently lead those that are with young."

This figure is *appropriate, sweet, and suggestive*. Sheep are helpless things needing a shepherd's care. How true is this of God's people! The shepherd's office is an *arduous and responsible* one, requiring patience, gentleness, and much skill. Let Jacob instruct us here: "Twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was, in the day the drought consumed me, and the frost by night; and my sheep departed from mine eyes." What a picture of arduous and responsible toil is here! And for gentleness and skill we have his words to Esau: "The children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." The good Shepherd has had an arduous office, and is responsible for the safety and welfare of the flock. The Father gave them to Him, and they were told out one by one; they must be told back in the same way: they shall all

pass again under the rod of him that telleth them, nor shall one be missing: "I give unto them," says He, "eternal life, and they shall never perish, neither shall any *one* pluck them out of My hand." The honour and glory of the Shepherd arises from the well-being of His flock. Should any be lost, or really injured, His glory would be tarnished.

The good Shepherd *possesses all the necessary qualifications for the discharge of His office.* His *knowledge* extends to every member of the flock, and is of the most intimate character. "I know My sheep." He says, "and He calleth His own sheep by name." He is acquainted with every circumstance connected with each sheep, and knows all their experiences, peculiarities, and inward exercises. He possesses *almighty power*, and can gather His sheep from all quarters of the world, and protect them. "Other sheep I have, which are not of this fold, them also I must bring," "and none is able to pluck them out of His hand." His *love to His sheep is inconceivably great*, passing knowledge. He laid down His life for them, and He lives to care for them for ever. He is *matchless in skill*, for He is the only wise God. Sheep are delicate things, and subject to many complaints, but the good Shepherd never fails to cure the diseased, and ever feeds them with suitable food. His *patience is unrivalled.* Sheep are silly creatures, often wayward, and prone to go astray, but the good Shepherd's patience has never been exhausted. He bears with our folly, endures our waywardness, and restores us when we wander. No shepherd was ever *so tender* as Jesus is. He never overdrives His flock; He tenderly carries the lambs in His bosom, and gently leads poor, troubled, burdened souls. His sympathy is ever with the sorrowful and the weak.

Jesus is emphatically *THE good Shepherd.* There have been many faithful under-shepherds; there are a few even in this dark and cloudy day. But the sheep are indebted to *the good Shepherd* for every one of these, and none of them, nor all of them together, can for a moment compare with Him. There is none like Him in heaven above, nor in the earth beneath. He laid down His life for His own sheep; He feeds them now with sweet tokens of His love, and upon His own flesh and blood, but He has prepared richer pastures and sweeter streams for them in the better country. He protects them here from all their enemies, leads them safely through this wilderness world, and soon will gather them all in His fold above. Happy are "the people of His pasture, the sheep of His hand." Reader, is this good Shepherd thine?

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## OUR PORTRAIT GALLERY.—No. V.

MR. ROBERT YOUNG BANKS.

BY HIS BROTHER SAMUEL JAMES BANKS.

**M**OSES, the man of God, speaks: "We spend our years as a tale that is told," or as a meditation. "Our years are three score years and ten"; or by reason of strength, *even* four score years. "It is soon cut off, and we fly away." Such is true to the life and experience of the four brothers, whose language has been, "Surely goodness and mercy shall follow me all the days of my life." And *echo* is heard, "I shall dwell in the house of the Lord for ever."

I have been asked by a dear relative to forward him a brief sketch of my more recently deceased brother, who survived his elder brother about six weeks, our eldest brother having entered into his rest nine years since, leaving the youngest of the four for a season to mourn the loss of the three, who were knit together by the fondest ties of brotherly love and spiritual relationship. Though not adapted for the task, I could not refuse the request to bear a loving tribute to the memory of one dear to each in life, and in death not divided. It is, however, but right to say that being some seven, nine, and eleven years the junior of the three departed brothers, they had left home for life's activities before my coming on the stage of a busy life; so that I am not in a position to gather any special features of their early life at home, or the after separate paths they trod. My fond brother just now gone home was born at Ashford, Kent, in 1810. Of his new birth I am not able to give date or circumstances. But pleasurable shadows bring before me a moral youth, afterwards a spiritual man in Christ Jesus, born from above, and up to glory bound, and in his onward steps giving evidences of the rich experience of one taught by the Spirit, and led into sweet intercourse with God as his Father; and Jesus who, as his Saviour, was precious to him.

The doctrine of free and unmerited grace was dear to him, and gave tone to his preaching and a freedom in the proclamation of salvation to the perishing through the boundless riches of that grace: "Not of works, lest any man should boast." The grace of God that bringeth salvation appeared to him in early life; but it was later on in life's journey ere he was brought into the liberty of the Gospel. This, I believe, he was led into instrumentally under the preaching of his elder brother,\* giving him the keynote of spiritual teaching, which he afterwards ministered so long and acceptably to his flock, teaching and encouraging the anxious soul and the inquirer after truth, and faithfully holding out the red flag of warning to the ungodly for whom Christ died. The truth he preached to others he fed on himself, ascribing all the glory to the Author and Finisher of our faith.

The matters relating to his temporal steps were varied and often perplexing, but in these, as well as in spiritual things by the grace of God, he pressed toward the mark; and reaching a point of comparative competency, he gave himself to the service of God and for the furtherance of His cause, which he never laid down till the Master he loved called him aside to rest awhile. Seeking the growth of his people in grace and in fruits of righteousness, he sought to strengthen and build up the cause during the years he dwelt among them. I have been with him in trouble, united with him in prayer, listened to him in preaching the everlasting Gospel. I have seen him in his home and public life, and in these different circumstances and exercises I have beheld the Christian in armour, "fighting the good fight of faith."

I can also rejoice to refer to him as a *humble* follower of the Lord Jesus, and in his own way listen to him repeating the utterance of Paul as his own language: "Unto me who am the least of all saints is this grace given, that I should preach . . . the unsearchable riches of Christ." To the praise of God I can testify of my brother now in glory.

\* We heard our departed uncle once say he was brought into the liberty of the Gospel while listening to his elder brother, C. W. B., at Brabourne, Kent.—J. W. B.



I could never trace anything but that which portrayed the humble Christian, wanting to love and trust Jesus more and serve Him more faithfully.

The four brothers and one brother-in-law, Mr. John Kingsford, of Brisbane, Queensland, began their spiritual life and labours in the same spot in and about Canterbury; were members of the same Church; preached in the same pulpits; and were partakers of the same delight which true religion never fails to bring to its possessors, adding joy to life and the peace the world cannot give. But time brought them to a place where several roads met, and each took some separate path, but all preachers of the same Gospel of "Jesus Christ and Him crucified."

I had often heard my eldest brother, who at that time preached at King-street Baptist Church, Canterbury, and still remember them as seasons of refreshing, though then in my youth. I believe I am right in stating this to be the experience of the others referred to. He, however, left for London, and after about fifty years' unceasing labour *there*, visiting most of the towns in England, with much writing, and editing the *EARTHEN VESSEL* for about the same period, he finished his last article and fell asleep in his eighty-first year.

My next brother went to Nottingham, and after some few years entered the Church of England, and during his active service was for twenty-five years chaplain to Her Majesty's Convict Prison, Portsmouth; an engagement, as he told me, he loved, and the prisoners loved him for his work's sake: "Grace all the work shall crown." In a letter from this brother a short time since, he writes: "My own, as well as my dear wife's experience you may read in Psalm ciii., especially verses 1-5." I read them, and noting the fact in the margin of my Bible, added, "Yes, and mine.—S. J. B."

In the year 1860, our dear brother-in-law, Mr. John Kingsford, who for some years had laboured in word and doctrine at Egerton, Kent, left for Australia, and for thirty-four years has been the pastor of Jireh Church, Brisbane. Shortly after his removal to this distant colony, my last brother took charge of the Egerton Church, and during a period of thirty years laboured amongst them there in loving service.

The short interval between the removal of these two brothers greatly loved by me has been a heavy stroke, and has left me in this aspect alone waiting the summons calling me away. I had indulged the hope of seeing the two fond ones this summer, but this cannot be. I must cross the little river ere I can see those who have entered into rest. The one to whom I have more particularly referred in this imperfect sketch of Mr. Robert Young Banks, spent his whole life of eighty-five years in the county of Kent, in which he was born, in which he fell on sleep, and from which he ascended in a chariot of love to his prepared home in glory. His tabernacle has been slowly taken down, but as he passed through the experience so graphically described by the preacher, the son of David (Eccles. xii. 3-7), he patiently watched and waited the removal of that which set the Spirit free, and returned to God who gave it, "to be for ever with the Lord."

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O COME, eat and drink abundantly, O beloved; there is no fear of excess here; though one drop of Christ be sweet, the deeper the sweeter.—*Dyer*.

## OUR YOUNG PEOPLE'S PAGE.

## HOME AND COMMON THINGS.—NO. V. BREAD.

**S**IDE by side with water, bread ranks as one of the first and foremost wants of everyday life, and it would be hard to say which is the most important of the two; for while a person may exist longer without bread than without water, yet we know how soon the lack of food causes pain and exhaustion; and hunger unrelieved must be followed by starvation and death. Bread is called the "staff of life," because life leans upon it. A cake baked on the coals and a cruse of water was the "meat" which sustained Elijah on his journey to Mount Horeb. "Bread shall be given him and his water shall be sure" (Isa. xxxiii. 16), was God's way of assuring all needed supplies to His people; while the saying, "He eateth no bread and is hungry, he drinketh no water and is faint," presents us with the same idea in another form. Bread was not always from wheat. There was the coarse barley bread the poor people of Palestine had to eat, the rice so much used in India, and other grains more or less nourishing. We, too, now in our own country are invited and pressed to try a good many varieties of wheaten bread—whole-meal, germ, cytos, and ever so many other sorts, each claiming to be more digestive, nourishing, or wholesome than the rest. Still, it is all bread, and bread remains a staple commodity amongst us, and when in health we eat it with almost everything, and at every meal, and never grow tired of it.

That was wonderful bread which God gave the Israelites for forty years in the wilderness. The manna which He rained down upon them morning by morning was a choice confection. We read that "the taste of it was like wafers made with honey," and the cakes made of it ate as if they had been made and baked with fresh pure oil. Now both these ingredients, oil and honey, were favourite articles in the food of the people; and in the land of Canaan, with its olive-trees, and fruits and flowers, they found a land flowing with milk and honey and plenty of oil. But in the desert they could obtain neither the one nor the other, and God kindly gave them by a miracle what they could not get in the natural way. They admired and enjoyed the provision very much at first, but when they had become accustomed to it, they ceased to wonder and no longer appreciated the blessing, and so they complained that they were not sufficiently nourished with "nothing but that manna before their eyes." How often are we like them, fretful and ungrateful! The common things of life we think little of, because they *are* "common," and yet, what would life be without these common things? If God removed our common blessings for a single day, how soon we should discover how good they were by feeling their loss! Oh, for grateful hearts to acknowledge and prize the goodness of the Lord!

When Jesus was on earth He wrought a wonderful miracle on two different occasions, by making some small cakes of bread and some little fishes feed and satisfy a multitude of hungry people. When He multiplied five barley cakes and two small fishes so that five thousand men besides women and children were fed, the people again sought Him, hoping He would repeat the miracle. But instead of that He bade them labour not for the meat, the food that perisheth, but for that which endureth unto everlasting life, which He, the Son of man, would give unto all who sought the blessing at His gracious hands. And then He

declared Himself to be the Bread of life that came down from heaven, and whoever received Him should live for ever. Yes, Jesus is the living Bread. Other bread sustains life naturally for a time, but those who ate the manna all died at length; and all who eat earthly bread pass away in due course and are known here no more. But Jesus gives and sustains within His people's hearts a life that never dies. He first gives them living desires after Him, and He says, "Blessed are they that *hunger* and thirst after righteousness, for they shall be filled"; and He Himself fills the hungry with good things, and satisfies them with His mercy and His salvation. And by eating the Bread of life we may understand *thinking* about Jesus; *meditating* on His love, His grace, His words, and His great atoning work as the hymn expresses it:

" We'll think of all He did and said,  
And suffered for us here below;  
The path He marked for us to tread,  
And what He's doing for us now."

And if by faith, which is the gift of God, we are helped to receive Jesus into our hearts as our only Saviour, our hope, our life, our all, we eat His flesh and drink His blood and have eternal life through Him. For it is a *crucified* Jesus that is the sinner's Saviour; not only a good and perfect example, but an atoning sacrifice for sin; and there is salvation in no other, and "none other name is given under heaven among men whereby we must be saved." May Jesus be all our salvation and all our desire. "Lord, evermore give us this bread." H. S. L.

## THE PRIVILEGES AND DUTIES OF CHURCH MEMBERS.

BY PASTOR WREN, OF BRENTFORD.

*An Address delivered to the Church at Keppel Street, March 19th, 1895, at the Settlement of Mr. Chilvers as Pastor.*

**T**HE services of this day awaken in my mind memories of the past. In 1871 I stood up in the midst of a well-filled chapel and answered the usual questions such as we have heard to-day put to your minister. Mr. Thomas Wilson, of Clare, stated the nature of a gospel church. Mr. Beach, of Chelmsford, called by many "the Bishop of Essex," asked the usual questions, and Mr. Samuel Collins, of Grundisburg, gave me my ministerial charge. In the evening Mr. John Bunyan M'Cure gave the charge to the Church. I was glad to hear the simple and artless account your minister has given us here to-day of himself. Variation is one of the divine marks of God's workmanship, and is often very small in its beginnings, but always bears the mark of divine reality.

My work this evening is to give an address to the Church worshipping in this house of God, suitable to this occasion.

I.—*The Church of Christ must be a serving community.* There may be wives here who are not subject to their husbands, but that cannot be the Church of Christ which is not subject to Him. The worship of God must stand first in your service. When Barnabas came down to Antioch he "exhorted them all that, with purpose of heart, they would cleave unto the Lord." Let nothing lay nearer to your

heart than the worship of God. In order to do this in a godly manner you must "be filled with the Spirit."

Such a wonderful precept may seem quite out of our reach, but God has provided means for the attainment of this gracious frame of heart, and the well-instructed Christian knows that such a precept is quite possible.

Take heed of making void any part of God's Holy Word, and never impose silence upon the most difficult precepts. To "be filled with the Spirit" is a rare preparation for the worship of God. This is *heart* preparation, and will set in lively motion Godward every wheel in your soul. If this vineyard of your heart is kept in order, the worship of God will be a most excellent exercise for every power you possess, and you will be joyful in God's house of prayer.

Let your attendance be regular. If you are not in your places on the Lord's-day your minister will wonder where you are and what you are doing. Are they cleaning boots? or spring cleaning? or cooking dinner? And perhaps you would not like him to know.

I have heard of a family who would be thought religious, and, being absent from the house of God on the Lord's-day morning, the minister called to learn the reason; and as he was walking up the cottage garden a member of the family saw him coming, and said, "Here comes the parson! carry the boiler into the back yard."

See that you get to the house of God in time. "I would be there when prayer begins." I have said to some hearers, "Is your clock slow?" The minister *must* be in time, and why should you be late? It is very painful for him to come into the pulpit, and find many of the worshippers absent. It is like wrapping a wet blanket around him.

All Wesleyans are not fools. Some of them are much more practical than the Calvinists. He was both wise and witty who said: "In old times the people arrived early at the house of God, and were waiting for the signal to praise God in the first song. But now God got there first, and was waiting for praise." "Praise waiteth for Thee, O God, in Zion."

If you fear God and love your minister, you will be punctual in your attendance. This is the best practical proof that you can give Him of your love, and He will value this more than all your gifts.

Again. Read your Bibles. Ministers ought to read the Holy Scriptures, and the Church ought to be wise in the Word of God. It is easier to speak to a people wise in the Scriptures than to those who read them but little. You have heard in the address to the minister that "some ministers have a very little Bible," and I may say that many Churches have even a much smaller one. If I see a man in the street with only one string to his fiddle, I never stop to listen, for I am quite sure the melody will not be very rich.

Attend the prayer meetings, and let them *be* prayer meetings. Do not use them as opportunities to express your dislikes at. If you have any, speak to God about them in secret, for if you voice your grievance at the prayer meeting, you say very plainly to every thinking mind that your complaints are meant for human ears and not for the divine.

II.—*The Church of Christ must be separate.* Separation is the law of adoption and betrothal. "Hearken, O daughter, and consider. . . .

Forget," &c. Separation arises from divine consecration. The same blood which redeemed the soul from sin touches the toe, the thumb, and the ear, of every God-made priest. Separation is one of the visible marks of divine workmanship—"And God divided the light from the darkness," and the waters from the earth. There is a beautiful line of separation running throughout the whole Bible, and God's elect are made manifest by their separation.

See that your separation arises more from divine consecration than from a spirit of aceticism; for this will make you singular and proud, instead of holy and humble. If you are consecrated in your inmost soul the outward separation will be easy, and the narrow way will not be too narrow for your feet, nor the commands of God grievous to you. God does not speak to His Church as if the members of it were a lot of *wooden dolls*, but as to living children.

Take heed that you are separate from this ungodly world. A short time ago I saw the question asked in a periodical belonging to our own section of the Christian Church, as to whether it was right for a member of the Church to go to a theatre? Has religion sunk as low as this? so as to print such a question. Can anyone make such an inquiry without a crimsoned face? What would such a state of things been thought of forty years ago? True religion is the *same* in every age. Let the Bible be your rule of separation and not the worldly customs of this ungodly age.

Beware of imitating the religious world. Let the worship of God be severely simple. Adopt none of the modern improvements. Be not severe yourself, but let the form of worship be severely simple. In maintaining the cause of God have no recourse to bazaars for getting money. I cannot think that God is so very short of money that He is obliged to beg a loan of the devil. If you cannot maintain the cause of God in this place of worship by honourable means, it is far more honest to let it sink than to use sinful means to carry it on. If professing Christians are determined to adopt Pagan methods for the maintenance of the cause of God, let them; but let us come out from among them, and not even touch the unclean thing, that we may know a Father's care and embrace.

Just as much as you introduce these things into your assemblies, just so much of God's presence is withdrawn from you.

In the prophecy of Ezekiel God removes from His usual seat and rest, from between the cherubim, and stands in the aisle of His house; then He lingers on the threshold as if He was loathe to leave it. These withdrawals of His presence were no cause of grief to the people, but they still continued to worship idols and take the eastward position. At last He went quite away from the house and the city, and I heard a voice which said, "Blessed be the glory of the Lord from His place," justifying the removal of His divine presence from the people on account of their sins; and our own times are not unlike those of this prophet. As soon as Churches turn aside from the ways of the old paths unto human inventions their prosperity declines and virtually ceases.

III.—*The Church of Christ must be a witness-bearing Church.* She must hold forth the word of life, and the word of light. When I was a little boy I used to hold the candle for my father, and he used to tell me to hold it so that I see myself, then he could see. Endeavour to

hold forth the word of light both practically and testimonially. If you have the root of real religion in your soul, your practice will be first and your testimony will be second. Every attempt to bear witness without the root will make every act like so many cut flowers. Let each member of this Church endeavour to bear witness of the truth, and be not content without it, and take heed of being partial in the word. Suppress no part of it, but labour to reflect the whole. Let the precept be fully voiced in your midst; you require it, "though ye know these things, and be established in the present truth." The Gospel of Christ never made men narrow. The more you know of the grace of the Gospel in your soul the more it will enlarge your heart. Men and human systems may thrust your feet into Chinese boots, and sew you up in a strait jacket; but the knowledge of His grace will burst them from off you, and you will take delight in bearing witness of that Gospel which has become the Gospel of your salvation, so that your fellows may hear and see the secret of real happiness.

Labour to answer to the description given to you by the Lord Jesus, "Ye are the light of the world." Then shine out bright and clear, and reflect His character in your daily life, in the workshop, and especially in your home. Let your families know and see the grace of God.

Children have great discernment in knowing what a Christian should be. One was asked, a short time back, "Is your father a good man?" "I don't know; mother was a good woman." An aged Christian once told me, "I should have been an infidel but for my godly mother. I have seen her face beam with heavenly delight, and her daily life was one chapter of unbroken reality."

Read the Word of God with your families, and pray for and pray *with* them. "Ye are the salt of the earth." Salt is not sprinkled very thickly upon that we wish to preserve; neither has the Lord sprinkled His salt over the earth very thickly. Yet how very preservative a little salt is! See that you lose not your saltness. You hold the doctrine of the final perseverance of the saints. It is quite proper to do so, but, at the same time, it is most healthy to remember that in the Bible we have salt which has lost its savour, and is neither fit for the land nor the dunghill. We have *virgins* shut out; Christian workers unknown to Christ; fruitless branches in the vine, and some who drank of that Rock (and that Rock was Christ), overthrown in the wilderness, and names blotted out of the book of life, &c. Some texts give us heaven's view of God's elect, other texts give us earth's view of them as they appear to men. The first is what they truly have and are, the second is what they appear to have and not what they truly are. If you would maintain your saltness, you must keep close to God's great lump of salt, Christ Jesus.

There are several honourable titles given to you by Jesus Christ besides those named, such as "the pillars of the earth," "a kind of first fruits of His creatures"; and the present intention is that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." That word "praises" is virtues in the margin, and your graces are reflex shadows of the divine perfections so as to exhibit the character and dispositions of God to men.

IV.—*The Church of Christ must care for each member.* See that you exercise great care for your minister. This day will soon be over,

and the freshness, especially the natural freshness of all that is at present new, will soon pass away. He will find it so; and you that are seasoned know it by experience. Help him by your prayers. Read the letters to the Churches, and see how this duty is enjoined upon the Churches.

Do not be selfish. Some will sometimes pray that the minister may preach the truth whether men will hear or whether they will forbear. And that often means "preach so as to please and suit my taste, and never mind what these around me think." The work is very weighty, and the solemnity of the times increases the weightiness of it, and make the work much more difficult. Supply your minister with money, so that he may be able to provide things honest in the sight of all men. Some members of Churches like what they call "a tried ministry," and if all the members of our Churches were like themselves the minister would be *tried indeed*. He would often go hungry to the pulpit. Cast your eye upon such persons and you will soon learn the secret of their love for a tried ministry. The love of money is often the root of it. A half-penny goes a long way in their idea of charity, and sixpence makes a tremendous rattle, and lasts a whole year or more.

Do not let your minister get into debt. He must be careful not to. This has been one of my great concerns not to get into debt. Do not be critical in your hearing the word. If I have a critical hearer before me, and I am aware of it, it is a great temptation for me to give him some work to do. Generally hearers get what they come for. If you come for corn, God will give it you; but if you come for chaff, bring a large bag with you, for God is almost sure to find a good large portion for you.

Care for one another. Are any ill, show your sympathy to the sick. Help them by supplying them with practical expressions of your love. Read the Scriptures and pray with them. They will prize it, and it will be a means of grace to yourself. Then care for one another's spiritual condition. "Exhort one another daily while it is called to-day." This work will restrain the power of sin, and stir up into renewed energy the grace of God; and remember that the prosperity of this Church depends quite as much upon yourselves as it does upon your minister.

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## THE CITY OF THE GREAT KING.—III.

BY H. A. NOEL-THATCHER.

"Walk about Zion," &c.—Psa. xlviii.

### HER PALACES.

VERSE 13:—"Consider her palaces." Worthy of deepest consideration are these. The first apartment into which the future dweller is led is surely—

Room I.—The Prayer Room. The young, the old, the middle-aged, the learned, the ignorant—all kinds and conditions of mortals are found in this room just within the palace. "My house shall be called the house of prayer for all people" (Isa. lvi. 7; Matt. xxi. 13). "Behold, he prayeth" (Acts ix. 11). "They shall come with weeping, and with supplication will I lead them" (Jer. xxxi. 9).

Room II.—The Audience Room. "O, Thou that hearest prayer, unto Thee shall all flesh come" (Psa. lxxv. 2). There the Lord dispenseth pardon to penitents.

Room III.—The Bath Room, where flows the "fountain opened . . . for sin and for uncleanness" (Zech. xiii. 1). "Made nigh by the blood of Christ" (Eph. ii. 13). ". . . Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). A second fountain is found in this room: "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. xxxvi. 25). "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). Near at hand is

(Room IV.)—The Robing Room. "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, He hath covered me with the robe of righteousness" (Isa. lxi. 10). "This is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6).

Room V.—The Banqueting Room. "Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John vi. 54). "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart" (Jer. xv. 16). "I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12). "He brought me to the banquetting-house, and His banner over me was love" (Cant. ii. 4). "Eat, O friends; drink, yea, drink abundantly, O beloved" (Cant. v. 1).

There is another room into which the dweller in the King's palace is led, so different from the banquetting-room, with its atmosphere of "love"; it is

(Room VI.)—The Armoury. Here are weapons for any condition of life, for all ages, and for all time. The "shoes of the preparation of the Gospel of peace" fit all sizes of the King's children. "Peace I leave with you; My peace I give unto you" (John xiv. 27). The Old Testament promise (Isa. xxvi. 3): "Thou wilt keep him in perfect peace whose mind is stayed on Thee." "Thy shoes shall be iron and brass" (Deut. xxxiii. 25).

A most important piece of armour is the "Shield of Faith" (Eph. vi. 16), wherewith alone Christ's soldiers shall be able to "quench all the fiery darts of the wicked one." "This is the victory that overcometh . . . even your faith" (1 John v. 4).

"The Breastplate of Righteousness" (Eph. vi. 14). This is also indispensable—the piece of armour which shields and covers the heart—popularly said to be the seat of the affections: the "new heart, which after God is created in righteousness and true holiness" (Eph. iv. 24). "The hidden man of the heart" (1 Pet. iii. 4).

Above all is the "Helmet of Salvation" (Eph. vi. 17). As righteousness guards and regulates the affections, so the "hope of salvation" (1 Thess. v. 8) dominates the intellect, "bringing every high thought into subjection to the obedience of Christ." "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5). "O, Thou the hope of Israel, the Saviour thereof in time of trouble" (Jer. xiv. 8).

Nor is the least important weapon in the armoury "the Sword of the Spirit"—"the Word of God" (Eph. vi. 17). "The Word of God is



quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12); the ever-keen double-edged sword, which cuts two ways, dividing a portion to saint and sinner.

The last, but chiefest, of the weaponry thus catalogued is that of All Prayer—prayer for myself, my loved ones, for the Church of God, and the world at large: "I exhort, therefore, that . . . supplications . . . and giving of thanks be made for all men," etc. (1 Tim. ii. 1). As the warrior is buckling on the armour, the command comes, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. i. 12). Nor must we overlook in the palace,

(Room VII.)—The Training Room. This is not so bright and cheerful an apartment as the few out of many which we have visited just now; but valuable lessons are learnt here. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7). "Tribulation worketh patience; and patience, experience; and experience, hope" (Rom. v. 3, 4).

"Consider her palaces":—

The "palace" of Brotherly Love; "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. cxxxiii. 1).

The "palace" of Consecration—Surrender: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

The "palace" of blessed Communion and Fellowship with the great King through Immanuel: "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3).

There is an apartment in the palace, which it is well-pleasing to the King that we not only occasionally visit, but that we dwell there, inhaling the bracing, exhilarating air; it is,

(Room VIII.)—The Praise Room. The dweller in Zion who has had a lodgment in the apartments of the palace that have been here enumerated, will, by the sweet sanctifying power of the Lord the Holy Spirit, be able to exclaim—

(Verse 1) "*Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness.*"

"Praise waiteth for Thee, O God, in Zion" (Psa. lxxv. 1). Graciously the King invites His subjects to dwell in the praise room, as He lovingly reminds them: "Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I show the salvation of God" (Psa. l. 23).

## CHRIST AND HIS CHURCH.

BY THE LATE JOSEPH IRONS.

OFTEN have I made the assertion, and I repeat it again, that the Father of mercies never viewed Christ as Christ apart from the Church: that He never saw the Church as a Church apart from Christ. They were viewed in union from everlasting: and even the fall, which separated between them and their

God, as to communion, could not separate or dissolve that union. Even the fall, under which all the election of grace, in common with the rest of Adam's posterity, became enslaved by Satan, in love with sin, and "afar from God," did not for one moment dissolve, or even weaken, that eternal union existing between Jesus and His Church.

We can never view Christ aright in any of His characters, without keeping an eye distinctly upon His Headship. Apart from this, if we view Him only as a promiscuous visitor to our earth, as an example and pattern of everything that is lovely and holy, as a patient sufferer to make "atonement for sin"—a general and vague term—we have lost all the marrow, all the pith, and all the excellency of the Gospel of Jesus Christ. We have no certainties, no securities, no solid ground even for our hope, but one certain seal of eternal ruin to the whole race of mankind. But, when we come to view the Headship of Christ, we find included in it the interest which He has from everlasting taken in His kindred, that they are dear to His heart, graven on the palms of His hands, registered in the Book of Life, and sworn never to be blotted out; real and true members of His mystical body, their cases, their names, and their circumstances, all foreseen and foreknown by Himself, together with every event of their lives before and after their conversion; all managed, all eyed, all ordered by Himself, where they should go, where He would meet with them, where they should abide, and where He would put spirit and life into the word that should reach their souls, when they should begin to seek His face, and where to find Him; where they should obtain the sense of forgiving love sealed to their consciences, where they should enjoy the sanctifying power of the Holy Ghost—all arranged by Him pursuant to His oath in covenant, and ultimately accomplished by Him in accordance with the provisions of that covenant—all done and accomplished for millions before He came, before He obeyed, before He suffered, before He appeared on our earth, all in consequence of that union of which we have been speaking.

In His Headship Christ entered into a bond of covenant engagement to redeem them from the thralldom which sin had brought them into, and bring them safe home to glory; and consequently they were carried home—all the Old Testament saints were carried home, when not one drop of blood had been shed, when no act of obedience had been performed, or conquest achieved over the powers of darkness. But all was engaged for, covenanted for, and entrusted to the glorious Head of the Church: and therefore the Father gave Him credit for doing the work in the fulness of time, and took home millions of ransomed sinners, before Christ's bond was honoured, and before Christ became incarnate. Pause a moment, beloved, and say, is not this a never-failing source of comfort, that Jesus Christ takes an interest in us as His kindred? He is interested in all that concerns you, in every pain you feel, in every sorrow and care that you are subjected to, in every touch that shall injure you; for He Himself says, "He that toucheth you, toucheth the apple of Mine eye." He is interested in everything that relates to you, even to the "cup of cold water, for a cup of cold water given to a disciple, He takes as given to Himself. Precious, glorious-Christ to take an interest in such worms, and to have settled and arranged all my future state.

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### THREE PASTORS TAKEN HOME—THE SAD CALAMITY AT PULHAM.

By the great storm of wind that swept through our land on Lord's-day, March 24, amidst the wreck and damage caused in many districts, one special disaster is felt in the eastern counties. The afternoon service was almost closing at the chapel in Pullham-Mary, Norfolk, when the gable end of the building, with vestry chimney stack behind, was blown in with a great crash, descending on the platform beneath, where the pastor,

BROTHER GEORGE B. DEARLE,

was standing, burying him up to the waist in the ruins! The poor head was

crushed, and, although "the spark of life" was retained until Monday evening, no sign of consciousness returned. Several of the congregation were also severely injured, the platform and adjacent ranges of seats were quite wrecked, at least a fourth of the roof falling in at the same time.

It is comforting to sorrowing survivors, not only that our brother must have been at once deprived of all sense of pain, but that he fell at his post, faithfully in His Master's service. He had been preaching from the words, "Simon, lovest thou Me? Feed My sheep." It is remarkable that on the day of burial (in the chapel ground), a former beloved pastor of that Church, brother

BENJAMIN TAYLOR,

also fell asleep in Jesus, and on the same day good, plain, honest

JONATHAN COOK,

pastor of the small Church at Sutton, Suffolk, was also buried.

Recognizing the righteousness of the command, "Be still and know that I am God," we rest in the assurance, "Blessed are the dead that die in the Lord — from henceforth." S. K. B.

FROM ANOTHER CORRESPONDENT.

Of all the sad and destructive results of that terrible gale on Lord's-day afternoon, March 24th, none have been more appalling than the one of which we now painfully write. Just as the beloved and earnest pastor of the Church at Pulham, Mr. George Bird Dearle, was concluding a sermon of marked tenderness and power from the words of Christ to Peter, "Lovest thou Me" (John xxi. 16)? the hurricane rent off a third of the roof, precipitating the gable end of the building and a chimney right on to the rostrum, the heavy mass of bricks, iron, and timber, &c., nearly burying dear brother Dearle, the crash fracturing the skull both on the top and behind. Unconsciousness was produced at once, from which he never recovered, death resulting on the following Monday evening about 6.45.

The scene of woe almost baffles description. What with the suddenness of the event, the extrication of others who were injured, though not fatally, the distress was inexpressible. One dear aged brother was literally covered with the *débris*, and yet in a few minutes was walking about unhurt. One little boy of about nine years of age was much cut about the head; the organist also received some severe wounds,—his escape from death is indeed a marvel. A dear old saint of ninety-two was struck, and a brother of about seventy years was badly injured. All that medical skill could do was done to save brother Dearle, but in vain. An inquest was held on the Tuesday, the verdict being "accidental death, resulting from the falling in of the gable end of the chapel during the violent gale."

The writer of this report went over on Tuesday morning; and, what with the sight of dear brother Dearle's two fatherless daughters, the mutilated face and head of the once bright and genial pastor, now a corpse, and the ruinous appearance of the chapel, together with many of the weeping, bereaved little flock, his heart was filled with grief and solemn feelings concerning "the way of the Lord in the whirlwind and in the storm. Brother Dearle was buried in the graveyard of the chapel at Pulham on Friday, March 29, pastor Easter, of Diss, and Mr. S. K. Bland, conducting the funeral. Brethren Sapey (of Claxton), Jarrett (of Shelfanger), Colls (of Beccles), and several others from a distance, were also present. One most touching part of the service was the singing by the Sunday-school children of "Shall we gather at the river?"

But we do most earnestly desire to obtain a practical expression of sympathy for the now pastorless and sorrowful Church at Pulham. Steps are being taken towards the immediate repairing of the chapel, at a cost of about £100, and we believe that we shall not appeal in vain on their behalf. Particulars will be found on the cover of this magazine as to the Rebuilding Fund.

L. H. COLLS.



THE LATE MRS. GEORGE MOYLE

["George Moyle" was a household word among the Strict Baptists of the middle of the present century. The following brief notice of Mrs. Moyle is written by one who was called under the ministry of Mr. Moyle when at Artillery-street, and was a life-long companion to his widow. We insert it with pleasure, accompanied with portrait.—J. W. B.]

MRS. MOYLE was born Dec. 12, 1795. It pleased the Lord to lay His afflicting hand on her when eight years of age, being brought low with scarlet fever, from the effects of which she suffered through life, the drum of the ears being destroyed; and, though all possible advice was sought, nothing could be done to restore her hearing. Thus, early in life she was shut out from the world. But the Lord, in His own way, implanted His fear in her heart while young. The following extract from her own writings, which she gave me years ago, sets forth some of the exercises of her mind:—

"I muse on the years that are past, how my feeble desires flowed upward, panting and longing to know if I was one of those little lambs that Jesus folded in the bosom of His love. I muse on those early days when I sought the Lord in sorrow of mind, frequently sighing out, 'Tis a point I long to know.' And I muse on the time when singing, 'There is a fountain filled with blood,' and with what emotions of joy and grief I sang—

'The dying thief rejoiced to see  
That fountain in his day;  
And there have I, as vile as he,  
Washed all my sins away.'

It was a time of love to my soul, for I began in a fearful, yet not desponding manner, to sing—

'Lord, I believe Thou hast prepared  
(Unworthy though I be)  
For me a blood-bought free reward,  
A golden harp for me.'

Though so very deaf, she was very useful as a Sunday-school teacher, for the Lord opened His Word to her, and gave her ability to tell out what he put in. Her dear husband (George Moyle) found her to be a real helpmeet, just what a pastor's wife should be—"and she was that." Her letters were most spiritual and sweet, as those who were favoured to receive them well know,

and I will just give an extract from the last two she wrote. After she had been speaking of the inward conflict, she says:—

“I often think, as I have been plodding on with closed ears, what melodious sounds will burst upon me when

‘Heaven opens on my eyes; my ears (will)  
With sounds seraphic ring,’

and many that have been blind while here below to every object, what a transcendent sight 'twill be to see their adorable Redeemer in all His radiant beauty, and hear unnumbered millions of blood-bought souls singing, ‘Unto Him that loved us,’ &c. Ah, we who have a good hope through grace shall join them ere long, and help to swell the chorus of the skies.”

The last letter was written Jan. 4, 1895, in which she says: “I am breaking down very fast; this very cold and severe weather has affected me so that I am very helpless, but not at all unhappy. While I feel the Almighty arms of my covenant God underneath me, and the downy feathers of His love around me, how can I be friendless, lonely or helpless ?

‘Lonely! no, not lonely, while Jesus standeth by:  
His presence fills my chamber, I know that He is nigh!  
Tired! no, not tired, while leaning on His breast,  
My soul hath sweet possession of His eternal rest.  
Helpless! yes, so helpless, but I am leaning hard  
On the mighty arm of Jesus, and He is keeping guard.’”

#### THE CLOSING SCENE

of this grand old centenarian was tranquil and serene. The day before she entered the New Jerusalem she became rather drowsy, but was calm, and smiled at her sister and those who attended on her, and she tried to do a little of her favourite needlework for the poor. At night her cough was rather troublesome. Her attendant was about giving her some medicine, when she said, “I am going; call my sister Martha,” who immediately came; a heavenly smile, and in a few brief moments she was gone.

Thus the Lord kissed her soul away on the morning of Feb. 21, 1895, in her 100th year. We have parted with one with whom we have held sweet communion for fifty-five years; we thank God for her companionship, and can say, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”—RUTH CHALMERS.

#### THE LATE BENJAMIN TAYLOR.

[It was our privilege to know our departed brother, with whom we have held sweet fellowship. His translation at the time of the sad calamity at Pulham is solemnly unique.—J. W. B.]

On Friday, March 29, 1895, Mr. Benjamin Taylor, of Cambridge-street, Norwich, departed this life, to be “for ever with the Lord.” He had been very feeble for a long time past, but was taken worse about six weeks before he died. On the Thursday, the day before his death, a friend (Mr. R. Fordham) called to see him, and read Psa. xxvii., and prayed with him. He asked to have a hymn read (No. 358 in Denham’s, “Keep silence all created things,” &c.), which he appeared much to appreciate. On the day following, at 3.20 p.m., he passed very peacefully away, aged 78 years.

Mr. Taylor may be said to have founded the Baptist cause at Pulham. He commenced preaching when very young, and preached at Pulham-St.-Mary for about forty-six years, finishing his ministry there in the year 1886. Besides his ministerial labours, he wrote and published several works, which are well known amongst the Churches far and wide.

Mr. Taylor was buried at the Rosary Cemetery on Tuesday, April 2, by Mr. F. Shaw, pastor of Bond-street, Brighton, assisted by Mr. Thos. Bullimore, of Norwich.

Norwich.

J. M.

#### THE LATE MRS. ELIZABETH HARRIS.

On April 4 our venerable sister, Mrs. Elizabeth Harris, gently (and in conscious happy prospect of “going home”) breathed her last earthly breath at her

residence, "Greenwood," Barnet, in the 92nd year of her age. Her body was laid to rest in the family vault at Woking Cemetery; her friend, Mr. S. K. Bland, in accordance with her expressed wish, conducting the funeral service.

Baptized with her late husband (who has preceded her "home" twenty years) about the year 1861, in the chapel, Artillery-street, she has ever manifested fervent love to the Lord Jesus, and deep interest in His cause and people. "A succourer of many," a most generous helper of the poor and afflicted, her loss must be extensively felt; but, although *gone*, her witness will long continue to speak.

## ANOTHER HILL OF ZION.

### OPENING NEW CHAPEL IN WANDSWORTH.

EASTER Sunday and Monday witnessed the opening, under most encouraging circumstances, of a new Strict Baptist cause in the populous district off Wandsworth Common, and Mr. Hy. Clark and Mr. S. Frost, who initiated and have carried on this undertaking, had the satisfaction of seeing their efforts crowned with success by the blessing of God and to His own glory. With the appearance of the exterior of the building the readers of this magazine will have become familiar from the illustration which has appeared on the advertisement covers in previous issues. The chapel, which is freehold, is built on rising ground, and is a neat structure capable of seating 250 persons, with the usual vestries, offices, &c., and in the rear a large plot of ground suitable for the erection of a schoolroom. There is a good organ, and every comfort and convenience.

The services on the Sunday commenced well—with a prayer-meeting, which Mr. A. Licence conducted. Mr. John Hunt Lynn preached in the morning from the words, "They that are Christ's at His coming"; and Mr. S. T. Belcher in the evening from the portion, "They continued steadfastly in the apostles' doctrine and fellowship." A goodly company assembled at each service, and in the afternoon a good start was made in forming the nucleus of a Sabbath school.

The chief interest, however, centred on the Easter Monday services. In the afternoon many could be seen enquiring their way to the new chapel. The building was filled, and after walking up the hill to the chapel, what could sound more appropriate than the swelling notes of the opening hymn (by Dr. Watts):—

"How pleased and blessed was I  
To hear the people cry,  
'Come, let us seek our God to-day!'  
Yes, with a cheerful zeal,  
We haste to Zion's hill,  
And there our vows and honours pay."

Mr. G. W. Thomas, of Watford, read and expounded Ephesians ii., and more praise and prayer followed. Mr. Thomas then delivered a masterly sermon from the text, "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord," which he described as a beautiful declaration of the standing of the believer. His leading lines of thought were:—(1) Jesus the foundation, tried and proved. The devil tried Him; God tried Him; He was tried at Gethsemane, at the mock trial, and at Calvary. (2) The materials. These materials are good; they are prepared; they are hewn out of the quarry of nature; they are squared, smoothed, and fitted by the Holy Spirit's power. (3) The builder is God Himself. He builds this habitation by the Spirit, and He works by means—namely, the prophets, the apostles, and the ministers of the Gospel, who proclaim the whole Word. (4) The purpose of the building is for God Himself. He dwells among His people. The preacher concluded by expressing the fervent wish that this new cause might be a dwelling for God where the saints would be

edified, where His mighty hand might be outstretched to touch His hidden ones and make manifest those He has redeemed.

Tea was well and bountifully provided for the large company, under the kind and very efficient direction of Mrs. Cornwell and many willing helpers.

The public meeting commenced at 6.15 prompt. The chapel was packed—every available seat utilised. To say that genial and happy Mr. Charles Wilson, the president of the M.A.S.B.C., presided, is sufficient to convey that the meeting had a model chairman. The hymn,

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

the reading of Psalm cxxxii., and prayer by Mr. Parnell, formed the devotional part of the service; and without much delay, the Chairman called on Mr. Henry Clark for his report.

Mr. Clark, after referring to the fact that this was the third chapel opening in the neighbourhood in which he had been engaged, gave some account of the inception of the present meeting. They had been asked, Who and what are they who are going to open this cause? They were

#### STRICT BAPTISTS,

not of necessity, but of choice. How are you going to fill the chapel? With people. Where are the people to come from? The answer is, that whereas twenty years ago, when the first cause was opened in the parish, the population was 70,000; it now numbers 165,000 persons. Then followed some encouraging Biblical illustrations of small beginnings, to which God has given the increase. Had there been any obstacles? Yes. The apostles had them, too, but on one occasion the Lord said, "Hold not thy peace, for I have much people in this place." They had been divinely led to take the place, they knew the responsibility, and into God's hand they would commit the work and themselves. As to financial matters, the freehold building and ground cost £950, plus cost of conveyancing and necessary works, bringing up the total cost to £1,025. Of this, over £500 had been raised up to that date.

The Chairman, after expressing his congratulations on the very satisfactory nature of the report and on the great success already attained, called upon the various speakers.

Mr. E. Beecher spoke from the words, "The Lord hath chosen Zion; He hath desired it for His habitation"; and expressed the conviction that the Lord looked forward and marked this chapel as the spot where He would dwell. He will find within this house of God another house, the household of faith. The Lord will see of the travail of his soul, and this place may be the spiritual birthplace of many.

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

preceded Mr. G. W. Thomas's address. He desired to say to those who had laboured in this matter, "The Lord bless thee, the Lord keep thee"; bless them with increase; bless them with a home missionary spirit; bless the Gospel to regeneration; bless them with peace when the Church is formed; and bless them with all the fulness of His grace.

Mr. A. E. Realf described the present undertaking as a splendid opportunity of propagating the foundation truths which we hold, and added his good wish and prayer that it might be a great success. He rejoiced at the congregations on that and the preceding day, which had passed all expectations. His desire was now summed up in the words of the Psalmist, "Let Thy work appear unto Thy servants." They had the sympathy, the prayers, and the contributions of the friends, but they wanted above all to see God's work appearing in salvation.

Mr. E. Mitchell said that though he had already faced two audiences that day, he was glad to be present to show his sympathy with the work and his old friendship to those who had started it. "A man is known by his pleasures," and the gathering before him showed that those there minded the things of the

Spirit. The friends would have difficulties, but God has promised to bless, so that there will not be room to contain the blessing.

WHY NOT?

After every service expect great things and attempt great things, and the result will be a thoroughly flourishing Baptist Church on New Testament lines.

The hymn,

"Awake my soul in joyful lays,  
And sing thy great Redeemer's praise,"

was then heartily sung.

Mr. H. Dadswell expressed, as a neighbour, his hearty good wishes for the cause, and hoped that they would be able to make their journey as a people in the light of the glorious Sun of righteousness. If storms and tempest arise they had one who could command peace. If the Sun of righteousness shines, the seed of grace will grow, and there will be peace, prosperity, and gladness.

Mr. J. Kingston spoke from the words, "God is with us as our Captain." He is the well-qualified director of a spiritual business, carried on by agencies under the leading of the Captain of our salvation. His commission is, "Preach the Gospel to every creature."

After singing the hymn,

"If gazing strangers want to know  
What makes me sing of Jesus so."

Mr. J. Cullingford gave as his message, "Go in the strength of the Lord." He hoped the brethren would prefix the words, "I will." He exhorted those engaged in the work to pray by all means, but to work as well as pray.

Mr. R. Thomson, after expressing the pleasure it gave him to be present, chiefly on account of the feeling he bore towards brother Clark, spoke from the words, "The fruit of the Spirit is peace." He reminded his hearers that ours is, or ought to be, a religion of peace. Our text book tells us of the God of peace, the Prince of peace, the Spirit of peace, the covenant of peace, the salvation of peace. Thank God for the peace which passeth all understanding. One of the most appalling results of the fall is that the sinner does not realise his condition until it pleases God to make him a "sensible" sinner. Then he values the peace procured by redemption. It is our hope, he said in conclusion, that God would bring

MANY IN THIS PLACE

to seek and find the Lord Jesus Christ, that God's blessing might rest upon the words spoken from this pulpit, and that souls may be saved, Christ's people edified, and God glorified.

A hearty vote of thanks was accorded to the Chairman, and to Mrs. Cornwell and the ladies, and the meeting concluded by singing,

"All hail the power of Jesu's name."

The collections at the services amounted to over £25. Among the congregation were office-bearers and friends from West Hill, Wandsworth; Providence, Clapham Junction; Courland-grove, Clapham; Carmel, Pimlico; Clerkenwell; Dorset-square; and many other causes impossible to enumerate. Miss Licence presided at the organ, and special hymn-sheets were used.

Wending our way homewards, the choice utterances of Mr. R. Thomson on the subject of "Peace" mingled with the good doctor's lines, and we said,

"My tongue repeats her vows,  
'PEACE to this sacred house,'  
For there my friends and kindred dwell;  
And since my glorious God  
Makes thee His blessed abode,  
My soul shall ever love thee well."

May there still be courage to plant and water. God give the increase and the little one will become a thousand.

FRED. W. KEVAN.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Good Friday and Easter Monday Services.

#### ASH.

The anniversary of the chapel here, which is a branch cause of Meopham, of which Mr. A. B. Hall is pastor, was held on Good Friday, when Mr. J. Cattell was enabled with much acceptance to preach the Gospel of the grace of God. The chapel was well-filled at each service, friends coming from a long distance.

#### BECCLES.

Very interesting services were held on Good Friday, at the Martyrs' Memorial, commemorating the tenth anniversary of the pastorate of Mr. L. H. Colls. An impressive sermon was preached by pastor H. Tydeman Chilvers, of Keppel-street, London, from "All power is given unto Me in heaven and in earth." The very good congregation listened with evident pleasure to the earnest words of the preacher. Tea was spread in the schoolroom, and every available space was occupied. A still larger audience assembled in the evening at the public meeting, which was ably and genially presided over by Mr. J. Bedingfield, one of the deacons. Suitable addresses were delivered by pastors T. L. Sapey, of Claxton, H. T. Chilvers, our old friend and late highly-esteemed townsman, Mr. S. K. Bland, and L. H. Colls. Large numbers of friends came from Claxton, Lowestoft, &c. The hearty and generous gifts of trays for the tea, and excellent collections which were presented to the pastor, were most encouraging to him and received his most grateful acknowledgment.—*Local Paper.*

#### BEXLEY HEATH.

On Easter Sunday and Monday, special services were held to celebrate the first anniversary of the pastorate of Mr. E. W. Flegg. The report read on Monday night told of the very straitened circumstances of the Church prior to the coming of the present pastor, and in view of this the services could not fail to make glad the hearts of the friends who gather from time to time. The Lord hath done great things for us, was the grateful acknowledgment of many. On Sunday morning, the pastor preached from Matt. xxviii. 6, and our hearts were cheered as the preacher spoke of the empty tomb, and dwelt upon the divinity of Christ, the acceptance of the sacrifice, and our own resurrection. In the evening, the esteemed pastor of Enon, Woolwich, occupied the pulpit and was, indeed, helped by the Spirit in speaking of the things which God hath prepared for them that love Him (1 Cor. ii. 9). On

Monday afternoon, the chapel was full, and Mr. J. Box was at liberty in speaking of the believer's conflict and victory (1 Cor. iv. 57). In the evening a pleasant and profitable time was spent. Mr. R. E. Sears presided. A report was read by one of the deacons, which told of the blessing of God upon the Church, and the progress which had been made during the year. The congregations were doubled, nine had been added to the Church, the funds had increased, a pastor's vestry had been provided, a building fund commenced, peace reigned and love united the hearts of pastor and people. The chairman, commenting upon the report, observed the keynote was praise. After a cheerful introduction, addresses were given by brethren H. S. Boulton, I. R. Wakelin, A. Steele, — Flower, and J. E. Flegg, who each took up the note. After which the friends sang "Praise God from whom all blessings flow."—A VISITOR.

#### BRIGHTON.

On Easter Monday, April 15, the 56th anniversary of the Good Samaritan, Dorcas and Tract Societies, was held at Salem, Bond-street, when a goodly number assembled to tea in the schoolroom at 5.30. At 7, the public meeting took place in the chapel, when many friends from the surrounding churches met to encourage the workers. Mr. F. Shaw, pastor, presided. The report of last year's work was read, which showed that a good work had been done. Interesting addresses were given by Messrs. Andrews, Crowter, Guy, and Vickery, who the chairman described as the "Home Team." The enjoyable evening was brought to a close by a short address from the pastor.

#### BROADSTAIRS, KENT.

The anniversary on Easter Monday was quite a success, a goodly number of friends came over from Margate and Birchington, a large number to tea and an excellent congregation in the chapel in the evening. The service over which our esteemed friend, Mr. Mote, presided, commenced by praise. Our brother Mr. Doughty, of Margate, read Psa. xcii., and offered prayer, after which excellent addresses were delivered by brethren Dennis, Bloy, Vincent, and Miller. The pastor concluded one of the best anniversaries we have ever had. Unto our Triune God be all the praise.—J. W. C.

#### CAMDEN HIGH SCHOOLS.

On Good Friday special services were held at Camden High Schools, 168, Camden-street, Kentish-town-road. In the afternoon brother P. Reynolds, of Highbury, very blessedly expounded

Psa. iii. 2, 3, "Many there be which say of my soul, There is no help for him in God. But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." Our brother, who felt very unwell, was graciously helped, and many could testify that it was a soul-refreshing opportunity. At 5 o'clock tea was provided. At 6.30 a public meeting was held, kindly and ably presided over by brother Geo. Turner, whose opening remarks and good wishes were much appreciated. After reading the Scriptures and prayer, the chairman called upon brethren J. Griffith, J. Sanders, A. Steele, and I. R. Wakelin, to address the friends. The addresses were much enjoyed. The attendance was exceptionally good, and the collections amounted to upwards of five pounds. The meeting concluded by singing the doxology and benediction.—P. H.

#### CAMDEN TOWN.—THE AVENUE.

The 11th anniversary of the pastorate of Mr. Burbridge was held on Easter Monday. Mr. Cornwell, of Brixton Tabernacle, preached in the afternoon from Isa. xlviii. 17, "Thus saith the Lord, thy Redeemer the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go." The discourse was much appreciated by the large number of friends who had gathered. The evening meeting, presided over by the pastor, was also well-attended, and addresses were given by brother W. H. Lee, of Bow, from Col. iii. 4; brother Palmer from Phil. iii. 12; brother Cornwell from 1 Peter iii. 2; Mr. Sanders from "It is finished," and Mr. Harris followed with a few sound remarks. The collections were good, being an improvement on those of last year, and the pastor expressed his belief that God would own and bless His own Word and those who faithfully adhered to it, and trusted that the "standard of truth" would never be lowered at the Avenue, while the lease of 80 years lasted. The singing of "All hail the power of Jesu's name" brought one of our best anniversary meetings to a close, the attendance during the day being beyond the average, and the presence and power of "Christ in us the hope of glory" being realised. Considerably more than 100 friends sat down to tea in the schoolroom.—S. F.

#### CLAPHAM.—COURLAND-GROVE.

Services in commemoration of the 54th anniversary of the opening of this chapel were held on Good Friday. In the morning Mr. W. Jeyes Styles was enabled to preach an excellent discourse from Matt. xv. 13, and Psa. xc. 13. In the afternoon Mr. S. T. Belcher preached from Eph. i. 3, and was led to show the blessings of the Gospel, and of the blessed inheritance of God's people through their union with the Lord Jesus

Christ. A good number of friends partook of tea; and at the public meeting afterwards, presided over by our pastor, Mr. Dadswell, excellent addresses were given by brethren Belcher (Eph. iv. 4-6), Beecher (Rev. v. 9), Boulton ("It is finished," John xix. 30), and Mutimer (1 Tim. i. 15). The congregations were very encouraging at all the services, and good collections were realised. We bless God for His goodness and mercy during another year, and for the peace and unity that exists among us. We raise another "Ebenezer," and are encouraged to press forward during the coming year looking to Him for strength and guidance, and for blessings to follow the preached Word. To His name be the praise.—A.

#### COLCHESTER.

The friends at St. John's-green had a very soul-cheering season on Easter Monday, a real Easter-day, for many recorded the fact that the Day-star from on high had visited them. Nearly 100 sat down to tea, after which the meeting commenced, at 6.30, the writer occupying the chair, a chord of sweetness being struck as we sang together the good old hymn:—

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

Psa. cxxvi. and cxxxiii. being read, Mr. List, sen., feelingly led us to the throne of grace. Mr. R. Nigley dwelt very blessedly upon the "Wonderful Counsellor, the Everlasting Father, and the Mighty God." Cheering and encouraging indeed were the words uttered. A. Baker, of Steted, spoke from John v. 39, and we found his words upon faith very helpful, and it rejoiced our hearts to hear the sure ring of truth in his utterances. Mr. Bruce, pastor of Elmstead, led us into experimental paths, and from the text, "What is truth?" declared what great things the Lord had done for him, to the joy of many. W. E. Thorington felt glad once more in this sanctuary to find the Lord was working, although sorrow as well as joy, yet he was persuaded the time of singing of birds had come. A few suitable remarks from the chairman, and the time for closing was at hand. Mr. J. A. List led the praise part of the meeting, and with his band of willing helpers we could say indeed they made melody in their hearts unto God. The benediction brought the happy season to a close, many testifying, "Did not our heart burn within us as He communed with us by the way?"—"THE SPARED LIFE."

#### DORSET-SQUARE.

Mount Zion Chapel, Hill-street.—The 69th anniversary of this hallowed sanctuary was held on Good Friday as usual, Brother Mitchell, of Chadwell-street, preached in the afternoon a solemn dis-

course from the words, "Father, forgive them, for they know not what they do." At 5.15. an excellent tea was promptly served in the schoolroom, and to the overflow in the chapel. In the evening brother Marsh, of Gurney-road, preached very earnestly from Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ." We were refreshed and encouraged by the presence of many dear friends from other Churches, who kindly came to cheer us. How much good a smiling face or a friendly grip of the hand can do! The Lord richly bless every well-wisher of this corner of God's Zion, and for a happy and profitable day let His holy name be abundantly praised.—C. C. H.

## EGHAM.

On Easter Monday very savoury services were experienced and enjoyed at Ebenezer. Mr. Brown, of Zion, Windsor, preached afternoon and evening. His discourses were weighty and Christ-exalting, and many found it good to listen whilst he traced the footsteps of the flock, and preached Christ as the Way, the Truth, and the Life. Friends from neighbouring causes kindly encouraged us with their presence and help.—P. H.

## FLEET, HANTS.

Services were held at this new cause on Easter Monday, which commenced in the afternoon by singing, "Awake, my soul, in joyful lays," given out by Mr. F. Fells, of Hartley-row, and Mr. Medhurst, of Aldershot, delivered a most experimental and powerful sermon from Rom. viii. 34. At the close sixty-six took tea. The evening service commenced at 6.10 by Mr. Medhurst giving out the hymn, "Now to the Lord a noble song," which was heartily sung, and Mr. Fells, pastor of Hartley-row, after reading and prayer, preached a most telling sermon from 1 Kings x. 7. We are much encouraged by the sermons, services, and countenance of friends. Attendance, afternoon 60, evening near 70. Collections, with profit on tea, over £8. The service closed with "All hail the power of Jesus's name." We thank all for their presence and sympathy, and trust the little cause established here may be the birth-place of many precious souls.—J. POOL and J. WHITE.

## GRUNDISBURGH.

Annual meetings were held on Good Friday. Mr. Bennett, B.A., Lowestoft, preached an excellent sermon in the afternoon. A good number of friends gathered to tea and to the evening meeting, when H. F. Harwood, Esq., Tuddenham Hall, took the chair, and several brethren spoke. On the following Lord's-day our dear pastor, with us, was greatly encouraged, as after delivering a clear and instructive discourse to a

crowded congregation on why we baptize, he had the pleasure of baptizing seven believers—four brethren and three sisters—most of them are seals to his ministry. We feel we can but publish these glad tidings. God answer the prayer, not only of parents, but the prayer of pastor and people. Thus we rejoice in a faithful and unchanging God, for what He has promised He has performed—namely, "That children's children ever find His word of promise sure, and that "His word shall not return unto Him void." May the Lord help us to be more earnest in prayer and watch for the answer.—C. D.

## HACKNEY ROAD.

The 35th anniversary of Shalom (the Oval) Sunday-school was held on Good Friday. Mr. H. D. Mobbs, our old superintendent, presided. Tea was served to about 70 adults, and afterwards to the children. Evening meeting followed, when the chapel was well filled. Mr. Mobbs expressed his great pleasure in being present and have his old pastor by his side, and referred to some happy days spent in "Shalom." Brother Myerson offered prayer. Several portions of Scripture and hymns were recited by the younger folk. The singing by the children was excellent, under the training of Mr. Meeres, Messrs. Morgan, Lawrence, Fewster, Stamp, and others. took part.—C. FEWSTER.

## HALESWORTH.

On Good Friday we were privileged to celebrate our pastor's third anniversary. In the afternoon a glorious sermon was preached by Mr. Bowtell, of Bungay, from "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." A goodly number sat down to tea, and in the evening a public meeting was held, our beloved pastor presiding. After a few introductory remarks by him, our esteemed and late pastor, brother Suggate, addressed the meeting. The savour of his speech was as ointment poured forth, basing his remarks upon the words, "And Jesus in the midst." This seemed to give a key-note to all the other speeches. An old familiar friend, brother Sheldrake, was helped to let fall "some handfuls of purpose." Next came young brother Leggett, of Bungay, whose voice we had not heard, and face we had not seen before. I'll be bound to say he is made of the right sort of stuff. He is a grandson of the late Mr. Samuel Collins. Although a stranger to us, he was no stranger to the doctrines of grace, basing his remarks upon the words, "And they crucified Him." Last, but not least, came brother Bowtell, and he seemed to gather up the fragments, that nothing might be lost, giving us as a little Church every encouragement to press on in the good old way. The unity of the brethren and the harmony

of the meeting seem to give us fresh zeal, fresh courage to strive together for the faith once delivered unto the saints. Thus was brought to a close one of the most happy and enjoyable seasons we have experienced for a long time, by singing the dear old parting hymn, "Blest be the tie that binds," &c.—C. G. G.

#### IPSWICH.

The usual services were held at Zoar on Good Friday. Mr. Reynolds (of Over) preached in the afternoon from John xvii. 19. Tea was served, followed by a public meeting, Mr. Bardens presiding, and commenced by singing, "Come we that love the Lord," &c. Brother Wetton engaged in prayer. Mr. Bardens read Psa. cxxx., with a short comment; and apologised for brother Ranson's absence, he having gone to preach at Brockley. Hymn, "Eternal Father, who shall look into Thy secret will?" was sung. Mr. E. Jacob spoke from John xv. 8, dwelling upon the eternal union between Christ and His people. Mr. Walter Wright gave a very solid experimental address, and Mr. Reynolds spoke from "The just shall live by faith." Hymn, "When Christian friends together meet," and the benediction by Mr. Bardens, concluded a pleasant meeting.—JABEZ WRIGHT.

#### LAXFIELD.

On Good Friday, the members held their annual tea and social meeting. Several met at half-past five to partake of tea. A nice company gathered in the evening. Though several of our beloved friends could not be present through affliction, still we felt it good thus to meet and record some of the Lord's dealings with us during the past year. Our beloved pastor read Psa. ciii., after which brother Verdon led us to the throne of grace in prayer. Our pastor gave us a soul-cheering address on the Lord's goodness to us as a church in inclining the hearts of eleven brethren and sisters during the past year to cast in their lot with us, eight of whom he had the privilege of leading through the baptismal water. Many of our brethren and sisters spoke of the dealings of the Lord with them. Several songs of Zion were heartily sung. A happy and soul-profiting meeting closed with prayer by our pastor.—R. J. GRAYSTON.

#### MAIDSTONE.

The 75th anniversary of Providence, Maidstone, was held on Easter Monday, when Mr. E. Marsh (of Stratford) preached two excellent sermons. The congregations were much better than the previous year, but collections not so good. Nevertheless, we felt we had the presence of our Lord and Master with us, by the hymns selected and given out by our pastor (W. J. Dennee), and

sung so hearty by the congregation. We had a good number of friends to tea, the school-room being filled. At the close of the evening service we sang, "All hail the power of Jesu's name!" The friends, on leaving, expressed great pleasure of hearing our brother Marsh

#### NORTON.

A pleasant evidence of revival and consolidation is seen in this old cause at Norton, near Bury-St.-Edmunds. The present pastor, brother H. Alexander, has been quietly, but diligently, labouring there for two years. The building has been thoroughly renovated and new-seated, and all paid for; and the blessing of the Lord has accompanied the Word preached. On Monday, April 15th, the anniversary was held, brother S. K. Bland (of Ipswich) preaching in the afternoon, and presiding at the evening meeting, which was well attended. The pastor, with brother Garrard (of Stowmarket), &c., giving hearty and profitable addresses. May the presence of the Lord be increasingly proved.

#### OLD BRENTFORD.

The 76th anniversary was held on Easter Monday. The Lord having maintained His people here for so long is a great cause for thankfulness; and, as we are still receiving tokens for good, in having our numbers increased through the preaching of the Word, we feel we cannot praise sufficiently the Lord's goodness; therefore, in celebrating our anniversary this year, we made it a special matter of prayer, that the day might be crowned with further blessing. In the morning Mr. E. Mitchell preached to a full congregation from Rom. vi. 14, a powerful discourse, with a clear definition of "law and grace"; and at the close the well-known hymn, "Grace, 'tis a charming sound," was heartily sung. In the afternoon our highly-esteemed brother J. Bush preached to even a larger congregation from the words, "Wherein He hath made us accepted in the Beloved." He was graciously helped in proving our acceptance in the Beloved by the Divine operation of the Holy Ghost. In the evening our brother W. Jeyes Styles was led in a special way to open up Jer. xxxi. 20. After touching on natural Ephraim as a son of Joseph, he spoke of Ephraim being typical of the Ten Tribes, and then spiritual Ephraim as being the Lord's people at their weakest and their worst; and while He is obliged to speak against us in our thoughts, and words, and deeds, yet, notwithstanding all our failures, the quality of mercy is reserved, and when we return in penitence, crying, "God, be merciful!" He speaks not against us, but to us; and having heard us bemoaning ourselves, in His great mercy He says, "I will surely have

mercy upon him." We thank our God for all His answers to prayer, in giving the messages, blessing the utterances, and sending so many friends to encourage the pastor and people; and while many were seeking their pleasures (?)—so-called—on a Bank Holiday, we can say, "I would rather be a door-keeper in the house of the Lord than dwell in the tents of wickedness."—SHAPHAN.

## SNODLAND.

Very interesting services were held here on Easter Monday on behalf of the fund towards the erection of a chapel. The Church and congregation, with a large Sabbath-school, now worship in the Institute, but they hope some day to be able to erect a house for God. Mr. A. B. Hall, of Meopham, preached afternoon and evening with much liberty, and the congregations, which were very good, heard the Word gladly.

## ST. ALBANS.

Special re-opening services of the enlarged chapel and new school-room, &c., were held at Bethel, Verulam-road, on Easter Sunday and Monday. On Sunday a prayer-meeting was held at ten o'clock, and at the usual service-times, 11 and 6.30, sermons were preached to a fairly full house by the pastor (Mr. H. J. Wileman). On Monday, Mr. H. T. Chilvers (who kindly came in place of Mr. P. Reynolds, who was unwell) preached two sermons, which were much enjoyed by a large congregation, the place being packed full with friends from London, Gadderow, and the surrounding country, two hundred sitting down to tea. Heartfelt gratitude to God we feel indeed for His gracious smile upon these services, and for the Divine approval which is manifestly resting upon us as a Church and people. Collections were very good. Several are waiting for baptism, and a spirit of love and unity is in our midst.

## STEPNEY.

The fifty-second anniversary of the Sabbath-school, Rehoboth, Wellesley-street, was held Easter Sunday and Monday. Our pastor, Mr. J. Parnell, preached two excellent sermons on the Lord's-day. Morning text, "Very early on the morning of the first day of the week they came unto the sepulchre, at the rising of the sun." Evening text, "I will pour My Spirit upon thy seed, and My Spirit upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Our pastor also gave a very nice address to the scholars in the afternoon from, "And the Pharisees came forth and began to question with Him." On Easter Monday afternoon Mr. E. Mitchell preached to a good company of friends and scholars a most interesting and in-

structive sermon, making a few remarks concerning the wonderful stimulating effect the sight of so many young faces and voices, singing God's high praises, had on teachers and pastors. The discourse was addressed to the young people and children, but we found ourselves and friends as deeply interested in the sermon as were all the dear children present. The children and friends re-assembled at 6.30. Mr. W. G. Faunch, presiding, read two portions of Scripture, and Mr. A. Pounds earnestly sought the Lord's blessing. The chairman made a nice homely speech, in which he sought to encourage the teachers, and commended to the scholars the reading and study of God's Word. The superintendent, Mr. Hayter Scrivener, read the report, which showed the work had been well sustained, and that the Lord's blessing had rested upon their labours. The school numbered 139 scholars with a staff of eight teachers and officers. The following pastors addressed the meeting, brethren H. F. Noyes, F. C. Holden, and J. Parnell. Each speaker had a kind word for teachers and scholars, and testified the interest they took in Sunday-school work. The scholars sang exceedingly well the hymns which were composed for the occasion by the superintendent. Praise and prayer concluded this happy meeting.

## STOKE ASH, SUFFOLK.

Easter Sunday was a very happy day to us. The Lord blessed us with a manifested sense of His presence. Brother J. R. Debnam, of Horham, preached two discriminating, Christ-exalting sermons. At the close of the morning service he (Mr. Debnam) immersed two dear young sisters in the name of our Triune God. It was our joy once again to see our dear pastor present at the morning service, though somewhat weak in body. We are very thankful to God, and to every one of the good brethren who have ministered to us in Divine things during his illness; but it seems more like home to see our dear pastor in his place, as we have been accustomed to from very early childhood. To all who can come to Stoke Ash on Wednesday, May 8th, we shall be pleased to give a very hearty welcome. We hope the sun of nature may shine, also the greater Sun of Righteousness. So prays P. BARRELL.

## TOLLINGTON PARK.

Services celebrating the first anniversary of Mr. J. J. Cooler's pastorate at Zoar were held on Easter Sunday and Monday. Two most encouraging discourses were delivered by the pastor on the Sunday. On the Monday Mr. J. H. Lynn occupied the pulpit, and the Spirit's power was felt and enjoyed. After tea the public meeting was held, Mr. Cooler presiding. The Scriptures

were read, and Mr. Jones offered prayer. Mr. Cooler said that during the past year God had supplied all his needs; yet he desired to look to Him more and more. Addresses were given by brethren J. H. Lynn, H. D. Sandell, T. Baldwin, and J. Othen. Mr. H. Thorn spoke well of and for his pastor, and the hymn, "To our Redeemer's glorious praise," with prayer, brought the meeting to a close. Attendance very good and encouraging.—ARTHUR H. SANDELL.

#### WOOD GREEN.

On Good Friday, the 3rd anniversary of "Park Ridings," and 2nd year of brother Flegg's pastorate, were celebrated. In the afternoon, pastor G. W. Thomas preached an excellent sermon from the words: "Jesus of Nazareth, the King of the Jews." The evening meeting was presided over by Mr. F. T. Newman. After a hymn of praise, pastor H. D. Sandell sought God's blessing. The chairman called upon brother Flegg, who said he had to strike a very high note of praise to God in having blessed them so much during the past year. Brother Box (of Soho) gave an excellent address from the text: "Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Brethren Copeland, White, Brown, and Chisnall also spoke of the Lord's gracious dealings. The pastor thanked the friends for their presence, and wishing them God-speed, the meeting closed with prayer and praise.—P. J. C.

#### RECOGNITION OF MR. H. E. SADLER AT RAUNDS, NORTHANTS.

On Monday, March 18, special services were held in the Baptist Chapel in connection with the settlement of the pastor, H. E. Sadler. Several ministerial brethren were present to take part in these Recognition Services, and some friends came from neighbouring churches, thus showing their sympathy with pastor and people. The afternoon meeting commenced at half-past two, when, after singing and prayer, Mr. Burgess, of Wellingborough, read the Scriptures.

Mr. J. Jull, of Eden, Cambridge, then proceeded to give

#### THE NATURE OF A GOSPEL CHURCH

from 1 Tim. iii. 15, and remarked that a true Church was composed of spiritual worshippers, persons who were regenerated by the power and grace of the Divine Spirit. Human institutions had a human head, such as the Queen at the head of the national Church, the Pope at the head of the Romish Church, but Christ Jesus was the Head of the Church of the living God. As our head is the governing power of our human

body, so our Divine Lord governs His mystical body the Church. Having made an atonement for her sin, and redeemed her unto Himself, He also instituted her ordinances, and laid down rules which it is our highest honour to commemorate and obey. The preacher went on to say how God had in all ages maintained His Church in the world: fire, sword, and persecution had been hot and strong; thrones, cities, and empires had passed from off the face of the earth—yet God's Church remained. The secret was, "God is in the midst of her, she shall not be moved." Christ preserves His Church in the world to be a light in the midst of the darkness of sin, though the world was but a wilderness itself; but she was looking forward to her glorious destiny as revealed and promised in the inspired Word. In union with Christ, her living Head, she should behold the glory of Christ, for ever shine in His likeness, swell His praises, and serve Him for ever.

#### CALL BY GRACE, &C.

Mr. Sadler was then called upon to give his call by grace and to the ministry. He began by saying he was born in Camberwell in the year 1846, being a child of praying parents, but how in an unregenerate state he loved the path of sin, and in youth had evil companions. One Sunday afternoon, however, he entered a church, and the minister read his text three times. It was Heb. iii. 15. It was an arrow from the Lord, for he went home to weep and to pray, after which time he attended regularly with his parents East Lane, Walworth, then under the care of the late Mr. Alderson. About two years after he became identified with that Church, being baptized.

Some time after he united himself with a band of young men who often met at various corners of the streets in south London, and gave open-air addresses. This was the first opening of the mouth to speak to his fellow-men of the precious name of Jesus. Afterward he visited, in company with a city missionary, various lodging-houses, and addressed them. About this time he joined the Strict Baptist Itinerant Society, also he became acquainted with C. W. Banks, who recommended him to supply in several Churches. Then came a time when he removed from London, went into Berkshire, and preached mostly in two villages near Abingdon. After four and a half years of labour here, not without some tokens of good and of blessing, he removed to Sunningdale, but did not remain with them many months. Now came a trial of faith and waiting upon God, even in a more earnest manner than in former years, that the Lord would in great mercy direct his steps. The Lord graciously answered, and opened many

doors to supply, such as Cottenham, Wooburn Green, Tring, Reading, Aylesbury, and Speldhurst-road. At length he supplied at Sutton, Ely. There the Lord granted a blessing the first time, and they being without a pastor, it was soon arranged for him to remove with his family to that place. The Lord stood by, and was gracious unto His servant during the year and a half he was among that people; but he was booked to supply the pulpit at Willingham, seven miles distant, before he took up his abode at Sutton, Ely. He supplied Willingham three or four times during that eighteen months, the result being that he was invited to Willingham. Mr. Sadler accepted, going there on New Year's Day, 1886, and stayed till 1892.

This brought the afternoon service to a close, and we adjourned to the school-room, when about a hundred and thirty sat down to tea, kindly provided by our esteemed friend Mrs. Feild. She kindly gave all provisions, the profits going for the Renovation Fund.

#### EVENING MEETING

Commenced at 6.30, Mr. Jull presiding. Mr. Thew, of Great Gidding, read the Scriptures, Mr. Bennet, of Rushden, offering prayer. Mr. Jull then called on Mr. Sadler to state how he came to Raunds. He replied by saying that a harvest meeting was held at Grundisburgh, 1893, at which he met their esteemed friend Mr. John Bonney, who asked him if he could take his place at Raunds the following Sabbath. Mr. S. did so, and the Lord blessing the message, a mutual love sprang up towards him by the people here, which was now cemented by a year's residence among them. A paper was then read stating how the Church had been led to invite Mr. Sadler. Mr. Jull then asked Mr. S. to state the doctrines which he believed and intended to preach.

[These being satisfactory, and similar to those often recorded in these columns, are omitted for want of space.]

When brother Sadler had briefly told the audience what he intended to preach, Mr. Jull called upon the members of the Church to signify their approval by holding up the right hand. The pastor and senior deacon (Mr. Eady), on the behalf of the Church, joining hands, brother Jull gave suitable counsel, and expressed his good wishes for the future of the Church, and called upon brother Flavell, of Carlton, Bedford, to offer the ordination prayer, who sought the divine blessing upon the pastor and Church.

Brother Burgess, of Wellingborough, followed with the charge to the pastor, which was founded upon Ezek. iii. 17: "Son of man, I have made thee a watchman unto the house of Israel. Therefore hear the word at My mouth, and give them warning from Me." Mr. Burgess

said that sometimes ministers were called angels, then again stars, but here "Son of man," advising him from this not to be too much elated. Then, being a son of man, he had infirmities, and urged him to be very careful. Also, being son of man, he could show sympathy, this being most needful in the pastor of a Christian Church. Lastly, being son of man, he needed sustenance. In speaking of the office (watchman), he said that of the true minister was higher than any other. The watchman needs to be awake when others are asleep: to be fearless. His next head was the people of his charge; and finally the instruction: "Hear the word at My mouth, and give them warning from Me." We should like to have heard our brother deal more fully with the last two heads, but the time had gone.

Mr. Northfield, of March, delivered the charge to the Church, and spoke wise and seasonable words to the congregation, founded upon Heb. xiii. 22, exhorting the brethren to be very careful as to what they said, to sympathize, to strive together for peace, not to be ashamed of the truths of the Gospel, to be kind to those who did not see with them, to use all lawful means to get others into the house of God, not to find fault with the minister if there were empty seats, but to do their best to fill them.

The counsel given at these services was all that could be desired; if the Church at Raunds, and others represented there, put it into practice, the benefit would be great and extensive. These services were closed with the good old hymn, "All hail the power of Jesus' name," and the benediction.—  
A WITNESS AND D. FLAVELL.

Carlton, Beds.

#### SUNDAY SCHOOL CONFERENCE.

A Conference of Sunday-school teachers, officers, and friends was held in Courland-grove Chapel, Clapham, on Tuesday, April 2. Mr. Dadswell, the pastor, presided. Prayers were offered by brethren I. R. Wakelin and W. S. Millwood. Brother Belcher was expected to give a paper on "What to teach and how to teach it," but, being unable to be present, he sent a substitute in the person of Mr. Booth, brother to Ernest Booth, who has but just left us for the mission-fields. Our young brother, I understand, is preaching acceptably in our Churches. He adopted his pastor's subject, and rushed together on a day's notice a paper full of matter and promise. A very hearty vote of thanks was accorded our brother for his paper. Discussion followed, in which six brethren took part. The chairman said there was one point about which nothing had been said: that was concentration. Teachers often fail to teach anything from trying to teach

too much. One doctrine fully opened and illustrated will be found most effectual.

On a motion by brother Lynn, seconded by brother Millwood, a vote of thanks was accorded to the Church for the use of their chapel, and to brother Dadswell for presiding. It was a good, though not a great meeting. Light refreshments were gratuitously provided by our kind host for those who had come a distance. Not a few of us very gladly availed ourselves of the proffered hospitality.

**STREATHAM.**—Cheering services were held at Providence, Hambro'-road, March 26. Mr. O. S. Dolbey spoke in the afternoon from the words, "For we must needs die," which he referred to as (1) a literal fact; (2) a spiritual suggestion. The sermon was full of warning and gospel consolation. After tea, the evening service commenced. Mr. Cooper, of Wandsworth (in the place of Mr. C. Lambourne, who was unwell) occupied the chair, and spiritual addresses were delivered by brethren Horton, Parnell, Copeland, and Dolbey. Mr. Bartlett thanked ministers and friends for their presence and help. "All hail the power of Jesus's name" brought to a close a profitable day which will be long remembered by the friends at "Providence." Collections with cards amounted to over £12.—C. RUSSELL.

**PORTSMOUTH.**—A few lovers of the truth have recently opened "Rehoboth," Clarendon Hall, Clarendon-road, Lake-road, for the proclamation of the Gospel of the grace of God. It is an upper-room, neat and clean, well-lighted, not the best of entrances, but it is the best place they could procure. Mr. Cudmore and his friends, would give visitors a hearty welcome, and we hope those of our readers who may seek rest in this healthful spot will give what encouragement they can to this effort. There is a good supply of trams from Southsea, Cosham, and other parts of the borough.—J. W. B.

**CLAPHAM JUNCTION (PROVIDENCE CHAPEL).**—Anniversary services were held on March 17 and 19. On the Sunday, Mr. J. E. Elsey (in the absence of Mr. W. Waite, through illness), preached two excellent sermons to good congregations. On the Tuesday afternoon Mr. J. Bush preached from the words, "I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward the house of Israel." His sermon was greatly enjoyed. A large company sat down to tea. In the evening a public meeting was held, at which Mr. C. Wilson presided. The chairman read Psa. lxxvii., and called on Mr. J. Bush to engage in prayer. Mr. F. T.

Newman then read a report, stating that it was the twenty-third anniversary of the formation of the Church, and the twentieth anniversary of the opening of the chapel. Three had been added to the Church during the year, and the various institutions had been well maintained, specially the Dorcas Society, the income of which was showing a good increase. The chief object of the meeting, however, was to reduce what was still outstanding for the renovation and alteration of the chapel last spring. It originally cost £200, and about £80 remained unpaid. It was hoped that at this anniversary £20 of this would be obtained. The chairman, after a few opening remarks, called on the various speakers, and excellent addresses were delivered by Messrs. C. Cornwell, J. Kingston, T. Jones, J. Bush, E. White, and R. E. Sears. By the liberality of the chairman and friends, the collections amounted to the total desired, viz., £20. On the announcement of the sum, the congregation, at the request of the chairman, rose and heartily sang, "Praise God from whom all blessings flow." Contributions from some unable to be present covered the expenses incidental to the anniversary, making the collection a net amount.—FRED W. KEVAN.

**GUILDFORD (CASTLE-STREET).**—On Lord's-day, April 7th, we had a most interesting and encouraging series of services. In the morning I had the happiness of baptizing four believers, two brethren and two sisters, one of the latter being quite in mature years, and the other the mother of a large family. In the afternoon all four candidates received the right hand of fellowship, and were welcomed at the Lord's table. Upon the unanimous request of the Church, expressed at a recent meeting, I have waived my resignation until Midsummer. Correspondents kindly notice changed address.—A. E. REALFF, 24, Cornwall-terrace, Stoke-road, Guildford.

**DUNSTABLE.**—Annual Sunday-school sermons, March 24th. Mr. Samuel Banks was helped to preach two Christ-exalting sermons, and address the young in the afternoon. The stormy weather kept some of our friends away, morning and afternoon, but in the evening the chapel was crowded, which very much encouraged all. The anthems, "I will extol Thee, O God, my King!" and "Bless the Lord, O my soul!" were sung at close of morning and evening service. Mr. Boskett, junr., presided at the harmonium; and Mr. Boskett, senr., rendered good service in training the young to sing. We are thankful to God for continued mercies, and are hopeful for the future.—ONE WHO WAS THERE.



SAVOURY SERVICES AT  
STRATFORD.

SERVICES to commemorate the first anniversary of the pastorate of our beloved brother and pastor, Mr. Ebenezer Marsh, were held on Lord's-day, March 31st, and Tuesday, April 2nd. They were well attended and much enjoyed, the presence of our gracious Lord was manifest, and His own blessing, we are assured, must follow.

Our pastor preached morning and evening of Lord's-day, in the morning from Gen. xlix. 22-24, the last words of the dying patriarch concerning his son Joseph. Much precious fruit was gleaned, and it was sweet to discover a greater than Joseph here. The discourse was full of rich gospel truth, consolation, and encouragement, especially under the consideration of the declaration, "The arms of his hands were made strong by the hands of the mighty God of Jacob."

The evening service was to have been taken by brother R. Mutimer, of Old Brentford. The Master, however, having laid him aside for a little season, he was unable to come. Our pastor, therefore, preached again, founding his remarks on the prophetic utterances of Jacob in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be." This also was a time of refreshing from the presence of the Lord, and will be remembered by many.

On Tuesday, services commenced at 3.30, when Mr. E. Mitchell entered the pulpit, and after reading Matt. vi. our brother read as his text verse 22, latter part. The sermon was a masterpiece of clear teaching and precious consolation, full of gospel comfort, and rich with the most forcible illustrations of our heavenly Father's gracious provision and care. Many hearts were melted, and poured forth their praise at the close of the sermon in those precious lines, "Father, whate'er of earthly bliss," etc., our pastor remarking, as he gave out the hymn, the people would see now why he had to lay aside this hymn last Lord's-day, which, as he said, he thought of having then, but had to give place to another. There was a good congregation, and long may the savour of this precious discourse live in the hearts of those privileged to hear it. Tea was served in the chapel, and about 150 sat down.

Mr. W. Abbott (from Chadwell-street), in his kindly, genial, and successful manner, presided at the public meeting in the evening, and was supported by brethren Bush, Belcher, Dolbey, Elsey, Holden, Mitchell, Chilvers, and the pastor. The speeches of the brethren were full of precious gospel matter, and of the most encouraging character.

Brother Bush, in his loving and kindly manner, exhorted the Church to encourage their pastor, giving his reasons why he needs it, how he needs it (by prayer), when he needs it (at all times, and under all circumstances). Kind words don't cost much, but bring in a great deal sometimes. Brother Belcher caught up the same note, and encouraged the people to hold up the pastor's hand, showing when, how, where, and why it should be done.

Brother Dolbey's remarks beautifully harmonised with the foregoing speakers—viz., because these men are the servants of the Most High God, and as they give themselves to the people, their time, talents, body, and soul, is it too much to ask the people in return to fulfil their own bounden duty, and to care for and encourage their pastor? Certainly not. This certainly found an echo in many hearts present, and we sincerely hope will bear fruit.

Brother Elsey gave good counsel in regard to the attitude of the children of God, and encouraged them to look up. There is more to be seen and enjoyed by looking up to the place from whence cometh our help than by looking down. Brother Holden, a few savoury thoughts from the words, "Rejoice in the Lord." Brother Mitchell gave some remarks of a general character, full of kindly exhortation and good cheer. Brother White on Asher's blessing, "Out of Asher, his bread shall be fat, and he shall yield royal dainties." How precious the promises, and how sweet the Lord's people have found them to be in all ages. Brother Chilvers, on the Lord's command to Moses, "Speak unto Aaron and his sons, saying, On this wise shall ye bless the children of Israel, The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace," &c.

Brother J. H. Rider (secretary of the Church) offered a few remarks on their condition and prosperity during the past year, and mentioned that it had been the joy of the pastor to lead through the waters of baptism eight candidates, and receive altogether fifteen into Church fellowship.

Our pastor, in addressing the meeting, spoke of the precious tokens the Lord had been pleased to give him from time to time, which had confirmed their union (as pastor and people) of twelve months ago, and rendered his grateful thanks to God for His goodness, and his gratitude to so many friends for coming. We sincerely echo his thoughts and feelings, and again thank the many friends who came and added so much to our joys and financial success, for we are glad to be able to hand over to our beloved pastor, after all expenses are paid, £32. We have indeed verified the

promise, "God is in the midst of her: she shall not be moved." To Him be all the praise.

After the doxology and prayer, the meeting was brought to a close.—J. H. RIDER.

RECOGNITION OF H. T. CHILVERS,  
KEPPEL-STREET CHAPEL,  
BLOOMSBURY,

TUESDAY, MARCH 19, 1895.

[Last month we gave a portrait and sketch of the life of our brother Chilvers, so that a brief summary of the day's services is all that is now necessary. Suffice it to say the congregations were very large, sympathetic, and cheerful. Pastor and Church have our best wishes.—J. W. B.]

At the afternoon service Mr. Sears presided. There was a very full gathering of Christian friends and ministerial brethren. After singing, Mr. Beecher read Psa. xlviii., lxxxvii. Our greatly esteemed brother S. K. Bland prayed. The chairman made some excellent preliminary remarks. Pastor Marsh stated the nature of a Gospel Church, which he ably and most clearly set forth.

The chairman proceeded to put the usual questions in his pithy and homely manner, to which brother Chilvers satisfactorily replied. Mr. Wakelin made some kind remarks, and mentioned several incidents relating to the coming of brother Chilvers among them.

The chairman now asked brother Bland, of Suffolk, to join hands, who, in so doing, stated he had preached fifty years, and was privileged to baptize his (Mr. C's) uncle, William Hazelton: "We disavow altogether superiority of age or slightest power to confer any worth or capacity to any brother. In this place I (continued Mr. B.) do desire, in the name of the brethren, and more in the interest of the cause of our Lord, to unite heart and hands of pastor and people in the name of the Father, the Son, and the Holy Ghost; and may you walk together with all simplicity and loving-heartedness and sympathy in Christ; may you bear one another's burdens, and so fulfil the law of the Lord; and see that you fall not out by the way."

Pastor Box offered the "ordination prayer." The service closed with the hymn, "Come, Thou Fount of every blessing."

EVENING MEETING.

Pastor Reynolds read Psa. ciii. Brother Abbot, of Chadwell-street, in the chair, said: "Beloved friends, our dear young friend Chilvers was with us a long time at Chadwell-street; there is much in him which reminds us of that passage, "that when we saw the grace of God we were glad." We all have an interest in him, and we have humble confidence that he has the root of the matter in him. You must hear him patiently, and pray for him, that God

may make him a minister of good to you."

Pastor Mitchell then gave the charge to brother Chilvers. It was a pleasure to notice the paternal and wholesome advice given, the warm-hearted Christian love shown. The remarks were very varied and interesting. The text was Tim. iv. 16: "Take heed unto thyself and unto the doctrine." First, the personal exhortation, and then the relative ministerial one. "The less you think of yourself the better. The pulpit should be the place sacred to the glories of our Lord Jesus Christ. Luther said reading, meditation, prayer, and temptation make a minister."

Brother Wren gave the charge to the Church, which will be found on another page.

Mr. Wakelin heartily thanked all the brethren present, and friends from other Churches. After singing the doxology, brother Beecher closed with prayer this very happy and profitable meeting.—C. W.

HOMERTON ROW.—The celebration of pastor S. T. Belcher's fourth anniversary took place on March 24th and 26th. On the Lord's-day the pastor preached in the morning, and Mr. E. White (of Woolwich) in the evening. On the 26th, in the afternoon, the very excellent congregation were favoured with a most enlivening, spiritual, and experimental discourse from the heart and lips of Mr. E. Mitchell. The adjacent school-room was crowded at tea time, and, while the needful and refreshing meal was much enjoyed, the unity of Spirit, in sweet fellowship with old friends, was still much more appreciated. At the evening meeting, John W. Banks, in the room of his beloved brother Walter Abbott, presided. The occasion proved exceedingly profitable. Addresses were delivered by brethren Cornwell, Holden, Lynn, Jones, Haines, Barmour, and others, on the unspeakable and immutable blessings of our Lord Jesus Christ. Congregations and collections were good. Praise God!—PARNENAS.

STONEHAM, DEVON.—A tea-meeting was held at Ebenezer Chapel, Union-street, on April 10th, in aid of general funds. A goodly number sat down to tea. After tea a service was held, in which the pastor (W. Trotman) gave some account of the early years of his life and ministry. Having just returned from the burying of his eldest and beloved brother (Mr. Thomas Trotman), associated with him in all the days of his early years, there was a mixture of sadness and gladness in the retrospect of early years. The motto taken was Psa. cxlv. 7: "They—men—(see ver. 6) shall abundantly utter the memory of Thy great goodness, and

sing of Thy righteousness." The object of the tea-meeting (financially) was, allowing the deficiency (about £10), entirely met. "Praise ye the Lord!"—WILLIAM.

**SOMERSHAM.**—Our pastor completed his seven years' ministry on March 31st. In the morning the minds of the people were led to 2 Cor. ii. 3. In the afternoon, during his (the pastor's) absence, a prayer-meeting was conducted by brother W. J. Hill. In the evening, amid a good audience, especially of young friends, the pastor addressed us from the words, "Lord, help me!" (Matt. xv. 25); words which both pastor and people have had to exclaim many times; and, although we know we shall have to repeat them to the end, yet here we can raise an Ebenezer, and say, "The Lord hath helped us hitherto."—F. GORHAM.

**SUCCOTH, RUSHDEN.**—Tuesday, April 16th, will be long remembered by us as a day of days, a real day of visitation from the Lord to His longing, struggling, and anxious people. Our dear brother Mitchell was helped to declare the glorious Gospel of our salvation in the love and power of it, and it was truly a savour of life unto life in the souls of many who were present. The glory of the Lord filled the house, and, for the time being, many of those whose hearts are often filled with anxiety and distress were constrained to rejoice in the Lord, and to bless His holy name. Congregations were good at both services; and a good company partook of an excellent tea, provided by the ladies' committee. We were highly favoured and greatly blest, and would raise another Ebenezer to the God of all our mercies.—Z. N.

#### TRANSLATIONS FROM WATTIS-HAM.

BY JOHN HAZELTON.

The Lord sometimes comes into His garden to feed, and sometimes to gather lilies (Cant. vi. 2). We have had much cause for rejoicing at times at His visitations, and there have been times when His gathering hand has caused us to weep. This year has witnessed the gathering of the Lord's hand from our midst. On Feb. 15 our dear brother

WILLIAM SOUTHGATE,

late farmer of Battisford, was called from our midst. He had been a member with us nearly thirty-two years, and to-day we miss his kindly face from our midst. He was a quiet, thoughtful, and devout brother; a man of few words, yet thoroughly genuine. He had been ailing of late, but was called home somewhat suddenly at last, leaving a widow, a sister with us, to mourn his loss. Such quiet, humble men of God

are a great boon to a Christian Church, and greatly missed when removed.

Nor is this all, for on Lord's-day, March 17, tidings reached us that another of our members,

SUSAN RANSON,

had been called home very suddenly indeed. Deceased was a widow, and the mother of our respected brother W. H. Ranson, pastor of the cause at Somersham, Suffolk. The deceased had been a member with us nearly twenty years, and a very consistent walker too. It was a pleasure to call at her little home, which was always the very pattern of neatness and cleanliness, to speak with her of the things of God, her greatest grief being that she felt herself to be of so little use in the Lord's cause. She had suffered for years from an affection of the nerves, &c., but being poor and afflicted did not prevent her being most heartily interested in the labours of her dear son. She would generally ask the writer whether we had heard just lately of her dear boy, as she used to call him. And if any Baptist pastor has lost a true godly mother, that Baptist pastor is our brother W. H. Ranson.

Her departure was indeed very sudden. On March 15, it appears, she had been unusually cheerful, and had chatted with a neighbour up to as late an hour as seven p.m., when it appears she lighted her lamp and drew down her blinds, and then what passed God only knows; but, on one of her grandchildren going to her door at about quarter to eight, it was to find the deceased was no more. The summons must have come most suddenly, as her spectacles were lying close by her head, as she had fallen down, and her thimble was still on her finger; but the spirit had fled. Oh, how quick and painless must it all have been for her! for we know that for her to be "absent from the body was to be present with the Lord." But, at the same time, what a shock for dear ones that are left—our before-mentioned brother and a daughter. We tried to bear up our dear brother in our prayers, for we felt how painful to nature it must be to try and preach under such circumstances. Deceased was buried at Bildeston, where she died, on March 21. That God may support the bereaved, and may yet bless us as a Church by yet visiting us by His grace, and thus more than fill up the gaps that death has made, is the prayer of—J. H.

#### PAST AND PASSING EVENTS, &c.

THE very sad occurrence at Pulham-St. Mary, on March 24th, has cast a gloom over the Suffolk and Norfolk Churches. [See advertisement column.]

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We were rejoicing to know that Pulham was, under the instrumentality

of Mr. Dearle, and the Lord's blessing resting on his labours, regaining its former position. The Suffolk friends have undertaken the responsibility of rebuilding; we have no doubt many sympathisers will be found outside the radius of Suffolk and Norfolk

There is plenty of work for the benevolent just now. Lowestoft must not be lost sight of; signs of prosperity are still heard of, and, with Joseph Irons, we sing:—

"Blest be the God of sovereign grace,  
Who owns His Word within this place."

An easterly breeze wafted the intelligence hither that they are "a poor people at Lowestoft," but very persevering. This being the case, they can conscientiously claim the cordial consideration and co-operation of Southerners, and others.

And our near neighbour, "Zion," Heaton-road, say, "Come over and help us": and we hope this voice will not be heedlessly attended to. Don't be afraid to send a crown, or half-a-crown, if you can't send more.

"Friends will be interested to know that we have received, and accepted an invitation from the Church at "Providence," Meyrick-road, Clapham Junction, for six months, with a view to the pastorate. This arrangement is mutual, and together we shall seek from the Lord clear evidences of His will. We hope frequently to visit Clapham Junction; but the above term will not commence until the month of July."—*Life and Light*.

And we earnestly pray and sincerely hope our good, kind, and genial brother, R. E. Sears, may, in the heyday of his life, here find a quiet, prosperous, peaceful, happy home for the remainder of his earthly career, with an increasing amount of spiritual prosperity.

"Dying out," are they? Well, we are pleased to record prosperity at Watford, Otley, Grundisburgh, St. Albans, and other places, noted in our columns; and of the unanimity among the Suffolk and Norfolk Churches.

And of a sign of life at Portsmouth; also of the peaceful perseverance of the Bucks, Berks, Herts, and Oxon S. B. Association. May God's blessing rest on the Half-yearly Meeting on May 1st, at Bierton. The *mother* Association of Strict and Particular Baptists meet this year at Bradfield-St. George, May 29th and 30th, when we hope to see a large gathering of "the living in Jerusalem." [See advertisement.]

Not forgetting Mr. Charles Hill's

Jubilee, to be held at Stoke Ash, on the 8th inst. We had hoped to have been with them, but must be left out in the cold.

Our highly-esteemed brother W. Flack (of "Salem") is still confined to his bed; for near six months he has been laid aside. He is quite ready when the summons comes.

The "Sunday School Hymnal," by W. Winters. We understand a second edition of 10,000 of this favourite Sunday School Hymn Book is in the press.

The reason why this Book is making such rapid strides is because it is entirely free from Arminianism, Free-will, and Duty-faith. The next edition is to contain some instructions as to tunes for Hymns of peculiar metre.

#### THE AGED PILGRIMS' CORNER.

The *Quarterly Record*, just issued, will be gladly supplied to any friends asking for copies. It contains much interesting matter, including a striking article on "Christian Giving," and some excellent poetry on Psa. cxvi. 7 and cv. 8.

The 88th annual meeting at the Mansion House will take place on May 27th. Particulars will be found among the advertisements; and a gathering equal to that of last year is anticipated.

By the decease of Mrs. Nunn, senr., the Hornsey-rise Asylum has lost a very valuable lady visitor, who had long been associated with the work. She entered into rest on April 5th, and her mortal remains were interred by Mr. Sinden, in Kensal-green cemetery, on April 10th.

The society's pension expenditure now exceeds £8,400 per annum, and 1,313 pensioners are upon the books. The work is thus rapidly expanding, and entails much responsibility upon the committee.

The auxiliaries have again proved most useful in aiding the Institution during the financial year, which closed on March 31st. Among them may be named the Surrey Tabernacle, Soho Chapel, Nunhead-green Chapel, Mount Zion, Marylebone, Croydon, Leicester, Blackheath, Lee, and Lewisham.

#### Marriage.

BANKS—WINTERS—On March 29th, 1895, at Mount Zion chapel, Chadwell-street, in the presence of numerous friends, by Mr. E. Mitchell, assisted by Mr. R. E. Sears, John Waters Banks, to Mary, widow of the late William Winters, F. R. Hist. Soc., of Waltham Abbey.



MR. T. JONES, ZION, NEW CROSS.

(See page 168.)

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## Jonah's Confession.

BY EDWARD MITCHELL.

“Salvation is of the Lord.”—Jonah ii. 9.

**O**UR text contains “an ocean of meaning in a drop of language.” Coming originally from the mouth of Jonah, it embodies the creed of the true Church in all ages, and finds a living illustration in the experience of every saved soul. Salvation is a word of great comprehension; it includes all the temporal deliverances experienced by the child of God, as well as spiritual and eternal salvation. In this paper we confine ourself chiefly to its higher relations.

Salvation is of the Lord **IN ITS CONTRIVANCE**. God determined to save, and contrived the way in which He would accomplish His deter-

mination. This is a delightful fact, for *it assures us of His goodwill toward us*. He was under no obligation to save. Justice might have taken its course, and God would have been glorified in our destruction. But there was love in His heart, and from His own mere good pleasure He resolved to save, and contrived the way to do it. Let no poor sinner despair or despond, for it is His pleasure to save; "He delighteth in mercy," and is "ready to pardon." It is delightful also because it *guarantees the character of salvation*. God ever consults His own glory in all His works, and salvation is His greatest work; we are sure, therefore, that nothing is omitted from the salvation He has designed; it is, and must be, every way complete. His own rights as the just Lawgiver and Judge of mankind have been secured. The honour of His own moral government has been cared for, while a free scope has been made for the exercise of His royal clemency. A full, complete, an abounding provision to meet all the necessities of the saved ones has been provided. Nothing has been overlooked, either for time or eternity; all that can secure them here, and make them happy hereafter, is included in God's great scheme of salvation. Delightful, too, is this fact, because it affords us *such a sweet view of the eternal Father*. From eternity His thoughts toward His people have been thoughts of peace and love. The eternal mind was not occupied in planning how to make us dread spectacles of His awful justice, but in contriving a way to eternally save us.

"A monument of grace,  
A sinner bought with blood,  
The streams of love I trace  
Up to the fountain, God!  
And in His sacred bosom see  
Eternal thoughts of love to me."

This claims our adoration and admiration, fixes and fires our affections, and moves us to break forth in the joyous doxology, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, according as He hath chosen us in Him before the foundation of the world."

Salvation is of the Lord in its MERITORIOUS ACHIEVEMENT. Concerning creation it is written, "He spake, and it was." The heaven and earth were brought into being by the Word of the Lord. Salvation could not thus be accomplished, not because our God is not omnipotent, but because it is not merely a work of power. Salvation introduces us into the moral domain, and here *right* must stand before *might*. But what the Father had designed, the Son executes. He who stood as our Surety in eternity became our Substitute in time. The curse we had incurred, He endured. The breach our sin had made, His obedience repaired. The law we had dishonoured was by Him magnified and made honourable, and all His people were meritoriously saved when He expired on the tree. This work of Jesus is *the ground of the redeemed sinner's trust*. Convinced of his own sinful and helpless estate, he rolls himself upon the crucified Saviour, and finds in His obedience unto death the sure ground for faith and hope to build upon. It is the *joy of the penitent heart*. Humbled, broken, softened, he gazes on the crucified One, "and joy succeeds to smart," while he sings—

"Here it is I find my heaven,  
While upon the Lamb I gaze;  
Love I much? I'm much forgiven!  
I'm a miracle of grace."

Salvation thus achieved by Jesus *gives sweetest confidence to the saved*. He not only discerns the love of God in saving him, but also perceives the wondrous harmony of the divine perfections shining therein. Righteousness and peace here meet together, while mercy and truth kiss each other. All the divine perfections here so blessedly harmonize that he has no more to dread from justice than from mercy. This creates a sacred boldness, and, with the great apostle, he cries, "Who shall lay anything to the charge of God's elect?" Our space prevents us entering into an attempt to describe the many blessed experiences a spiritual view of salvation achieved by our beloved Lord produces. How it abases, and yet exalts! To what depths of self-abhorrence it leads, and to what heights of holy rejoicing it lifts! What completeness of self-renunciation it produces! What profound reliance on Him it creates! This aspect of salvation finds voice in the rapturous language of the redeemed on high, so beautifully paraphrased by Dr. Watts:—

"Worthy the Lamb that died, they cry,  
To be exalted thus;  
Worthy the Lamb, our lips reply,  
For He was slain for us."

Salvation is of the Lord in its EFFECTUAL APPLICATION TO THOSE FOR WHOM IT WAS DESIGNED. Salvation, contrived and achieved, requires to be applied. Here the great worker is the Holy Spirit. Nor is His work in any wise inferior to that of the Father and the Son. *The means of salvation are His*. "Holy men of God" were moved by Him to write of our "common salvation." Prophets, apostles, ministers, were and are raised up, equipped, and furnished by Him to proclaim the glad tidings. He is the supreme Governor in the Church, and has ever directed the Gospel into different parts of the world as it has pleased Him. *The power which works effectually is from Him*. It is His office to quicken the soul, to open the heart to receive the Word, to convince of sin, righteousness, and judgment, to reveal and glorify the Saviour. In short, the whole work of the new creation which brings a sinner out of darkness into God's marvellous light, and causes him to pass from death to life, is effected solely by His divine grace and energy. The figment of man's will co-operating with His grace is unscriptural, and does not accord with fact in the experience of the saved. We have no will for spiritual good until He communicates it unto us. *The carrying on of the work is by Him*. Where He begins the good work in the heart of a sinner He never forsakes it. He watches over the soul He has quickened, and guides it safely through all the mazes of diversified experiences and temptations, until He completes His work in landing the saved one in heaven in the presence of the Saviour. The final work of raising the bodies of the saints fit habitations for their glorified spirits is His also. What cause we have to love the Holy and ever-blessed Spirit! How carefully should we heed His loving directions and admonitions! How tenderly should we cherish His gentlest movements in our spirits! How jealously should we watch lest we grieve our gracious Lord! Alas, we have often proved ungrateful and unmindful! Gracious Spirit, pardon our multiplied transgressions, abide in our hearts, glorify our Lord in us, and lead us into all the truth, fashion us in the image of Jesus, and enable us ever to give glory to God for His great salvation!

“Thou, with the Father and the Son,  
 Art that mysterious Three-in-One,  
 God blest for evermore:  
 Whom, though we cannot comprehend,  
 Feeling Thou art the sinner's Friend,  
 We love Thee and adore.”

## OUR PORTRAIT GALLERY.—No. VI.

MR. T. JONES, ZION, NEW CROSS.

### EARLY DAYS.

**D**EAR BROTHER,—In compliance with your very kind request, I herewith send a few particulars of my early days, as leading up to the subsequent statement related at Zion, New Cross, on April 30, 1895, at public recognition services.

Well, sir, I was never drowned, scalded, nor burned. I am thankful that, through mercy, I escaped these evils, which are the general incidents accompanying autobiographies; nevertheless, I narrowly escaped the undertaker, as the doctors gave me up as incurable over twenty years since, assigning as their reason that the left lung had gone, and the right was fast going. I must leave other people to judge of the accuracy of those professional gentlemen.

In the month of August, 1846, in the busy time of harvest, it was said that a baby boy was born, that little stranger was your unworthy scribe. That common event took place in the southern part of Herefordshire, not far from the beautiful and picturesque town called Ross, situated on the banks of the Wye. In a quiet rural district, among the rustic population, my lot was cast. My father was an honest, upright, and hard-working man, and my mother (who still lives) I loved with all the fervency of my little soul. I deeply regret to record the mournful fact that I have never known them troubled about soul-matters, so that I have no recollection of home training, neither had I any parent's prayers resting upon my mind and heart.

I still have a vivid recollection of being sent to the parish church with clean pinafore and strong nailed boots. That was an uninteresting time to me, as the worthy vicar could not talk plain, owing to the roof of his mouth not being properly organised. At the age of eight years it was generally considered that as our people were poor and constant additions were made from time to time, I was drafted out as a fitting subject to work on the farm. My young friends will smile at this. Time has changed; at any rate, circumstances are very different now. There were no School Boards nor officers to look after us. Well, I did not want them, having completed my school work in six months. At the tender age, a mere child, I was a “farmer's boy,” up at five in the morning with lantern and candle looking after the horses. Those were hard and cruel days.

Before I had completed my twelfth year, I was bound an apprentice in the town of Ross. My master was a drunken, wicked fellow, who neither cared for man nor his Maker. He has long since gone to his grave. Here I learned wickedness, profanity, and vice, more than my work. It was here that a friend picked me up out of the gutter of sin, and prevailed upon me to go to the Sunday-school. There I learned to read the



Word of God; there I was taught the evil of sin, and the terrible doom awaiting the impenitent; there lasting impressions were made—impressions still green and fresh to my memory and heart. But charity for your limited space forbids my saying more.

I am yours most heartily, T. JONES.

#### RECOGNITION SERVICES AT NEW CROSS, APRIL 30, 1895.

This is a very special and momentous day to me, one in which I assume grave responsibilities, and take upon myself a work of great magnitude. It is, therefore, with mingled feelings of joy and fear, of hope and anxiety, I stand before you to-day. It is expected that some brief account of the way "He hath led me" be related upon this auspicious occasion. Only an epitome of thirty years' Christian life, and over fourteen years' service in the Master's vineyard, can be given at this gathering. I am thankful that I can answer the usual questions altogether without a break, and thus economise our time. Four important questions are generally put—viz., *Call by grace*; *Call to the ministry*; *Call to the present sphere of active service*; and *What I intend to preach*. The questions, and the answers I may give, consummate the union of Church and pastor.

#### CALL BY GRACE.

I have no exciting story to relate in reference to the change wrought in my soul over thirty years ago. I may say that it pleased the Lord to commence that gracious work when I was young in years. Well can I remember while quite a boy being the subject of many convictions and anxious thoughts. These convictions deepened until I realised my sinnership before God and my great need of an interest in that salvation of which I had heard and read about. For months I felt this need, during which time I tried to pray, and attended the means of grace. In the set time it pleased my divine Saviour to cause the light to break in upon my soul, to remove my burden, and from that time I felt altogether a new being with new joy, new life, new hope, and new aspirations. I still possess a vivid recollection of the summer of 1864, for it was then the Lord graciously manifested Himself to me as my Saviour, my Lord, and my God." The Lord was pleased to bring me in at the south gate; nevertheless, through all the experiences of life, trials, sorrows and affliction, I have called to mind the one great event of my life, and it has brought tranquillity and joy to my soul—the mere recollection of that day's experience has been the means of reviving hope and confirming faith. Since that time I have been identified with our beloved denomination, where I hope to remain steadfast to the end.

#### CALL TO THE MINISTRY.

For years I had an intense desire to preach the Gospel of Christ, but, having had no educational advantages when young, I felt myself incapable of ministering to others while I needed so much teaching myself. However, I determined to improve my mind in that direction, and at once set about the task, and for several years I toiled on, reading and studying, keeping the secret locked up in my own heart. There were occasions when I offered prayer and conducted cottage meetings, and at some of these I read a chapter and made a few comments; and after a time I tried to speak from a text. It was in these exercises the foundation of my future life and work were laid. Passing over a period of

years, I come to the day when my ministry really commenced, that was on January 2, 1880, at Cubberly, near Cheltenham, Gloucestershire. My wife, two little ones, and myself had gone to reside in Cheltenham through the influence of some relatives. It was a new place to me, and, of course, I was an entire stranger there. After residing there some few months, quite unexpectedly a man whom I had never seen called at the shop where I was engaged and asked to see me. The object of that interview was to ask me to go to Cubberly in his stead the following Lord's-day. I knew nothing of the place—not even the way to it. He overcame all my objections, and I went. In the morning I preached from John xiii. 7, and afternoon, Eph. ii. 19. This led the people to invite me to go again, which I consented to do.

#### FIRST PASTORATE.

Shortly afterward, Mr. Phillip Weaver, who had been pastor nearly twenty years, became unwell, so that my services were in great demand. Mr. W. "fell on sleep" in the faith he had so long preached. Very soon the deacons called a special Church meeting to consider the desirability of electing some one of the supplies as pastor. My name was placed before the meeting, and every member voted in my favour. I felt constrained to accede to their wishes, and for seven years and nine months I laboured there, enjoying greatest peace, and many were added to the Church. I cannot part from this period of my past history without saying with the prophet, "My soul hath them still in remembrance."

#### SECOND PASTORATE.

In the course of time, through the influence of my very highly-esteemed friend, Mr. W. E. Thomsett, I received an invitation to supply the pulpit at Providence, Slaithwaite, whither I went for two Lord's-days in July, 1887. Very soon I received another invite for two Lord's-days, and also a request that I should supply the two first Sabbaths in each month for six months. This was very unexpected, and as inconvenient, because at that time I was carrying on my business. However, after much exercise of mind, praying, and watching, I accepted their invitation, and soon received a call to the pastorate. There I laboured for six years, and found some of the warmest and most devoted friends, and a few of the most unkind and inconsiderate enemies. The latter were a source of great trial to me, and an hindrance to the work of Christ in that place. This so affected my mind that I determined to leave as soon as I possibly could, which event took place the last Lord's-day in July, 1894.

#### MY CALL TO THIS SPHERE.

I had promised to preach at College-park, Lewisham, on July 23, 1893, and knowing that Mr. Lynn had resigned the pastorate of this Church, I sent to the secretary, telling him that I had an engagement for one Lord's-day, and, if agreeable to the friends, I would supply one day here as I wished to spend a few days in London. In due course I received a few lines, informing me that they would be glad if I could supply the pulpit on July 30, which I did. My next visit was on October 8. I believe on this second visit, I was asked if I was movable; to which I frankly answered that it was my intention of leaving where I was. My next visit was in February, 1894, having gone to Brighton the Sabbath before. The last time I supplied was April 22. Up to this date nothing definite had been arranged. But shortly after I received a letter from

brother Armstrong, making a proposal to this effect—viz., “That the friends generally were of opinion that it would be well for all parties concerned if I could see my way to supply for three or six months with a view to the pastorate.” After due consideration, I felt that, as the people at Zion were acting so very deliberate, I would follow their example, and forwarded the following reply to them:—“That I would undertake to supply the pulpit for twelve months, and at the end of nine months a meeting should be held to decide as to the future course we were to take.” How that arrangement was carried out I leave to the friends present to determine. Permit me to say, that I have received universal kindness, love, and sympathy from all connected with this Church and congregation. Here I am with a deep conviction that I am were my Lord would have me be. “In the name of the Lord we set up our banners.”

#### WHAT I INTEND PREACHING.

To those who worship here I need not say a word as to what I intend preaching—they can judge from the past as to what they may expect in the future. But as there are friends from other Churches, I may say that I intend, by the Lord’s help, and relying upon the Spirit’s teaching to follow upon the lines of my greatly-beloved and highly-esteemed predecessor, Mr. J. S. Anderson. Like him I intend preaching a full, free, and eternal redemption, through Christ Jesus our Lord. To show upon every possible occasion that the application of such truths—the conviction of sin, and the regeneration of man, is the work of the Holy Spirit. The fundamental doctrines of Christ’s gospel will be the theme of the future as they have been in the past.

I intend, by divine help, to preach the Gospel encouragingly to the people, and to steer clear of the deceptive bogs of Antinomianism. To follow the Bible, to study the cross, to know the mind of the Spirit, and to conform to the sublime truths which are embodied in the articles of our faith as Strict Baptists. The nature of a Gospel ministry is, “Christ died,” “Christ risen,” “Christ exalted.” The Prince and Saviour, the Advocate and Intercessor. The great theme of a Gospel ministry is threefold.

*Doctrinal.*—Which embodies all those fundamental truths which are contained in the grand revelation of God’s great book—truths which form the foundation upon which the Church exists in the world. By this I mean all those cardinal truths and doctrines which constitute the glorious bulwarks of our faith and teaching.

*Experimental.*—The truths of God are, by the effective operation of the Holy Spirit, so graciously interwoven into the soul’s feelings that the lofty truths of inspiration become a part of the Christian’s life: so that his daily hopes and aspirations to know the mind of God, as revealed in the Word, becomes an experience which will develop into conformity to the “Image of God’s dear Son” here, and perfect likeness to our exalted Lord hereafter.

*Practice.*—The teaching of Christ and His apostles is pre-eminently practical. Hence, while rigidly adhering to doctrinal and experimental truth, we certainly shall emphasize the preceptive teaching of the Word of God.

Thus we have a Trinity before whom we reverently worship as Father, Son, and Spirit. We also have a Trinity of Gospel truth, which constitute our ministry—viz., Doctrine, Experience, Practice. Such, then, is

the course we purpose pursuing. The Bible is our text-book; from it we never wish to depart; its freedom of thought is the keynote of our liberty—its light, the lamp to our pathway. While possessing the good old book, purchased by the blood of “the noble army of martyrs,” we bow to no man—we acknowledge no authority but the Bible. Depending upon the promised help of its great Author, and the guidance of the divine Leader of the ransomed, we take upon us the responsibilities of the ministry, and work here in the name of the ever-blessed Trinity. Asking you, in the apostle’s words, “Brethren, pray for me, that utterance may be given me.”

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## OUR YOUNG PEOPLE’S PAGE.

### HOME AND COMMON THINGS.—NO. VI. MEAT.

A FEW years ago I saw some books, entitled, “Things Not Generally Known”; and many curious, and some very useful and interesting little bits of information were contained therein. And it very often happens, that among the *very* common things of our every-day life, something not generally known, or if known, not generally *remembered*, may be said. And this is the case concerning the matter now before us—meat. Meat we generally take to mean the flesh of animals—beef, mutton, and the like; but its old-fashioned meaning was any kind of food, and very often did not refer to flesh food at all. In some parts of our island home the “butcher” is called the “*flesher*,” and when our Bible was translated we find the word meat used very often to describe what, in our common way of speaking, was not meat at all.

Elijah was fed by an angel with bread and water, and he travelled in the strength of that *meat* for forty days, till he reached Horeb, the Mount of God. The “meat-offerings” spoken of in Leviticus i. were all of them either corn or flour, mingled with oil; and the Revised Version calls them *meal* instead of meat-offerings. So, when Jesus stood on the shore of the sea of Galilee He asked His disciples, “Children, have ye any meat?” And when He provided them with their morning repast, it was bread and fish that He gave them for their breakfast—*meat*. Again, we find Him assuring His timid friends that it was “He Himself” by asking, “Have ye here any meat?” Their answer to which was to give Him a piece of broiled fish, which He took and ate before them. Thus, meat is represented by fish, bread, and other kinds of food; and the idea still lingers in our word “sweet-meats,” although it is often shortened into “sweets,” of which our young people generally—and some of the older ones, too—are very fond; and I have heard vegetables called “green-meat,” as contrasting with flesh food, or “butcher’s meat.”

But I have been thinking chiefly of the word meat as applied to the refreshment and support of the mind and soul. Jesus said, “My meat is to do the will of Him that sent Me, and to finish His work” (John iv.). This was a wonderful saying, when we think of the circumstances under which it was spoken. Jesus was going to Galilee, and passing through Samaria He came to Jacob’s well, and utterly weary and tired out He sat down beside the fountain that, far below the ground, yielded sweet and cooling water to those who could draw it up.

He was thirsty as well as tired, and evidently needed food also; but when that poor woman came near, how readily the Saviour talked with her, gently leading her step by step, till she was brought to see herself a sinner needing salvation, and to believe on Him as the promised Messiah, who should save His people from their sins. She did not give Him the water He asked her for, first through unwillingness, and then because she was too absorbed in what He had been telling her to think any more about it, yet Jesus was evidently refreshed by the joy of saving her, and, therefore, could tell His disciples He had "meat which they knew not of," and in the all-absorbing purpose of His life His own needs were for the time forgotten.

Do we know anything at all of this heavenly food? have we ever wanted it? God's *Word* is food, and the apostle spoke of some Christians who could partake of strong meat or solid food, young men, and fathers in God's family; and bread and butter, or bread and cheese would, in this sense, be strong meat, because they would come under the description of solid food. And I like to remember, that when Jesus fed the multitudes with those few loaves and fishes, there were children as well as men and women in the companies, and the same "meat" that supplied their mothers and fathers satisfied them. So, dear young friends, it is our heart's desire and prayer for you, that the same Gospel on which God's people have spiritually lived from age to age, which many of your own parents rejoice in to-day, and in the faith of which many whom we have known and loved have passed away, may be your food and your support also. It is the glory of God's Word that it is suited to both young and old, the wisest and the simplest, the weak and the strong. And it has often happened that the very same words that encourage and help the young seeker after Jesus gives comfort and joy to the aged and dying saint. God's people "grow in grace, and in the knowledge of their Lord and Saviour," but they never *outgrow* or get beyond the precious promises and gracious invitations of His Word. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners"; and "Come unto Me all ye that labour and are heavy laden, and I will give you rest" are words that we prize more highly, and understand better, as we grow older in the ways of God, but they well suit the Christian all through the heavenward way. While that sweet assurance, "Him that cometh unto Me I will in no wise cast out," has never seemed so needful as when the believer has come near the end of his journey, and feeling how imperfect all his best services have been, and how sinful and unworthy he still remains, finds strong consolation in the broad, deep, unchanging promises of the God of grace.

"Pressing onwards as we can,  
Still to this our hearts must tend,  
Where our earliest hopes began,  
There our last aspirations end."

Dear young reader, have you ever eaten—do you ever long to eat this "meat"? For while they who partake of this food, and they who hunger for it also, are blessed, what but the exact opposite of blessing can be theirs who never crave an interest in this holy portion? Without this heavenly food we must perish, for how shall we escape that awful doom, if we neglect this great salvation.

H. S. L.

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## MR. CHARLES HILL'S JUBILEE AT STOKE ASH.

*Address of the Church to its Pastor.*

DEAR SIR AND CHRISTIAN FRIEND,—Permit us, as the members of your attached Church and Congregation, to address you on this interesting occasion, when so many are assembled to congratulate you on the fact that you have been a preacher of the Gospel since 1842—that you were inducted to your first pastoral charge in 1845—and that you have been the honoured and beloved Minister of this Chapel for forty-five years.

Great is our gratitude to the God of all grace for His goodness shown to you and to us.

Seven only remain who were members of the Church when first you came. Many of those who, one by one, have been called home, were known to us; and we can testify how they prized your instruction, and how dear you were to them. Comforted and helped by your ministry, they lived to the glory of God and died in faith in His beloved Son, and their memory is still fragrant and precious in our midst.

To us, who have followed these, your ministry has also proved a very great blessing. Many of us received our first religious impressions through your words. Not a few owe our call by sovereign grace to messages which were given you to deliver—while we all have, again and again, listened with sacred pleasure and profit to your fervent and eloquent expositions of the Gospel of the Lord Jesus.

The young and old alike regard you as a wise counsellor, a safe confident, and a dear and much-loved friend.

A pleasing feature of your extended labours among us has been the love invariably borne towards you by the children, a love which we are sure has been occasioned by your affection for them and your tender solicitude for their welfare.

While you have been universally respected, you have always been loved most by those who knew you best, intimacy only serving to deepen affection and heighten regard.

We reflect that you were for many years the friend and colleague of the honoured founders of our section of the Baptist Denomination in the county of Suffolk, and that your name will long be associated with those of George Wright, Samuel Collins, John Cooper, and other saintly men and devoted preachers of bygone years.

It is our joy to recall that our beloved pastor was for an extended period so intimately connected with the Suffolk and Norfolk Association, and was universally regarded as the most brilliant preacher that our Churches could furnish at our great annual gatherings.

Nor must your labours for the Suffolk and Norfolk Home Mission be overlooked. You long served it as its faithful and efficient Secretary; while your efforts for its welfare, both in this county and in the Metropolis, are too well-known to need further reference. It cannot, however, be questioned that the present flourishing condition of the Society is not a little attributable to the vigour which, with God's good help, you infused into it, and your labours in its interests in London, in days that are passed.

You long occupied a prominent position as an advocate and champion of the rich and enriching doctrines of the distinguishing grace of the

Triune God; fearlessly opposing error while you ever made a precious Saviour in His eternal Deity, ancient glory, and mediatorial sufficiency your central and delightful theme. His cross you have uplifted high. His atoning blood you have presented as the only medium of divine mercy; and His peerless advocacy as our great High Priest above, the ground of a sinner's acceptance and blessing. These truths you have taught us to love; and great has been the power with which, through the unction of the Holy Ghost, their delivery has been attended.

Your devotion to the work of village preaching we must not overlook. It was evident that you regarded this as a most important branch of your work, and many of your most eloquent and thoughtful sermons have been preached in humble cottage homes or to groups of rustic hearers assembled in the open air, under "the blue vault of heaven."

But we forbear. "Your record is on high," and, doubtless, the future revelation of the use which the Lord has made of your ministry and influence will be such as we can now form but little idea of. Meanwhile we content ourselves with recording our sense of the blessing you have proved in your several spheres of service for the great Master.

The gracious answers to our earnest prayers for your recovery from your recent illness have filled our hearts with joy. We thank God for your comparative convalescence, while we implore Him still to "spare you that you may recover strength before you go hence and are no more."

That your days of extended and prolonged exertion are passed, is, we fear, too evident. Your future work will have to be almost entirely confined to your own people. But accept our assurance that, while you are able to serve us, we shall continue to regard you with all affection and appreciation. We trust that you have yet many messages to deliver to us and many sheaves to gather before your day of work is over.

When these meetings were first projected, it was laid on our hearts to present you with a Testimonial of our regard; and it seemed good to us to invite your many friends at a distance to join us. Two appeals were printed, one for circulation in our Churches in Suffolk, the other to be sent far and wide wherever a response might be anticipated. The latter was commended to public attention by forty-seven Baptist ministers, eleven of whom, though brethren honoured and beloved, are not of our "faith and order"; and by thirty-eight Christian gentlemen—two of whom, also, do not belong to our immediate section of the Denomination. The results have been most encouraging as you will see from the long list of Subscribers given below.

We bless God for putting the thought into our hearts. We thank the generous Donors not only for their gifts but for the expressions of kindness which accompanied these. We thank our brethren J. E. Hitchcock and T. W. Colson for acting as Secretary and Treasurer. We also thank our good friends Lazarus Moss and Henry Bendell, for acting so zealously as our Collectors; and we thank your and our friend W. Jeyes Styles, of London, who has wrought with them in this "labour of love."

And now, dear Sir and Christian friend, we beg your acceptance of the result of their endeavours, while we pray that God may bless you from this time forth and for evermore.

A more descriptive and comprehensive account of the services, with an illustration of the time-honoured sanctuary, by "our Suffolk correspondent," will be found on page 185. But, as the event, in many respects,

is unique, we have given greater prominence to the above excellent and loving Address of the Church to Mr. Hill, and also to the following opening speech of

MR. R. E. SEARS,

*Who presided at the Afternoon Meeting, said:—*

There is something almost unique in our service here to-day; for, in all the county of Suffolk I don't think you will find another Baptist *pastor* who has preached the Gospel for fifty-two years.

I think our brother *George Harris* has preached about fifty years, and our brother *William Large* is not far from his jubilee. Our brother *William Barnes* has long retired from active service, and is peacefully waiting for the homeward call. Our honoured brother *S. K. Bland* has been a preacher of the Gospel for fifty years; but he is not a *pastor* of a Church. Very few, if any, in any other denomination in the county of Suffolk can speak of *fifty years of pastoral work*, and forty-five of them in one Church. Our brother

CHARLES HILL

stands before us to-day a monument of grace; a column covered with the inscriptions of goodness and mercy. His life is a book of God's own writing, the pages of which are adorned with the living pictures of God's sovereign love. I suppose about three-fourths of the inhabitants of this county have been born since our brother began his first pastoral work at Cransford fifty years ago.

What a host of godly men, honoured and beloved, were preaching the Gospel

FIFTY YEARS AGO !

In London, *John Stevens* was still preaching at Meard's-court. *John Foreman*, *James Wells*, *Charles Waters Banks*, *John Andrews Jones*, *Philip Dickerson*, *Samuel Milner*, *Daniel Curtis*, *J. L. Meeres* (whose jubilee was celebrated last year), *George Wyard*, and a long list of brethren beloved, were engaged in the Lord's work in our own beloved denomination. Fifty years ago, *George Marcell* had been pastor at St. Neot's thirty-five years. His jubilee was held on the May 22nd, 1860. I think at least six of the brethren present at that memorable meeting lived to see their own ministerial jubilee. *William Palmer*, I suppose, was at Chatteris, not only preaching, but using his pen in the defence of the truth; and *John Hazelton* was just beginning to speak in his Master's name. In Suffolk—dear old Suffolk—the chaste and spiritually-minded *George Wright* was preaching Christ at Beccles; the argumentative, brotherly, gifted *John Cooper* was strong to labour at Wattisham; and the robust, manly, bold, loving, useful *Samuel Collins* was in the full tide of prosperity at Grundisburgh.

Looking at the list of pastors in the Suffolk and Norfolk Association of fifty years ago, our brother *Charles Hill* is the only one in active service that is left. Our brother has had three jubilees: the jubilee of his natural life, the jubilee of his spiritual birth, and now the jubilee of his pastoral work.

Bishop Potter recently told the following story: "Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may now venture to violate the confidence of a domestic incident which transpired then, and which, I think, you will own to have its significance and appropriateness here. One after another rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood, during his life, nearest to him of whom we spoke. I shall never forget her face—the passion of it, and the pathos of it—nor the power, tender but reproachful, with which she spoke when at length we were still: 'Oh, if you loved Edward so, why didn't you tell him of it while he lived?'"

We are here to-day to praise the grace of God, and to cheer the heart of



our dear brother. One has said: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them: the kind things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way." I have known and loved our brother Charles Hill for thirty-six years. He has been a faithful pastor, and a true home missionary; his village labours have been abundant. But

#### WHAT SERMONS HE HAS PREACHED!

Who that has heard him in his prime will ever forget the old, old story so beautifully told! Our brother had a special gift. Some may have thought him too flowery! But every man in his own order. All nature seemed to lend him her treasures: sun, moon, and stars; comets and meteors; light and darkness! spring, summer, autumn, and winter; the dew and rain, the snow and frost; flowers, trees, and corn; the birds, and creatures of every kind; the wind, the sea; thunder and lightning; the rocks and sands, the mountains and the valley, all seemed to lay at his feet. His sermons were full of "*likes*," and all in harmony with the written Word. For fifty years and more our dear brother has preached

#### CHRIST, AND HIM CRUCIFIED.

He has not worn out his subject. He will tell us, I doubt not, that Christ was never so real, the Gospel never so full, the Word never so precious as it is to-day! I wonder how many sermons our brother has preached? How many sinners he has instrumentally led to the Master's feet? How many hearts have been broken, and how many healed under his ministry? What tears have been dried! What burdens have been removed during these fifty years! The people have gathered all these years, satisfied with the food; and none tired of the old voice. *Give God the glory!*

I have gathered a little bouquet from our brother's own garden.—(We are sorry that our space will not allow us to give this, but we understand these extracts will appear in the *June Life and Light*.)

#### CONCLUSION.

Dear brother CHARLES HILL, we rejoice with you to-day; and with grateful feelings we listen to the joy bells of your jubilee. "The Lord hath done great things for you whereof we are glad." Eighteen years have passed away since I left the county of Suffolk; but the previous eighteen years of our comradeship are as fragrant and green as the grass in spring. The memory of those happy years of service will never fade, either in time, or eternity. Sweetly sounds the joy-bells of your jubilee to-day! But another and happier jubilee awaits you. Meanwhile, may you dwell in the land of Beulah among the flowers you love to gather. May angels' visits be more frequent, and the Master's companionship more fully realised. May your remaining years be one holy walk with God: and as free from care, pain, and sorrow, as shall please your divine Lord. And when your journey is ended, the last battle fought, the last testimony on earth borne to sovereign grace and covenant faithfulness,—then, surrounded with a host of loving friends, may you look up to the parting sky, and witness the convoy of angelic spirits come to meet you; and then, as the shadows flee, and the everlasting day of eternity dawns; when visions of the past become a glorious reality; when you begin to unrobe

for the marriage feast—to lay aside these working garments of flesh and blood—then, without a thorn in your pillow, or a regret in your breast, or a sigh or a groan: firmly fixed upon the Rock of immutable truth; sin gone for ever in the bath of blood; made beautiful for ever in the spotless robe of righteousness,—may Jesus Christ Himself kiss your spirit into the light, the love, the joy, the rest, and the wonderful glory of Immanuel's land. The crown is there, the harp is there, the palm is there—your seat and song.

“Thine eyes shall see the King in His beauty, and the land of far-reaching distances”—YOUR JUBILEE INHERITANCE.

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## RECONCILED!

“We were reconciled to God by the death of His Son.”—Rom. v. 10.

**T**REASON is in the air. Some professed teachers and friends of Christianity, not now content with denying the divinity of our Lord, teach that His death was not for the purpose of reconciliation, and that the shedding of His precious blood was not with the object of making atonement; none was needed, and therefore none was effected, they say. But there is yet faith on the earth, and the heaven-inspired music of peace and salvation through the blood of the crucified and risen Redeemer still rings out sweet and clear, the glad tidings of the Gospel of the grace of God being proclaimed with no uncertain sound. For all practical purposes the teaching of these deniers of the central truth of the cross of Christ is that we were *not* “reconciled to God by the death of His Son.” But, God so helping us, we will continue to rely on the impregnable rock of Holy Scripture, which saith, “We *were* reconciled to God by the death of His Son,” heeding not what men may say unto us.

“Oh, the wondrous love of Jesus, to redeem us with His blood!  
Through His all-atoning merit, He has brought us near to God.”

*Who* were reconciled? “The Church of God which He purchased with His own blood,” comprised, undoubtedly, of those whom Jesus mentioned in His ever-memorable prayer, when He said, “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 also of those of whom He spake on another occasion, saying, “My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of My hand.” “Among whom” (all nations), saith the apostle, at the beginning of this epistle, “are ye also the called of Jesus Christ, . . . beloved of God, called to be saints.” *Who* were reconciled? Those who by the convincing power of the Holy Spirit are given to see and deplore their condition and character as ungodly, sinners, enemies, offenders, without strength, and to yearn and inly cry for deliverance and salvation. This is the plain and definite answer of the chapter in which the text is found. *Who* were reconciled? The dogma of the Roman Church, which absolutely denies all hope of salvation outside her own half-Pagan pale, has recently received new and special emphasis in the address delivered to the Catholic Truth Society Conference at Preston, on September 10th, by Cardinal Archbishop Vaughan. Nevertheless, it is true that the Son of God—who is “the same yesterday and to-day and for ever”—“when He had overcome the sharpness of death, opened

the kingdom of heaven to *all believers*." Believers, not in the Roman Apostasy, but in the Gospel of the grace of God, embodied in the glad tidings concerning His beloved Son, as set forth in the New Testament, the fulfilment of the Old. Therefore let us all who have by grace and faith received the atonement rejoice and joy in God, through our Lord Jesus Christ, that reconciliation by the death of the Reconciler is an accomplished fact (chap. iv. 24, 25). It is the transcendent fact that in all generations souls who have believed in Jesus, resting in Christ's atonement by faith, have received forgiveness of sins, been relieved from the penalty of their guilt, and, accepted in Christ as complete in Him, have possessed the consciousness of God's presence and favour, enjoying peace and communion with Him, as they never could before, or by any other way.

" Upon the cross His life He gave,  
His people from their sins to save,  
For them descended to the grave.  
Glory to the Reconciler!

By God exalted from the dead,  
He reigns on high the living Head  
Of every soul for whom He bled.  
Glory to the Reconciler!"

Observe some of the principal *effects* of the death of Jesus, whereby "we were reconciled to God." We note that Jehovah's attitude towards His Church was *not changed* thereby. It was declared, made known, exhibited. Therein behold we what manner of love, and see how God *so* loved. While the Lord's attitude (being invariable) towards His people is unaltered, their attitude towards Him is utterly and entirely changed when the purpose of the Atonement is wrought in them by the gracious power of the Holy Spirit. They not only learn God's eternal hatred of sin and His eternal love of His Church, but they themselves come to have a perfect hatred and horror of every evil thought and way, awaking to a new consciousness of sin and to a new consciousness of God. The believer is infinitely more solicitous about the forgiveness, outblotting, and putting away of his sins, than he is concerned as to the remitting of the penalty of his guilt; while the hypocrite and the insincere think *only* of the *penalty*; the former (through the reconciliation) receives freedom from both, but the latter remains enchained.

I would here ask consideration of certain physical, social, and other temporal consequents of sin which may remain during this mortal life in the case of the reconciled believer, these being instrumental, in many cases and in various ways, as part of the necessary discipline of his restored soul, and of the all things working together for his spiritual well-being. The prodigal son returned—reconciled—to his father's heart and hearth and home, but not to be reimbursed with the "portion of goods" which he had wasted in riotous living in the far country.

Reconciled! Does that key-tone of heavenly music and rejoicing find its responsive echo in *my* soul? Describing, as it does, the eternally happy condition of innumerable hosts, does it mean *me*? Has it brought peace, where there once was enmity and hatred, in my heart; nearness, in place of that estrangement when I was far off, by wicked works; communion and fellowship with the Father and with His Son Jesus Christ, where my soul was aforetime dumb in the silence of separating sin and spiritual death? Reconciled! The pardon and putting away of all that is wrong and repulsive into the oblivion that hath neither memory nor speech; and quite as surely, the gift of all

that is right and pure and acceptable with God. Reconciled! "This my son was dead, and is alive again." We were dead, but now we live in life eternal, the life which is everlasting, because it is *worthy* of perpetuation. Then may the truth solemnly impress thee, O soul of mine, that the procuring cause and effective source of this wondrous reconciliation is the atoning death of Jesus Christ, which He "accomplished at Jerusalem." "We were reconciled to God by the death of His Son."

" For me, Lord Jesus, Thou hast died,  
And I have died with Thee ;  
Thou'rt risen : my bands are all untied ;  
Since Thou hast made me free,  
The Father's face of radiant grace  
Shines now in love on me."

Wherefore were we reconciled? The answer is to be found in the purpose and love and promise of the Father, and the unalterable (*though for a time alienated*) relationship of the people of His own creation and choice. "This people have I formed for Myself; they shall show forth My praise." Saith Isaiah: "I will make mention of the lovingkindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness toward the house of Israel which He hath bestowed on them, according to His mercies and according to the multitude of lovingkindnesses. For He said, Surely they are My people. . . . So He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them;" and therefore, as the text at the head of this article declareth, "We were reconciled to God by the death of His Son."

" Come, let us join our cheerful songs  
With angels round the throne,  
Ten thousand thousand are their  
But all their joys are one. [tongues

' Worthy the Lamb that died,' they cry,  
' To be exalted thus ;'  
' Worthy the Lamb,' our lips reply,  
For He was slain for us."

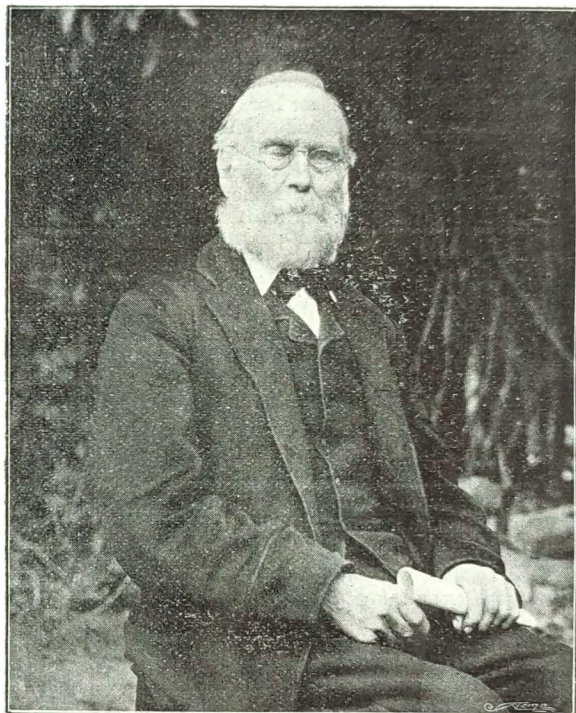
We have seen that the reconciling death of the Son of God made no change in the attitude of the heavenly Father towards His children; but that it does effect a radical change in the attitude of the children towards their Father, seeing it is *they* who are reconciled to Him, and not He to them (for which there was no occasion, no necessity); and now note we the change which is wrought in *the children themselves*. They are not only pardoned and restored, but also renewed and sanctified. In the case of the woman taken in adultery, "Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more" (John viii. 11). And the sick man who had borne his infirmity eight-and-thirty years, whom the Master found lying by Bethesda, and whom He healed, finding him afterwards in the Temple, Jesus said unto him, "Behold, thou art made whole; sin no more, lest a worse thing befall thee" (John v. 14). There are two elements absolutely necessary in this renewal as the fruit of applied reconciliation. First, the heart's condemnation of sin, which Divine grace enables the reconciled not only to denounce, but also—and especially—to renounce; and, secondly, consecration to God, respecting which please see Rom. xiv. 7—9, 1 Cor. vii. 23 and vi. 19, 20.

Dear reader, have we so learned reconciliation to God through the death of His Son as not alone to enjoy pardon, peace, and fellowship, but also to condemn and renounce the sin which necessitated it, being

henceforth consecrated unto God? Then let us hold forth the flambeau of this grand central truth of our Christian faith by voice and pen and life, praying and looking for the promised time when the knowledge of this glory of the Lord shall fill the earth as the waters cover the sea.

SAMUEL BANKS.

The Mead, Orpington, Kent.



THE LATE MR. NATHANIEL HART.

My dear father was born August 26th, 1818, at Stowupland, Suffolk. Very early in life he was the subject of much exercise of soul, and was first brought to think upon his state of sinfulness through the reading of the Word of God. The constant practice of his godly father was to gather his children round the table on Sunday evenings, and to have them read the Scriptures verse by verse. So very early were these impressions made upon his mind that, when quite a child, he frequently could not sleep at night, because of his exercises concerning his own state, and the thought of eternity and the punishment of the wicked. Other children seemed happy when he was miserable. I have heard him say that when engaged out of doors, he has laid down under a hedge, and cried as if his heart would break. He always had a tender conscience. Previous to his being baptized and joining the Church, he was greatly helped from a sermon preached from Rom. viii. 38, 39, and mentioned it recently. He was asked if it was then that the Lord gave him the assurance of his salvation. He replied: "I never had the assurance that some speak of, but I know I was

happy." At another time, when reading Psa. lxxiii. 25, he was quite melted down. One night he awoke with the words, "All that the Father giveth me," &c. He asked the Lord if they came from Him that He would lay them on the minister's mind to preach from the next Sunday. Mr. Snell came to Mendlesham that day, and took those words for his text. After the service he mentioned the matter to Mr. Snell, who said that until he reached Haughley Station it was his intention to preach from another text, but that was taken away and this one given. He was always a fearing one, and would often ask the Lord if he was deceived to undeceive him, fearing hypocrisy, yet always clinging to his little hope. Passages are marked in his Bible, and one mentioned in his prayers lately (Job xxxvii. 19): "Teach us what we shall say unto him, for we cannot order our speech by reason of darkness." The Bible and Gadsby's Hymn Book were his constant companions, and the hymns Nos. 262, 299, 386, 709, and 1,016 are marked. He loved the pure Gospel, and the house of God was his delight. The last Lord's-day he was at chapel, some told him that he ought not to stay the evening, but he said he should stay as long as he could. He greatly profited under, and appreciated the ministry of, Mr. Evans, and was much lifted up under a sermon preached on January 27th, from Heb. iv. 9. Another sermon was frequently mentioned by him, as being much enjoyed, from Isa. lxxvii. 18; and Psa. xxx. 5 was much upon his mind of late.

On Saturday, March 2nd, he met with what seemed but a slight accident, which, however, proved to be of a serious nature, for on the following Wednesday, at 11 o'clock, he passed away. He died at his own home at Woolpit. On Tuesday afternoon he said that he had been looking back upon his "Hill Mizars," and asked to have No. 553, Rippon's Selection, read to him, and kept raising his hands, feeling that he could endorse the language of the hymn. Such hymns, which were his favourites, he mentioned, as "How sweet the name of Jesus sounds!" and "Sweet the moments rich in blessing." He said, "Happy songsters, when shall I thy chorus join?" and "Jesus, the vision of Thy face, hath overpowering charms." In the evening he said, "Its an everlasting song"; and repeated, "I am Thine, Lord, save me!" "If such the sweetness of the stream, what must the fountain be?" and "Till He bids I cannot die." To some friends who came to see him he said, "I shall soon see the King in His beauty." And to one he said, "Don't cry; you should rejoice"; his face beamed with heavenly joy. While passing away he gave such beautiful smiles, and kept raising his hand, and saying, "Higher! higher!"

This was the happy end of the earthly pilgrimage of one who through life, "Through fear of death, was subject to bondage." The funeral took place on the 11th, at Rattlesden; Mr. Evans officiated. A large number of friends gathered to pay their last respects to one whom they had long known and loved.

On Lord's-day, March 17th, Mr. Evans preached the funeral sermon to a large and attentive congregation, from Gen. xlix. 33: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

A. H. HART.

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### THE LATE JONATHAN COOK.

JONATHAN COOK fell asleep in Jesus on March 22nd. For upwards of fourteen years deceased was the beloved and faithful pastor of the Baptist Church at Sutton, Suffolk, one of the humble, quiet workers in the Lord's vineyard; full of deep love for the little Church, also for the work in which he was ministerially engaged; a true lover of peace, and would rather suffer personally than that the harmony of the Church should be disturbed. He was obliged to labour hard during the week for the support of his wife and family, and then would walk several miles to his chapel on the Lord's-day. Was highly respected in the parish where he resided (Martlesham, near Woodbridge); was

constitutionally weak; was seized with a severe cold last November, which prevented him from going to Sutton for several Sabbaths. Being anxious to continue his much loved work, he started too soon, resulting in the rupture of a bloodvessel, which hastened his end, being confined to his bed only six weeks from the time of the rupture, sweetly resigned to the will of the Lord. Was calm and submissive under all his suffering unto the end. Has left a wife and five children to mourn his loss. He was interred at Waldringfield Baptist chapel (where he stood a member before he was pastor at Sutton) by J. Andrews, the pastor of the place, assisted by brother R. Bardens. of Ipswich. May the widow and family be comforted by the Lord, and the Church provided with as faithful a pastor and as devoted to its welfare, spiritually and temporarily, as our brother Cook was. So prays J. A.

#### THE LATE MR. PRESTON DAVIES.

MR. PRESTON DAVIES died at Harwich on Wednesday, May 1st, age 65. He was seized with paralysis on the previous Friday, and at the time lost consciousness, and which he did not regain, except perhaps for a few moments, but then he was not able to make himself understood, and he gradually got worse, and peacefully passed away on Wednesday. Mr. Davies has been the pastor of the Harwich Baptist Church for some years, and his ministry was very acceptable, and his death, though not altogether unexpected, will be much regretted by the Baptist community, and a large circle of friends. Previous to coming to Harwich Mr. Davies held a confidential position with Messrs. Baxter, Rose, and Norton, and afterwards with Mr. Robert Baxter, until the time of his death.—*Harwich Newsman*.

The mortal remains of the late Mr. Preston Davies, pastor of the Baptist Chapel, Harwich, were interred at Harwich Cemetery, Saturday, May 4th, the service being conducted by Mr. M. D. Morgan, minister of Congregational Chapel, Harwich, and attended by the principal members of the Church and congregation.—A. G.

We deeply regret to have to record the death of Mr. Davies. We had hoped for him a long and prosperous future at Harwich, as an intelligent and earnest preacher of the distinguishing doctrines of grace. J. W. B.

#### THE LATE EDWARD GILBERT.

##### THE VILLAGE PREACHER IN HANTS, WILTS, SOMERSET, &c.

OUR departed brother fell asleep in Jesus, April 2, 1895, aged seventy-six, and was interred in Bournemouth cemetery, April 5. He was for many years a preacher in the surrounding villages, a lover of the distinguished doctrines of grace, and whose chief delight was to exalt a precious Christ. For years he came over to Poulner from Boscombe, where he lived. From his first visit in 1879 until his last in 1891, our hearts were knit together in Christ. How his face would light up, and tears would fall as he spoke of the love of God, and of the guiding, keeping, and sustaining power of His grace. The last time he was at Poulner, he preached in the morning from "Who shall separate us from the love of Christ," &c., and in the evening from "Lo, I am with you always." &c. He loved to speak well of his Lord and Master, and slurred not to declare all the counsel of God. Such men are very scarce in the present day: would to God many more were influenced by the same Holy Spirit to contend for the Gospel of Christ. He was a man of God, a God-made preacher of the Gospel of His grace. The last time I was privileged to see him was in March when I called at his home. I found him very weak, but full of Christ. I said to him, "You know the value of the everlasting arms now." He replied, "Yes, how blessed!" and with a smile lighting his countenance, exclaimed, "I am going up! I am going up!"

The text on the memorial card is, "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." This is the blessed experience now of our dear friend.

His pastor supplies me with the following information. Our brother was for some time deacon of the Boscombe Baptist Church, but at the beginning of this year was obliged, owing to physical weakness to resign; but the Church would not accept his resignation, and appointed him honorary deacon. His end was so quiet, peaceful, and painless, that his friends did not know whether he was in a natural sleep, or whether, like Enoch, "he was not."

The funeral was conducted by Mr. W. V. Robinson in the presence of a large number of people, and at the grave deceased's favourite hymn, "Rock of ages," was sung.

On April 7, his pastor referred to deceased's life and work from the text, "Well done, good and faithful servant," &c., speaking specially of his work in villages around Wincanton and Bath, and of his being favoured to hold sweet fellowship and communion with Christ. ----

That God may raise up many such faithful men to preach His glorious Gospel is the prayer of  
E. DIFFEY.

Ringwood, April 22, 1895.

### GONE HOME.

*Lines written on the Death of WILLIAM REGINALD FORD, who accidentally shot himself on August 25th, 1894.*

BY H. J. WILEMAN.

GONE home! How sweet the word!  
Free from all care and strife,  
With Jesus, ever with the Lord;  
He's entered into life.

Dear youth, thus early home,  
How much we miss thy face!  
The river's past, its wave, its foam,  
Thine now the Lord's embrace.

How short thy journey here,  
A few short cheerful miles!  
'Tis ours alone to drop the tear,  
Thine the eternal smiles.

How swift the summons came!  
We feel our Lord knows best:  
Our loss is thy eternal gain,  
For heaven affords thee rest.

We bow to His decree,  
Although we could have wished  
That useful years were given to thee  
Before thou wert dismissed.

Lord, let us labour more  
In years allotted here;  
And love Thee more before we soar  
To be with Thee in heaven.

### "TELL THEM I AM READY."

BY PASTOR H. J. WILEMAN.

*Lines written on the Death of a Young Man after an operation.*

"FATHER, tell them I am ready,"  
Let the doctor try his best,  
Let your faith and trust be steady,  
If he fails, I go to rest.

Tiring now the pain of waiting,  
I am safe in Jesus' hands;  
I have been to Him relating  
How the trying matter stands.

"Tell them I am ready," fearing  
Nothing, though 'tis hard to part;  
Let me feel Christ's love endearing,  
Let me lean upon His heart.

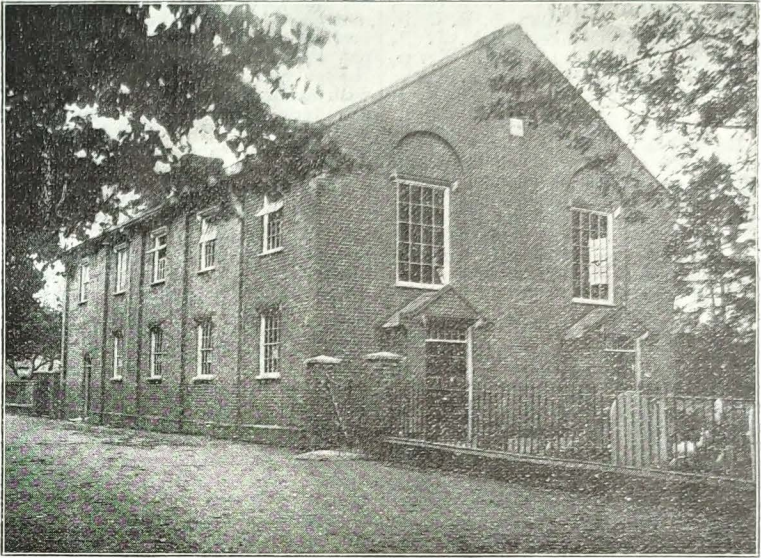
Ready for the joyful summons,  
Ready for the song of joy,  
Ready for the eternal mansions  
Perfect bliss without alloy.

Ready for the song of glory,  
Ready for the harps of gold,  
Now to prove the grand old story  
That we've heard so often told.

Ready! are we really ready?  
Shorter may the summons be.  
God prepare us for the journey  
Down life's stream, to th' eternal sea.

BETHNAL GREEN.—The third anniversary of pastorate of Mr. G. W. Shepherd, at Hope, was observed on Tuesday, May 7th. A sermon was preached in the afternoon by Mr. Jones, of New Cross. After tea a goodly gathering assembled, the chair being taken by T. King, Esq., of the Surrey Tabernacle, who read the Scriptures, and brother Lovelock prayed. Mr. King then made a few kindly remarks to the assembled friends, and was followed by excellent addresses from brethren Jones, Dadswell, Parnell, and White. Mr. Shepherd briefly referred to the experiences of the past year, largely interrupted by his long and serious illness—to the great kindness of brethren Eisey and Peacock, and others who had supplied his lack of service, and finally to the statistics. "Numbering the people" does not seem to be encouraged in the Word, and yet recording His mercies seems to be demanded. We had indeed no grounds for inflated remarks, but in thankfulness to God it should be mentioned that nine candidates had been baptized. Losses, however, by death among the aged, and removals among the younger, had counterbalanced this increase. But, on the whole, they desired to bless God and take courage. "The Lord hath been mindful of us," and He will bless us.





## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### JUBILEE SERVICES AT STOKE ASH, SUFFOLK.

To a very great many people situate in the village of Stoke Ash, and its immediate neighbourhood, the most attractive place is the Baptist Chapel, where Mr. C. Hill has, for 46 years, been pastor. Naturally, this spot is beautiful for situation, surrounded as it is by lovely evergreens waving in the breeze, yet the outside surroundings, though pleasant, is not its chief attraction. It is because so often, while the Gospel trumpet is being sounded, the flag of royalty is floating, and on its banners are inscribed: "Jehovah-Shammah"—"The Lord is there"—"The Lord of hosts is with us; the God of Jacob is our refuge." But never did it seem more attractive than on the occasion when we celebrated our venerable pastor's jubilee, May 5th and 8th.

On Lord's-day, May 5th, Mr. W. J. Styles preached morning and evening, to large congregations, appropriate and instructive sermons, which we listened to with much pleasure. In the afternoon Mr. Hill was helped to preach a powerful, interesting sermon, from Gal. i. 15, 16. In his usual eloquent style the preacher referred (1) To the providence that watched over the apostle from his birth; (2) To his call by grace; (3) To the glorious liberty of the children of God Paul was favoured to enjoy; (4) To the loyal, loving service the apostle was helped to render.

Some of us felt glad to know the God of Paul watched over our pastor from his birth, called him by his grace, gave to him the glorious liberty of the children of God, and has helped him for over 50 years to preach the grand old Gospel in dear old Suffolk.

Wednesday, May 8th, dawn; the sun shines; and many from all parts of Suffolk, from Norfolk, from London, and elsewhere, are travelling to one spot, namely—to Stoke Ash Baptist Chapel. It was a lovely morning; the chapel was tastefully decorated with appropriate mottoes and flowers; nature seemed to harmonise with our feelings. On entering the chapel a sacred reverential feeling prevailed the mind, and we felt, "This is none other than the house of God, the very gate of heaven." Ministerial brethren present from London were:—Beecher, Belcher, Box, Holden, Marsh, Mitchell, Sears, Styles, Shepherd; also Messrs. W. Abbott (Chadwell-street), R. Grace, A. Oaks (Shouldham-street), J. Cooper (West-hill, Wandsworth), Howard (Elim, Limehouse), and J. Jackson (formerly an old Sunday scholar and teacher in Stoke Ash Sabbath-school, now a Baptist minister, living at Sevenoaks, Kent). Ministerial brethren from Norfolk were:—T. L. Sapey (Claxton), Jarrod (Shelfanger), A. K. Davidson (Old Buckingham), Clabburn (Carlton-Rode), J. Muskett (Yarmouth), J. Eastlaugh (Diss). While ministerial brethren

from Suffolk were:—R. C. Bardens, W. Leggett, H. D. Tooke, L. H. Colls, J. Hazelton, D. Bennett, B.A., J. R. Debnam, A. J. Ward, W. H. Evans, W. H. Ranson, D. Dickerson, A. Knell, and A. Morling.

#### THE SERVICES.

Before the time for service had arrived the chapel was well filled, and seats placed down the isles. The first thing we listened to was a short unique prayer for a blessing on the day's proceedings, by Mr. W. J. Styles. Special hymn-sheets were printed for the occasion. Miss Bendall, assisted by an able choir, presided at the organ, and conducted the singing part of the service. Hymn No. 3 was sung; brother A. Knell read Isa. lxi.; and brother R. C. Bardens sweetly led us to the mercy-seat. Hymn No. 5 was sung; then, for the first time in our lives, many of us had the pleasure of listening to brother Box (of Soho) as he extolled a precious Christ, while preaching from Isa. lii. 7. The text was beautiful, subject beautiful, our brother's language was beautiful; and we felt, truly, our Christ is beautiful, and the message His servants bring about Him beautiful also—at least, it was so on this occasion. Hymn No. 10 was sung; a short, appropriate prayer, by brother D. Bennett, brought this part of the service to a close.

A cold dinner was provided in a barn, belonging to Mrs. Fulcher, which was nicely decorated with flowers and mottoes, and, with the well-spread tables and smiling faces, presented a picturesque, pleasant appearance.

Before the time fixed for the afternoon service the chapel was filled in every part. Brother R. E. Sears, with all his warm love for Suffolk, most admirably and ably filled the chair. Brother W. H. Ranson announced a hymn; brother H. D. Tooke read *Psa. cxlv.*; brother J. Hazelton implored the Divine blessing; then followed the president's address, unique in itself. [This will be found on another page.] Hymn No. 4 was given out by brother Eastlaugh (Diss). Brother Evans (of Rattlesden), Moderator of the Suffolk and Norfolk Association, produced and read a congratulatory resolution from the Committee of the Association to Mr. Hill, on the occasion of his jubilee. Having read the address, Mr. Evans concluded his remarks by praising the God of all grace for brother Charles Hill's life and labours. Brother L. H. Colls followed, presenting an album, containing and address congratulating Mr. Hill, from the Norfolk and Suffolk Home Mission Committee. After the address, Mr. Colls made a few brief remarks, causing many of those who heard him, not only to thank God for brother Hill's life and labours, but also

for the gifts and grace bestowed on many of the younger ministerial brethren present. R. Grace, Esq., gave out hymn No. 12. Brethren F. C. Holden and J. R. Debnam followed with appropriate addresses. Mr. Sapey announced hymn No. 15. Speeches by brethren Mitchell (of Chadwell-street) and Bennett, and the benediction, brought the afternoon service to a close. After tea, at the

#### EVENING MEETING,

Mr. Walter Abbott (deacon of Chadwell-street, London) presided, and commenced with a hymn. Brother A. K. Davidson read *Psa. lxxxvii.*, while brother A. J. Ward implored the Divine blessing. Another hymn, and the genial president spoke in high appreciative terms of the pleasure he felt at seeing so large a gathering, of listening to such good old-fashioned tunes. He thought a good many were gathered there on that occasion because they loved brother Hill, who for over 60 years had exalted Christ. Mr. Mitchell read an address from the Church and congregation at Stoke Ash to Charles Hill. [This is on another page.] Mr. Styles spoke of the kind way in which people had responded to the appeal to help swell a testimonial for brother Hill. He had received responses from London and the provinces, from almost all parts of England; he had received a kind, courteous letter from Lord Henniker, speaking in high terms of Mr. Hill; he had letters from two Members of Parliament, and six J.P.'s. The chairman then produced a purse of antique pattern, but made for the occasion by Miss Haslop, containing at one end two cheques, amounting to £191 13s. 6d., at the other end a £5 gold jubilee coin, presented by the chairman, making the amount £196 13s. 6d. This was now presented to our pastor, accompanied by a few loving, timely remarks, by Mr. J. E. Hitchcock. At this juncture the doxology was heartily sung.

Mr. Hill responded, gratefully and lovingly; appropriately expressing gratitude to God—the Source of all good—and thanking all far and near, rich and poor, who had contributed towards the purse. In the course of his remarks, Mr. Hill enlightened us a bit as to the secret of how one man could be helped to so successfully preach the Gospel to one Church for so many years. If God gave strength, he would not mind beginning again. Though at times he felt weary, if he could begin again he would like to begin at Stoke Ash, for no place on earth to him is like it.

Short addresses followed by Messrs. Jackson, Grace, Beecher, Belcher, Marsh, and Shepherd.

Votes of thanks were accorded to the singers, to Mrs. Fulcher, to Mrs. Hitchcock, to the ministerial, and other

friends who had come, and to all who had worked to make the day enjoyable.

The singing of the doxology and benediction brought these unique happy services to a close.

The writer feels words are very poor and inadequate to express what the services really were. The poet expresses our feelings for us better than we can:—

"I have been there, and still would go;  
'Tis like a little heaven below."

May the Lord add His blessing, and through these jubilee services may glory redound to His name. So prays your Suffolk correspondent—P. BARRELL.

TO MR. J. W. BANKS.—DEAR SIR,—Before the Stoke Ash Jubilee becomes a memory of the past, will you allow me to make the EARTHEN VESSEL AND GOSPEL HERALD the medium of expressing some thanks which are due to generous friends.

I am sorry that your remark about being "left out in the cold" was not well received in Suffolk, and, in truth, it was uncalled for. None who did our friend Hill the honour of attending the services were specially invited, and

"None were excluded thence but those  
Who did themselves exclude."

Had you made your appearance, you would have received a warm welcome and the kindest hospitality—as, indeed, I myself personally assured you. I had nothing to do with the Suffolk Strict Baptist gatherings, and cannot therefore say to what extent those contributed to the noble testimonial. My sphere of operation was London and the provinces.

The first subscription which reached me was from the late Mrs. Harris, of "Greenwood," and my list was increased by the names of Dr. W. Aldis Wright (of Cambridge University), R. L. Everitt, M.P., F. S. Stevenson, M.P., and Messrs. Boulton (of Wisbech), J. J. Smith (of Watford), I. C. Johnson (of Gravesend), Thomas Ridley (of Bury), H. Fairfax Harwood (of Tuddenhams), and William Short (of Eye), all of whom hold Her Majesty's Commission of the Peace. Lord Henniker not only forwarded a contribution, but sent a kindly and appreciative letter. Mr. Alderman Underwood, ex-mayor of Leicester, also favoured me with a contribution. Messrs. Morris and Blomfield, B.A. (of Ipswich), J. W. Ewing, M.A. (of Wandsworth), C. Cock (of Mersea), A. G. Brown (of Stepney), W. Emery (of Torquay), J. E. Perrin (late of Esher), Jackson (of Sevenoaks), J. K. Davidson (of Old Buckenham), F. James (of Peckham), E. T. Davis, and J. W. Bond, all Baptist ministers of high repute, assisted, while hardly one well-known name in our own section of the Denomination is lacking from my list.

Finally, the churches at Pentside, Dover; Eden, Cambridge; Eilm, Limehouse; Zion, New Cross; Mount Zion, Clerkenwell; Mount Zion, Hill-street; Richmond, Warboys; Providence, March; Gurney-road, Stratford; West Ham-lane; Keppel-street, Soho, Shouldham-street; West-hill, Wandsworth; Courland-grove; Leicester, and Colnbrook, manifested great practical generosity. I personally thank all who aided me in my labour of love for my dear friend and brother, and pray that the Lord of glory may remember them for good, as they considered His servant in his declining years.—I am, dear sir, truly

Yours, W. JEVES STYLES, Hon. Metropolitan Secretary.

P.S.—I would specially note that the purse "of antique pattern" in which the cheques and Jubilee £5 piece were contained was made by Miss Eliza Haslop, a great granddaughter of the late John Andrews Jones.

[Our remark, "left out in the cold," should perhaps be read "forced," not "left." The fact of the Jubilee services being fixed to take place just immediately preceding the "Association" meeting precluded us attending, as we had promised (D.V.) to be there. Could we have afforded the time, &c., we should have been glad to have put in an appearance at Stoke Ash. Our esteem for Mr. Charles Hill is thoroughly hearty, and cannot be expressed in words. We thank God for such a long and useful life.—J. W. B.]

#### MR. BROOME'S VALEDICTORY SERVICES AT FRESSINGFIELD.

SERVICES of a saddening yet interesting nature were held here April 9, 1895, in connection with the departure of pastor Caleb Broome, after twenty-eight years' faithful and laborious service.

Mr. A. J. Ward, in the stead of Mr. S. K. Bland (who was unavoidably prevented), preached an instructive sermon in the afternoon. Tea was served, and the evening meeting was presided over by our old and well-tried friend Mr. Gowing, of Bricet. The devotional part of the service was feelingly concluded by A. J. Ward.

The chairman said: Dear friends, I am glad to meet you each here. We have just been singing, "Where we shall meet to part no more." Oh, that we each might be present at *that* meeting. This service I feel very keenly, and would gladly have seen some other friend occupy this position; but the friends said "No," so I consented to do so, to bid farewell to you, dear brother, who have long sown the good seed in this place. Although you will do it no longer here, yet I trust you will not give up altogether, but still find at least partial employment in your Master's vineyard.

Speaking to the Church, the chairman said: I well remember the time when this Church was left without a pastor before; it will be a new experience to you now. You will need special grace and wisdom, but you will have a throne of grace to go to. We love brother Broome, for we know he loves the Master, and love begets love. I am thankful we are not met to say good-bye, for our brother will still reside in the district; but the painful part to me is that he is leaving this Church without a shepherd, and the dear lambs who are seeking after Jesus. How it will rejoice our brother's heart to know these are being cared for! I feel as if I wanted to have a share in this, for there on that gallery God spoke the word of peace to my soul, which will ever be a sacred spot to me. And now, dear brother Broome, I have a pleasant duty to per-

form. I have a little bag here containing some golden coins, to which many friends have contributed, as

#### A PARTING GIFT,

in recognition of your many years' faithful service here, and that of your dear wife in the Sabbath-school. It is not all given by Baptists, or even Non-conformists, but some is spontaneously given by Episcopalian friends. I don't feel that I can say much. There is joy and yet sorrow. This is home to me because I was born here, and I don't like to think of Fressingfield without brother Broome, and confess I should like to have seen him live and die here: but, as brother Ward said this afternoon, God makes no mistakes. I think the contents of this bag will be a surprise to many, but it is none too much, and I have the greatest possible pleasure, brother Broome, in putting this bag into your hand containing £34 10s.: and be assured that both you and your dear wife live deep in our hearts, one and all.

Mr. Broome said: Dear friends, you have surprised me, and greatly cheered and encouraged me. Of course, I was not ignorant of what was going on, for the matter had oozed out as does the precious ointment. I confess I should have been a little surprised if I had been allowed to leave without some little recognition of many years' services in this place. Well, what is done to God's servants He takes as done to Himself, and will not, I am sure, forget to reward the givers. I am a monument to His grace. Born in Jan. 7, 1826, I was early sent to work at a shilling per week, and I am indebted to the Sunday-school for what learning I was at that time able to obtain. To please my teacher I committed portions of Scripture to memory, and thus became acquainted with the letter of the Word. But God led me to see myself a sinner, and at length I was enabled to see a bleeding Saviour by faith, and my burden was gone. A remark of my minister's arrested me—that God kept His servants in bondage to prepare them for preaching the Gospel. Something said to me, "You must preach it"; but I said, "No, not a poor nervous creature like me, that don't even know the Gospel." However, I was eventually led to do so, at first at cottage meetings, and afterwards at Stonham, where I remained five years, and baptized forty-seven persons during this time; we built a gallery, and paid for it. But my work was done there, and I had nothing to do with my own coming here. I did not advertise myself. God's servants need not do that. But He Himself sent me here. I am sure of it, or I could not at times have borne up under what I have at times had to do here. However, I love the place, and if I die within thirty miles of it should like my body

to be laid in the adjoining graveyard, where lies the sleeping dust of many of the excellent of the earth, and where I have spent hallowed seasons. After coming here we had good congregations, and several converted to God. Nothing encourages a minister like this. Many have profited under my ministry, I know, who are now in heaven. I have been greatly helped in my work by my dear wife. It is a great blessing to have a good wife and a quiet home. It is not all joy to be a minister's wife; we go to them with our sighs and groans. Well, dear friends, I again thank you for your gift. I do esteem the kindness of those outside our denomination who have added to it, and whom I love. I deeply feel this parting, and could hardly have borne it but for believing it to be the will of God. But I shall often meet you in spirit, and soon in heaven, no more to part.

After singing, Mr. Jarrett spoke of his love and esteem for brother Broome, and of his twenty-eight years' loving and faithful service in the cause of God here. Mr. J. R. Debnam, of Horham, also bore loving testimony to the services of brother Broome, and hoped yet to have many seasons of fellowship with him; he had been unflinching in proclaiming salvation by grace in this village for twenty-eight years. "I (continued Mr. D.) have been his neighbour for fifteen years, and never felt happier than now. Brother Broome came here with a good character, and leaves with one; none can point the finger of scorn at your pastor."

The chairman said: I hope this manifestation of love will still hold out, and not expire. I hope our dear brother will continue in the work, although leaving his sphere of labour here. Dear friends, I should like to be in heaven, to meet our dear friends gone before and our blessed Jesus; but, while here, let our question be, "Lord, what wouldst Thou have me to do?" If God gives you the good seed, forget not to sow it, and may we all meet in heaven. Amen.

E. R. GOLDSPIK.

IPSWICH (BETHESDA).—The sixty-sixth anniversary of the cause here was celebrated on Lord's-day, April 28. Mr. P. Reynolds, who was to have preached to us, was prevented, but his place was very kindly filled by Mr. Copeland, of Croydon, whom we were pleased to welcome (for the first time) in the Master's name. In the morning He was helped blessedly to dilate on the words of the Psalmist: "O give thanks unto the Lord: call upon His name," &c. In the afternoon we were directed to the words of the apostle: "If God be for us, who can be against us?" And in the evening the text was: "Come unto Me all ye that labour, and are heavy laden, and I will give you rest"; also the

words that follow the above, as to "taking the yoke," "learning of Jesus," and resting entirely upon Him. Our congregations were not quite so large as usual, but those who gathered were repaid for coming, in that they heard the same old truths brought forward in a manner worthy of a servant of God. Our brother Bardens, with his deacons, &c., joined us at the afternoon service; and we noticed during the day several old friends, who specially came to support us in commemorating the goodness of our God in keeping us together throughout another year. The proceeds of the day, including donations from members and friends at a distance, amounted to a little over £17. During the past year, two deacons—brothers Gooding and Churchyard—have been taken from us; others likewise have joined them. Our ranks have been thinned, but we pray for grace to submit to the Divine will, earnestly desiring that many more may be added to us of "those other sheep." On Lord's-day morning, May 12th, we held a special prayer-meeting on the behalf of the Suffolk and Norfolk Association, a goodly number joining us, amongst them being our highly-esteemed and venerable brother Mr. S. K. Bland, the indefatigable secretary of the same. It was a sweet and refreshing season to those present; many felt it good to be there.—A. E. GARBARD.

**BRIGHTON (SALEM, BOND-STREET).**  
—We desire to record with heartfelt gratitude the manifest tokens of the Lord's favour in our midst, and evident blessing. We feel this to be an answer to prayer, and are conscious that the Lord is again visiting this portion of His Zion with abundant covenant blessings. He hath remembered us in our low estate, for His mercy endureth for ever.—H. J. C.

**CRANSFORD.**—Special services were held here on Monday and Tuesday, April 29 and 30. Mr. Colls, of Beccles, conducted the service on Monday, and several brethren supplicated the throne of grace. A goodly number gathered, and the Lord's gracious presence was realised. On Tuesday brother Glasgow, of Tunstall, officiated, assisted by brethren Meadows (of Bloxhall) and L. H. Colls. It did our heart good to see the people flocking to the dear old sanctuary, and we exclaimed

"Lord, revive us!  
All our help must come from Thee."

We sang "All hail the power of Jesu's name," "Grace, 'tis a charming sound," and such-like old-fashioned hymns. We hope and pray a lasting blessing may rest on these evangelistic services. To God be all the praise.—ONE WHO WAS THERE.

### RECOGNITION OF PASTOR THOMAS JONES, AT ZION CHAPEL, NEW CROSS.

**LORD'S-DAY,** April 28, and Tuesday, April 30, may well be enshrined in the annals of this Church, as red-letter days. On the former, the pastor delivered two excellent discourses on the nature, object, proofs, and final success of the Gospel ministry, founding his remarks on 2 Cor. iv. 1: "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

On Tuesday afternoon, Mr. W. E. Thomsett, a former pastor of the Church at Slaithwaite, preached to a large congregation from the words—"Mercy unto you, and peace, and love be multiplied" (Jude 2); after which tea was served in the schoolroom, followed by a public meeting, when the chapel was well-filled with an interested and sympathetic congregation.

Mr. I. R. Wakelin (Keppel-street), presided, and after the hymn "Kindred in Christ," had been heartily sung, Mr. M. E. Green, then supplying at Waltham Abbey, read the Scriptures, and pastor F. C. Holden offered prayer. Mr. J. E. C. Armstrong (Church Secretary), gave a brief account of the way in which the Church had been led in the good providence of God, to invite Mr. Jones to supply for a time, and afterward by a unanimous vote to call him to the pastorate. He contrasted the present large and happy gathering with the larger but sadly mournful assembly in the same building just seven years before, when memorial services were held in connection with the removal of their beloved and much lamented pastor J. S. Anderson, whose successful ministry of nearly a quarter of a century, they prayed might be followed by an equally long and successful one by pastor Thomas Jones.

Mr. Jones followed with an account of his call, &c., which appears in another page, together with an admirable portrait of him.

Pastor Mitchell said the pastoral office was but one of the outcomings of the sufferings of the Lord Jesus Christ. He received gifts for men, and this was one, and not the least of them. "He gave some apostles, &c." A gift to have its completion must be received by those to whom it is made. God had said He would "give them pastors after His own heart to feed them." But some people seemed to want men to amuse them, to flatter them, to tickle their fancies, or to place before them anything rather than to find them with the pure milk of the Gospel, or the strong meat of the Word. It was his to instruct, exhort, reprove, warn and comfort. Let the Church remember that a great deal depends upon it as well as upon the minister. Having prayed for a pastor it was equally necessary to pray that he might

be sustained and blessed. Hold up his hands by your presence and your gifts. He wished brother Jones God-speed in his work at Zion.

Pastor G. W. Thomas (Watford) said, no Church could thrive or grow under a supply system, yet very few men were suitable for the pastoral office. A pastor should have a blind eye and a deaf ear, as well as being quiet, observant, and sympathetic. He trusted Mr. Jones would have a long and successful ministry, and when his work was ended be able to say, "Here am I, and the children which God hath given me."

Pastor E. White's (Woolwich) text was "Feed the Church of God which He hath purchased with His own blood." It was not a pastor's work to make the material, but to gather it and use it. Out early in the morning cutting down the corn, binding it, carrying it home, thrashing and separating it, grinding and making it into bread for the sustenance of the famishing.

Pastor R. E. Sears taking for his text, "Freely ye have received, freely give," urged upon the Church the binding duty of providing liberally and systematically for the support of the ministry.

Pastor Box (Soho) enlarged upon the same theme, and was followed by pastors Shepherd (Bethnal-green), E. Marsh (Gurney-road), Mutimer (Brentford), Dadswell (Clapham), Boulton (Peckham), and Chilvers (Keppel-street). A collection for the Pastors Annuity Fund and the doxology and benediction brought this very successful meeting to a close.—ALPHA.

#### BUCKS, BERKS, HERTS. AND OXON ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE half-yearly meeting of the Bucks, Berks, Herts, and Oxon Strict Baptist Association, was held in the Berton Baptist Chapel, on Wednesday, May 1. A business meeting was held in the chapel at 1 o'clock, when a good number of ministers and delegates attended. Mr. Tilbury (of Wooburn) presided. The minutes of the last meeting were read and confirmed, and other business having been disposed of the following officers were elected for the ensuing year:—President, D. Witton (Aylesbury); Vice-President, Mr. Tilbury (Wooburn); Secretary, Mr. J. Dulley (Wooburn); Treasurer, Mr. E. B. Lloyd (Wycombe); Committee, Messrs. J. Read and W. Chapman (Aylesbury), G. Ives, Price, Maunders, and Crook (Wycombe), A. Dearing (Berton), Rogers (Chinnor), H. J. Wild (Colnbrook), J. Groom (Prestwood), and J. Pearce (Lee Common). In the afternoon an excellent discourse was delivered to a good congregation by Mr. E. Mitchell, of London. Tea was afterwards provided. In the evening a public meeting was held, Mr. E. B. Lloyd

occupying the chair. The meeting was well attended by friends from the surrounding districts.

The Chairman, in his opening remarks, said the Association, under whose auspices they had met that evening, although as yet in its infancy, having only been started about five years, had done a good work. It had rendered pecuniary aid to several of the weaker churches, and had also assisted their ministerial brethren who had been brought low through affliction. Another feature of it was, it had never been in debt—(hear, hear)—but they had always had a balance on the right side. He hoped they would still grow and increase. That year, in addition to assisting weaker churches, they had decided to devote a small grant to assist the Aylesbury friends in their chapel improvement. Some people had an idea that because their Association was small they would soon die out; but he never believed in that, and was one that would hang out to the last thread. He was glad to say there were indications of more unity, and he hoped this would still continue.

The Secretary (Mr. J. Dulley) then presented his half-yearly report, which showed that favourable progress had been made by the Association, meetings of various kinds having been held at the associated churches during the winter. The Metropolitan Association had also given them the right hand of fellowship, Mr. Lloyd and himself having attended their delegates' meeting at Brixton Tabernacle in March. He was also glad to report that collections had been made at several of the associated churches on behalf of their friends at Aylesbury; and he hoped that work would be blessed, so that they might have a Baptist Church in the old county town of Aylesbury that would not be beneath their notice.

Excellent addresses were afterwards given by Messrs. E. Mitchell, and D. Witton, and Tilbury. The proceedings closed with a hearty vote of thanks to the Berton friends for their cordial reception.

[We sincerely rejoice at the hearty perseverance and prosperity of this Association. May "the little one become a thousand."—J. W. B.]

#### JUBILEE JOTTINGS AT ENON, CHATHAM.

SERVICES of a very interesting nature were held on Wednesday, April 24, 1895, to thank the Lord for all His goodness and mercy for 50 years. The afternoon was especially devoted to the young, when an instructive discourse was preached by brother R. E. Sears, based on five words, which were handled in a very interesting way. 1st, "Sin will find you out." 2nd, "Ye must be born again." 3rd, "By grace ye are saved."

4th, "Sirs, we would see Jesus." 5th, "Behold the Lamb of God." 6th, "The precious blood of Christ." 7th, "Now is the accepted time." 8th, "I will give you rest." 9th, "Who went about doing good." 10th, "Do as I have done." 11th, "The Lord is my Shepherd." 12th, "They shall see His face."

At the close the scholars and friends took tea. The interval was filled by recounting the faithfulness of our covenant-keeping God, and old friendships.

At the public meeting, over which our esteemed friend I. R. Wakelin presided, the chapel was well filled. After singing and reading the Word, brother J. Casse, sen., besought the blessing of the Lord in a short but earnest prayer, to which a hearty "Amen" was added. The Chairman called upon the Superintendent to read the report, and to address the meeting, which he did, with a few remarks upon the words, "Be thankful" (Psa. c.).

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In the evening a large audience assembled, who were addressed by brethren J. Dunham, J. Musket,

be sustained and blessed. Hold up his hands by your presence and your gifts. He wished brother Jones God-speed in his work at Zion.

Pastor G. W. Thomas (Watford) said, no Church could thrive or grow under a supply system, yet very few men were suitable for the pastoral office. A pastor should have a blind eye and a deaf ear, as well as being quiet, observant, and sympathetic. He trusted Mr. Jones would have a long and successful ministry, and when his work was ended be able to say, "Here am I, and the children which God hath given me."

Pastor E. White's (Woolwich) text was "Feed the Church of God which He hath purchased with His own blood." It was not a pastor's work to make the material, but to gather it and use it. Out early in the morning cutting down the corn, binding it, carrying it home, thrashing and separating it, grinding and making it into bread for the sustenance of the famishing.

Pastor R. E. Sears taking for his text, "Freely ye have received, freely give," urged upon the Church the binding duty of providing liberally and systematically for the support of the ministry.

Pastor Bar (Soho) enlarged upon the same theme, and was followed by pastors Shepherd (Bethnal-green), E. Marsh (Gurney-road, Muttimer Brentford), Dadswell (Clapham), Boulton (Peckham), and Chilvers (Keppel-street). A collection for the Pastors Annuity Fund and the doxology and benediction brought this very successful meeting to a close.—ALPHA.

#### BUCKS, BERKS, HERTS. AND OXON ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meeting of the Bucks, Berks, Herts, and Oxon Strict Baptist Association, was held in the Birtton Baptist Chapel, on Wednesday, May 1. A business meeting was held in the chapel at 1 o'clock, when a good number of ministers and delegates attended. Mr. Tilbury (Wooburn) presided. The minutes of the last meeting were read and confirmed, and other business having been disposed of the following officers were elected for the ensuing year:—President, D. Witton (Aylesbury); Vice-President, Mr. Tilbury (Wooburn); Secretary, Mr. J. Dalley (Wooburn); Treasurer, Mr. E. B. Lloyd (Wycombe); Committee, Messrs. J. Read and W. Chapman (Aylesbury), G. Ives, Price, Manders, and Crook (Wycombe), A. Dearing (Birtton), Rogers (Chinnor), H. J. Wild (Colnbrook), J. Groom (Prestwood), and J. Pearce (Lee Common). In the afternoon an excellent discourse was delivered to a good congregation by Mr. E. Mitchell, of London. Tea was afterwards provided. In the evening a public meeting was held, Mr. E. B. Lloyd

occupying the chair. The meeting was well attended by friends from the surrounding districts.

The Chairman, in his opening remarks, said the Association, under whose auspices they had met that evening, although as yet in its infancy, having only been started about five years, had done a good work. It had rendered pecuniary aid to several of the weaker churches, and had also assisted their ministerial brethren who had been brought low through affliction. Another feature of it was, it had never been in debt—(hear, hear)—but they had always had a balance on the right side. He hoped they would still grow and increase. That year, in addition to assisting weaker churches, they had decided to devote a small grant to assist the Aylesbury friends in their chapel improvement. Some people had an idea that because their Association was small they would soon die out; but he never believed in that, and was one that would hang out to the last thread. He was glad to say there were indications of more unity, and he hoped this would still continue.

The Secretary (Mr. J. Dalley) then presented his half-yearly report, which showed that favourable progress had been made by the Association, meetings of various kinds having been held at the associated churches during the winter. The Metropolitan Association had also given them the right hand of fellowship, Mr. Lloyd and himself having attended their delegates' meeting at Brixton Tabernacle in March. He was also glad to report that collections had been made at several of the associated churches on behalf of their friends at Aylesbury; and he hoped that work would be blessed, so that they might have a Baptist Church in the old county town of Aylesbury that would not be beneath their notice.

Excellent addresses were afterwards given by Messrs. E. Mitchell, and D. Witton, and Tilbury. The proceedings closed with a hearty vote of thanks to the Birtton friends for their cordial reception.

[We sincerely rejoice at the hearty perseverance and prosperity of this Association. May the little one become a thousand.]—J. W. B.]

#### JUBILEE JOTINGS AT ENON, CHATHAM.

SERVICES of a very interesting nature were held on Wednesday, April 24, 1895, to thank the Lord for all His goodness and mercy for 50 years. The afternoon was especially devoted to the young, when an instructive discourse was preached by brother R. E. Sears, based on five words, which were handled in a very interesting way. 1st, "Sin will find you out." 2nd, "Ye must be born again." 3rd, "By grace ye are saved."



4th, "Sirs, we would see Jesus." 5th, "Behold the Lamb of God." 6th, "The precious blood of Christ." 7th, "Now is the accepted time." 8th, "I will give you rest." 9th, "Who went about doing good." 10th, "Do as I have done." 11th, "The Lord is my Shepherd." 12th, "They shall see His face."

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In the evening a large audience assembled, who were addressed by brethren J. Dunham, J. Musket,

Bedingfield, L. H. Colls, and G. W. Fairhurst.

The encouraging words spoke by the brethren were much appreciated by pastor and people. The one desire was that the Lord would make Zion a praise in the earth. The pastor thanked all who had helped to make the gathering such a success. A day of grateful praise and holy fellowship closed with, "All hail the power of Jesu's name."

C. B. S.

#### HEATON ROAD, PECKHAM RYE.

—Services, singularly inspiring and refreshing, in connection with the sixteenth anniversary of the Sabbath-school, were held on Sunday, March 31st, when the pastor preached morning and evening to audiences that evidenced appreciative interest in the welfare of the young. Also in the afternoon, at 2.45, an unusually large gathering of friends and scholars (pastor presiding) at which addresses were given by the teachers, and specially selected hymns sung by the scholars. On Wednesday evening, April 3rd, continuation services were held (pastor again presiding) previous to which tea was provided for friends and scholars. After the reading of the report by the superintendent, brethren E. Mitchell, E. White, H. D. Sandell, and G. W. Clarke delivered addresses. Pastor Mitchell, after paying a kindly compliment to the superintendent, for what he happily termed a first-rate report, with his usual *bonhomie*, addressed the gathering, and by some telling words enforced home, to both young and old, many sound truisms. Our brother White also spoke, facetiously and pithily, some solid words of counsel and admonition, which, we are sure, will not soon be forgotten. Brethren Clarke and Sandell in solemn, though none the less meritorious words, the bent of which was truly Scriptural, urged home, we trust, truths to the minds of the juveniles the importance of which, in these days, few would dare belittle. Altogether the services, coupled with the good collections, must be regarded as highly gratifying to those who labour among the young in the cause.—  
J. KNIGHTS.

SHEFFIELD (ZION, BARRACK-LANE).—A very enjoyable meeting was held on Good Friday, April 12th, 1895. A good number of friends sat down to tea. Afterwards a public meeting was held, when the Sunday-school children gave recitations and singing. Addresses were also given by Messrs. J. Taylor, Jackson, Sandell, and Turner. At the close of the evening several of the children received prizes from Mr. Turner for repeating correctly the 24th Psalm. Votes of thanks were accorded to those who had given and prepared the tea.

We thank God for His presence amongst us, and pray for a continuance of those blessings with which He has helped us hitherto.—J. M.

POPLAR (BETHEL).—Pleasant and encouraging services were held here on Good Friday, 1895, of the Sunday-school 35th anniversary. Mr. White, of Woolwich, preached from Psa. cii. 27, 28, which was very much enjoyed by the friends. Tea was served in the school-room to a goodly number of friends, and scholars. At six o'clock began our evening service. Mr. Youdan presided, and, after reading a portion of Scripture, and a few encouraging remarks, called on the secretary to read the report, which showed an advance in scholars, in teachers, and financially, for which we thank God, the Giver of all grace. Addresses were delivered by brethren J. W. Banks, Parnell, Bond, Hughes, Gibbens Superintendent, and Endersby. Prizes for regular attendance were distributed by Pastor H. Noyes. The scholars recited and sung sweetly under the tuition of Mr. Phillips. The collections amounted to £4 3s. 7d., for which we praise God, from whom all blessings flow. Thus ended a happy day at Bethel.—E. WELSTAND.

EASTER SUNDAY AT HORHAM. Easter Sabbath morn! With what mild radiance it is ushered in—this first of days. Its light breaking on our eyes, we are moved more perfectly to remember its relation to the Master, its association with the tragedy, awful as it was, at Calvary; and thus more than ever truly able to feel—

"The happy morn is come!

Captivity is captive led,  
For Jesus liveth who was dead."

We wonder whether it was such a day, resplendent as it is with God-given light, that greeted the "Light of the World," as, after His three days' detention in the darkness of the sepulchre, He, gloriously and triumphantly, emerged, having conquered death and confuted the machinations of His enemies. Perhaps so. We know, however—blessed be God—the tomb could not retain Him; and that however much they tried to lacerate and destroy His dear person, they could not darken

#### HIS IRREPRESSIBLE LIGHT.

He must, as it was fit, come forth conquering and to conquer.

With such thoughts as these, and with more than ordinary interest in our mind—for rumour had it that quite a young man, in the absence of the pastor, Mr. J. R. Debnam, at Stoke Ash, was to preach—we urged our steps chapelward. By the time we take our seat rumour receives substantiation. In the

place of the father sat the son—young, certainly, but little the less capable, in our humble opinion now, to fill in the breach, this bright resurrection morning. Somewhat fearful as to the course things might pursue, we must confess we were, at first; but by the time the opening prayer, reverently and thoughtfully uttered, was over, this was dispelled. A true ring of spirituality this had, expressing as it did, a soul's one desire—

"Lord, remove the veil away;  
Let us see Thy face to-day."

The discourse, solid, yet pithy, was struck in the right key—Resurrection Life. And delivered, too, in such a careful and unhesitant manner, as must have aroused the admiration of all present. A fine thing it is to hear a young man dilate on such a theme, spiritually and experimentally; but to "know Him and the power of His resurrection," is such a knowledge as we could wish all present to possess.

The afternoon service, singularly well attended, lacked none of the tone of the morning. After the sparse congregations one sees at times in London, it was pleasure indeed to observe the numerous faces so intently fixed on the occupant of the pulpit. Our friends here know how to sing; and we were struck by the hearty manner in which they sounded forth some of those old Suffolk melodies—melodies that only Suffolk folk, we venture to say, can sing. There is, however, a faint suspicion abroad that many of these are

#### HOME-MADE TUNES.

Maybe they are; but that does not detract from their value. Everything "home-made," we are told, in Suffolk is good.

In the evening, assisted by a young brother from Bexley, this young friend conducted a service in the large vestry, to which we found willing hands had conveyed the organ. Almost indispensable this; for, like David, our Horham friends aspire to praise God with

#### HEART, VOICE, AND MUSIC.

And in this, led by their lady harmonist, they did not fail.

The diaconite, we cannot forbear saying, are to be congratulated on the happy encouragement they have given to youthful spiritual zeal. Would there were more of it! The assertion that the young of God's flock cannot do solid work is a mistake; and has never been more emphatically disproved than in this instance. Young workers, no less than old, are God's

#### GRACIOUS CONTRIBUTION

to the Church. And so long as the "fathers" continue at the helm to guide youthful activity in the true grooves, there is but little danger of

#### THE ANCIENT LANDMARKS

being removed or set aside. By their kindly tolerance our good friends have, in part, solved the problem how to retain the young in our beloved denomination; and this surely is a matter that should concern all Strict Baptists.

After the kindly disposition shown to young workers, and the earnest desire evidenced for the extension of the Master's cause on earth, we almost wonder our Horham friends continue outside the pale of the N.S.S.B.A. A place more delightful for an association meeting we could not conceive of; and we have reason to know that we are not the only ones who would be gladened at the prospect of such a possibility taking place. J. KNIGHTS.

#### BROMLEY, KENT (COLLEGE SLIP).

—The second anniversary of the opening and building a new vestry was held on Tuesday, May 19th, beneath a cloudless sky, and amidst nature's new apparel, when, at 3.15, Mr. C. Cornwell preached an excellent sermon to an attentive audience from Matt. xxv. 28. About 60 sat down to tea, kindly given and served by the lady friends. A public meeting in the evening was presided over by F. J. Catchpole, Esq., of New Cross, who gave out the much-admired hymn, "Blest be the tie that binds," &c., and read Ephes. iii. Brother Weeks offered prayer. A report was read showing the cost of new addition, with accessories, £35, of which sum £28 4s. 6d. was collected by donations and cards, expressing a hope that at this meeting we might clear the vestry of debt, which we are devoutly thankful to say was more than realised. The chairman followed with a short address upon the love of Christ. Brethren Hall, of Meopham, Holden, Cornwell, and S. Banks also addressed the meeting. Thus concluded a very happy season of refreshing from the presence of the Lord. Collections £6 17s. 6d. Thus we are again free from debt. To God be all the glory.—J. ASPINALL.

TUNSTALL, SUFFOLK. — Sunday, May 5, was a very happy day with us, yet it was mixed with sorrow to some. After the morning service our pastor had the privilege to immerse four believers in the Lord. There was a father and son and son's wife, and our senior deacon's daughter-in-law. So the dear Lord is calling one here and another there. Many more are seeking, but the "set time" is not yet; they shall come, for, "They shall be made willing in the day of My power." In the afternoon it was what we commonly call "a funeral sermon," for our friend and brother Amos Fisk, who was well known to many Suffolk Churches, where he had supplied. Our pastor took his

text from Heb. vi. 15, "And so, after he had patiently endured, he obtained the promise." He did wait patiently, both in body and soul. After the service our newly baptized friends were received into Church fellowship, and the Lord's Supper administered. May the Lord still bless and prosper our Church and Zion at large, and He shall have all the praise.—A. G. BRANCH.

LEE (DACRE-PARK).—The forty-third Church anniversary took place on Sunday and Tuesday, May 12th and 14th. On the Sunday morning the pastor (J. H. Lynn) preached a profitable discourse. In the evening brother White (Woolwich) proclaimed the good news of salvation to a good number of hearers. On Tuesday afternoon brother Marsh preached the anniversary sermon, which was much appreciated. Tea was served in the schoolroom. Brother C. Wilson, Esq., presided over the public meeting in the evening. Addresses were given by brethren P. Reynolds, T. Jones, E. Marsh, E. White, and the pastor. A short statement was previously made by the Church secretary (C. W. Sears) with reference to the present position of the Church. Collections amounted to £10.

#### THE SURREY TABERNACLE.

THE time has once more come round when this place of worship needs repairing, cleansing, and decorating; and with a view to getting the necessary funds (about £700) a social meeting was held on April 15th.

Mr. O. S. Dolbey (the pastor) preached a very appropriate sermon in the afternoon from the words, "I have set my affection to the house of my God" (1 Chron. xxix. 3), the spirit of which pervaded the evening meeting, as, of course, "to be practical" was the order of the day; and the friends who had assembled did in reality show that they had set their affections to the house of their God, and had come with a determination to meet the difficulty with a willing heart, as will be seen when it is said that the noble sum of £629 19s. 4d. was realised in cash and promises. This truly is a cause for rejoicing; and, though it falls a little short of the sum total requisite, yet, as was mentioned by the pastor, some of the friends were not present, and it is confidently expected that they will bring in the deficiency.

During the evening short and practical addresses were delivered by members of the *diakonate*, Church, and congregation, interspersed with the singing of hymns. The pastor having thanked the friends for their liberality, he offered earnest prayer for the Lord's continued blessing, and thus closed a most successful day at the Surrey Tabernacle.—W. A. RIDDLE.

#### PEACEFUL, PROFITABLE, AND PLEASANT PROCEEDINGS AT WALTHAM ABBEY.

By PARMENAS.

WE have for many years looked forward with fond anticipation and no small amount of pleasure to meeting with the good folk at "Ebenezer" on their anniversary occasions, and have invariably realised them to be peaceful, pleasant, profitable. Though the last year or two there has been a dark cloud hanging over "Ebenezer" by reason of that heavy bereavement, yet,

"Although the cup seemed filled with gall,  
There's something secret sweetens all."

Thursday, April 25, the 71st anniversary of the formation of the Church was held. Up till noon there was a drenching downpour of rain, and hindered several from being present; nevertheless there was a good congregation in the afternoon to hear Mr. E. Mitchell, and who listened with much pleasure and profit as he told out some of the things relating to the pilgrim's pathway.

The large school-room was full at tea-time. At 6.15 the evening meeting began, J. W. Banks presiding. Brother A. Licence, of Chadwell-street, offered prayer, and addresses were given by brethren Belcher, Bowles, Flower, Gibbens, Hewitt, Noyes, Parnell, and Bond. During the collection the congregation, led by Mr. Pallett, sen., sang—

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

to the tune "Glasgow." The chapel was quite full, and we never heard the delightful hymn sung more sweet or more hearty. The collection yielded more than was asked for, and the pleasant proceedings were brought to a close by earnest prayer by brother Death, of Chadwell-street. Mr. Pallett, jun., thanked ministers and friends for their presence and pecuniary help.

#### PAST AND PASSING EVENTS, &c.

THE jubilee of Charles Hill's ministry in Suffolk stands foremost in the movements of the denomination during May. A full account of the services will be found in our columns.

Mr. S. K. Bland,\* we are informed, reaches his jubilee this year as a minister of the Gospel; he is still favoured with health and vitality of mind and body, for which we desire to praise God.

Mr. Bland is one of the most hard-working men among the Suffolk Churches; his genial disposition and spiritual mind make way for him in the home and in the Church. Speaking after the manner of men, he is indispensable to the association and other

Strict Baptist institutions in East Anglia.

\* \*

We have sometimes called him the "Suffolk Referee." Mr. Bland has a happy way of solving and settling any misunderstanding; hence, the name in the home circle, as well as in the Church, is a household word.

\* \*

Another prominent feature in our denomination during May is the public recognition of T. Jones at New Cross. The services were marked with brotherly kindness, about 20 ministers being present.

\* \*

Mr. Hanger, so many years minister at Ford-end, is now 85. He has been laid aside some years; he is waiting for the summons.

\* \*

John Taylor, so well-known among Churches of truth in the Metropolis, is laid aside with paralysis. He was seized while on a visit to friend Wise, at Margate. He is 80.

\* \*

S. Willis, of Zion, Whittlesea, concludes his 17 years' ministry in July. In resigning, pastor and people part in peace.

\* \*

In the parish Church of Cranbrook there is a baptistry for immersion, so we find from Mr. Wilmshurst's most interesting little book, "Taken Home." We rather expect the grass has grown over it ere this. "The Church dates back six centuries."

\* \*

Jabez Parnell is to be publicly recognised at Stepney on an early date. To prevent confusion, he wishes the initial "J" to precede his name at all times. Where there are two ministers of the Gospel by the same name this becomes necessary.

\* \*

Mr. Higham, "one of dear old John Foreman's boys," entered into rest on Easter Sunday last; he was well-known and highly-esteemed among the Churches of truth. A portrait and sketch will appear in our next.

\* \*

Names of persons and places should be plainly written. If an error occurs in this respect, whether in our own or any other periodical, it is the fault of the writer, not the printer.

\* \*

The friends in Suffolk and Norfolk have lost no time in repairing the chapel at "Pulham-Mary" (minus the "St."), as the natives choose to call it. It is to be re-opened on Whit-Monday. [See advt.]

The "May meetings" are now well-nigh over. Some good things have been said, and many good things done. Some rev. gentlemen have spoken of the necessity for more spirituality; others have, through their high intellectual attainments, all but ignored the "better part" which Mary chose. So that, like Billy Bray, we have asked the question, "Be you the passon? Are you converted?" Thank God the "ark" is not entrusted to these spiritually blind parasites, who have our pity and prayers.

—

#### THE AGED PILGRIMS' CORNER.

ON Tuesday, June 4th, the Annual Election of Five and Seven Guinea Pensioners, to receive ten guineas each per annum, will be held at 1 o'clock, at the Cannon-street Hotel. Twenty pensioners will be elected, and ten of the oldest raised without election, in the order in which they stand on the society's case book.

At the same time elections of pensioners, as inmates of the Camberwell and Hornsey-rise Asylums, will take place.

\* \*

The attention of our friends is directed to the anniversary arrangements of the asylums, as announced in our advertising columns. At this season of the year a visit to the homes is very enjoyable, the garden of the Hornsey-rise Asylum being specially attractive. Messrs. Fromow & Sons, and other well-known florists, very kindly assist the committee by valuable presents of plants.

\* \*

At the Brighton Home, a meeting of the inmates and out-pensioners in the town has been held. About 30 of the recipients were present, and after tea short addresses were given by Messrs. Hodges and Friend, and secretary of the society. The garden has recently been improved, and Miss Virgo, the excellent matron, will be happy to show any visitors over the home.

\* \*

The services of ministerial and other friends, in the asylums chapels, are warmly appreciated by the committee and the inmates. May all who thus favour the pensioners have much reward in their own souls.

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All Churches and congregations having members who are pensioners upon the society are earnestly invited to give an annual collection, however small.

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Copies of the Report presented at the annual meeting will be gladly supplied on application at the office.

## In Memoriam.

### SUDDEN DEATH AT BILDESTON.—

"On Friday evening, at her residence, Hadleigh-street, Bildeston, Mrs. Susan Ranson was found by her granddaughter (Gertrude Raynham, age 11) lying dead upon the floor. The child slept with her grandmother for company, and entered the house at the usual hour, about eight o'clock. The deceased had been a widow ten years, and since that time had sought her livelihood by needlework, and which she was apparently doing when she fell from her chair to the floor. Deceased's work was found on the table, and she had on her thimble and spectacles. Death is attributed to heart disease. The deceased was 56 years of age. Her son is a Nonconformist minister at Somersham. The deceased chatted with her next door neighbour, Mrs. Gosling, about seven o'clock in the evening."

*Local Paper.* Deceased was the mother of our brother Ranson, of Somersham, who will have the sympathy and prayers of all who know him. In a letter from him he says: "My dear mother was called by death very sudden, on March 15th, while engaged at needlework. She was a member of the Church at Wattisham, baptized by the late Mr. John Cooper. I remember the time well, and how I was affected. I have lost a dear mother, who spent a good deal of time praying for her son. How often I have been strengthened by knowing while I have been preaching she was praying. She was an afflicted person. I never knew her only as such. She has been a widow ten years. She has left her two children, son and daughter, to mourn their loss. I feel the Lord has done right. O to say, "Thy will be done." I cannot wish her back, but I shall miss her very much. I saw her the Monday before she died. She was very lively, and expressed a wish to do something in the vineyard. It was a blow to me on Saturday morning, but the Lord did not leave me, but manifested Himself to me very sweetly.—W. H. RANSON.

JOHN WOODROW, aged 82, sweetly fell asleep in Jesus on May 3, 1895, and was interred at Finchley by his pastor, Mr. E. Mitchell, May 10. Deceased, a native of Beccles, was baptized by the late George Wright; for more than forty years past he was a member of Mount Zion, Chadwell-street.

MARY ANN HUTCHINGS (widow of the late Robert Hutchings) who died at Lower Clapton, N.E., on April 3, 1895, aged 75. Her illness, which was short, she bore with great patience, constantly asking her dear Lord to take her to Himself. She was a member at Chadwell-street, and delighted to hear that good man Mr. John Hazleton, but latterly infirmities prevented her attendance.

MR. JOHN TILLET, one of the oldest members at Ebenezer, Ilford, passed so peacefully away in his sleep, February 3, 1895, that his wife did not know he was gone, but, while dressing, looked at him, and realized the solemn fact. How true "He giveth His Beloved sleep." He was 81 years of age.—J. FLORY.

HANNAH ROGERS, a member at Allie-street, but an old hearer at Ebenezer, Ilford, was taken home January 29, 1895, aged 80 years. May the Lord send in others to fill up the places of those who have entered the Church above, prays—J. FLORY.

CHARLOTTE SMITH, aged 64, left us on March 26, for a brighter and better world. Our sister was received in Church fellowship at the Baptist chapel, London-road, Saffron Walden, June 1, 1862, by the late Mr. Norris, who was the then pastor. She was a consistent and humble walker and of some experience. Her end was peace. She expressed her safety and standing was upon Christ. She could not converse much in her declining days. When she could, her whole theme was upon heavenly things. We shall miss her. We have lost two of our oldest members within twelve months—the above and the late Mr. Chas. Bunting. Also

MRS. FURLONG was called away on April 4, aged 69. She had been an attendant also a good supporter and well-wisher of the cause most of her days, though not seeing her way clear to join the Church. We believe her heart was in the cause at Saffron Walden.—P. G. A.

WILLIAM SIDDEERS, one of the oldest members of Mount Zion, Chadwell-street entered into rest March 19, 1895, in his 78th year. Deceased was an old subscriber to the Aged Pilgrims' Friend Society, and was well-known and highly esteemed by many at Eastbourne. The text on the memorial card is quite true concerning him: "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."

"And now his soul begins to prove  
The heights and depths of Jesus' love.

WILLIAM SMITH, of Kettering, the beloved husband of Annie Smith, peacefully fell asleep in Jesus, March 20, 1895, aged 78. After superintending some work in the garden on March 20, he went indoors, sat down, and without a moment's notice "passed away" to be "with Christ which is far better." Deceased frequently (till the last few years) occupied the pulpit in surrounding villages.—ELLEN E. SMITH.

ANN MAY, widow of the late Amos May, entered into rest February 28, 1895, aged 69. Was a member 39 years at Brentford Chapel. She was favoured to enjoy the presence of the Lord; she proved His word true, "When thou passeth through the waters I will be with thee."—A. TODD.



THE LATE THOMAS HIGHAM.

(See page 200.)

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## A Kind Invitation.

BY EDWARD MITCHELL.

“Come and dine.”—John xxi. 12.

WE rejoice to know that the resurrection of our Lord Jesus Christ is the “best authenticated fact of history.” All our salvation turns upon it. “If Christ be not raised, your faith is vain; ye are yet in your sins.” But His resurrection is established beyond all dispute. “He showed Himself alive after His passion by many infallible proofs”; among them being His appearance to the seven narrated in the connection of our text. We pass by the incidents here recorded, tempting as they are, and notice only this kind invitation. “Come and dine,” said Jesus.

We get here a pleasing view of the THOUGHTFULNESS OF OUR BE-  
VOL. LI. JULY, 1895.

LOVED LORD. His disciples had been toiling all the night through, and were in need of bodily refreshment. This Jesus did not overlook, but prepared a meal for them. As they reached the shore, they saw a fire of coals, and fish laid thereon, and bread. All that was necessary for a simple, wholesome, refreshing meal was provided. Jesus could forget His own bodily wants, in the days of His flesh, in His zeal to accomplish His mission, as at Sychar's well; but "He knoweth our frame, and remembers that we are dust"; and so, though He had important things to say to His disciples, He provided a repast, invited them to partake of it, and waited until they had sufficiently refreshed themselves. This paper may be read by some poor child of God, who scarcely knows how to procure the bread that perisheth. Let him *take encouragement from Jesus' mindfulness*. He does not forget your need, nor overlook your condition. Many miracles have been wrought by Him to supply the temporal necessities of His people. The manna that fell in the wilderness; the water from the smitten rock; the ravens feeding Elijah; the handful in the meal-barrel that did not waste, and the few drops of oil in the cruse that did not fail; the miraculous flow of oil from the vessel of the impoverished prophet's widow; the multiplication of the loaves and fishes; and here, the provision of the fish and bread—are all instances of this kind. Fear not, but trust Him who has said, "Bread shall be given, and water shall be sure." "Be careful for nothing," but cast your every care on your gracious Lord, "for He careth for you." If the days of miracles are past, *He is at no loss to supply your need*, He can make even Satan a messenger to carry us necessaries. A poor old believing widow found herself without so much as a piece of bread one evening, and, kneeling down on the floor of her one-roomed cottage, she prayed her heavenly Father to send her a loaf. Some great hulking scamps of the village outside heard her prayer, and, to have a bit of fun with her, bought a loaf, and tumbled it down the chimney. The loaf rolled out upon the floor, and poor Betty thought it had literally fallen from the skies. Down on her knees she fell, and blessed God for answering her prayer. The louts threw open the door, and said, "You old fool, God didn't send you that loaf; *we* threw it down the chimney." "Ah," said Betty, "*God* sent it, if the *devil* brought it." Trust Him, and keep clear of all carnal expedients. This kindly act of Jesus *may yield us a worthy example*. The Lord's people are largely a poor people, but to a few of them He has entrusted wealth. Says Paul, writing to Timothy, his beloved son in the faith, "Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate." He has left us "an example that we should follow His steps." A generous Lord and a churlish follower, a bountiful Head and a covetous member, are anomalies He will not endure. If we remember not the needy, what claim have we to be His disciples? "If ye know these things, happy are ye if ye *do* them."

But this kind and thoughtful act of Jesus reminds us that He has PROVIDED FOR OUR SPIRITUAL NECESSITIES. "Come, for all things are now ready," was the message entrusted to the servant in the parable, "Wisdom hath builded her house . . . she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." The provision is of the *very best quality*. "It is a feast of fat things, and wines upon the lees; fat things full of marrow; wines upon the lees, well



refined." It is *abundant for quantity*. There is neither spare nor stint. Our Lord is the most bountiful of providers. Nature proclaims this truth, and His Gospel table groans beneath the weight of the provision. There is enough and to spare for all the guests. It is *blessedly adapted to the needs of sinners*. Every spiritual want has been foreseen, and every spiritual taste considered. There is milk for babes, and solid food for those of full age; there is wine for the heavy-hearted, and there are delicacies for the delicate. In short, the viands are choice, plenteous, varied, wholesome, and pleasant, every way worthy of the Founder of the feast; and *everything is entirely free from charge*. The provisions of grace are as free as those of nature—as free as the air we breathe, and the light and heat of the sun. God is no merchant; He always gives, and never sells, in the true sense of that word.

But He who has provided the feast HIMSELF ISSUES THE INVITATION. "Come and dine." "Come, and break your fast" (R.V.). The Lord gave the word; great was the company of those that published it." "Ho, every one that thirsteth, come ye to the waters." The invitations of the Word *are addressed to character*. "I am not come to call the righteous, but sinners to repentance." "They that are whole have no need of the physician, but they that are sick." The provision is for the poor. The wine and the milk are without money or price. The call is to the thirsty and the needy—those who have no money. None others need expect to receive anything from His hands, or to be received by Him. "He hath filled the *hungry* with good things; but the *rich* He hath sent empty away." We may be too good and rich, but we cannot be too poor, needy, or unworthy to be welcomed by Him. The call is *genuinely sincere*. He is truth itself from whom it proceeds. Men may, and, alas, frequently do use speech to conceal their thoughts; but Jesus' words are a faithful index of His soul. This is hard for poor sinners to believe. The sense they have of their own ill-deserts, the natural legal bias of their minds, and their ignorance of His gracious character, conspire to prevent them receiving His words in their simple plain meaning. Alas, how much we often wrong Him by our cruel suspicions! May we be taught by His Spirit to know that Christ's call *expresses His heart's deepest feelings*. He laid down His life to make provision for sinners. He gives His own flesh and blood to be meat and drink for our souls. He means to the full every word He has spoken, His whole heart is in His calls to poor sinners. 'Tis His joy to receive and replenish the souls of the needy. The experience of all the saved demonstrates the truth of His word, while not a single sinner ever perished, suing—

"For the boasted Saviour's aid."

Gracious Saviour, we bless Thee for the full provision Thou hast made to meet our needs. We praise Thee for Thy sweet and loving calls. We beseech Thee, make them effectual in our hearts by Thy Spirit's power; and to Thy great name be honour and glory for ever. Amen.

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THE gilded toys of time that so attract the view, the empty shadows of sense that so bewitch the heart; yea, life itself with all comforts,—what are all compared to one moment's enjoyment of the lovingkindness of the Lord!—*Mason*.

## OUR PORTRAIT GALLERY.—No. VII.

THE LATE THOMAS HIGHAM.

BY JAMES CURTIS.

**K**NOWING that a great number of God's people felt a strong attachment to our beloved brother Thomas Higham, and that his memory will be cherished with sincere affection by them while life lasts, and by the wish of his beloved and sorrowing widow and family, I have undertaken to write a few particulars concerning his life and labours. For over forty years I have known and loved him, and the friendship first formed has continued unbroken until his glorious translation.

Our dear brother, in his early days, like the rest of the fallen sons and daughters of Adam, walked according to the course of this world, living without God and without hope. But

"The appointed time drew on apace,  
Not to propose but call by grace."

The divine purpose and providence of our covenant God led him in 1848 to Old Brentford Baptist Chapel, where, under a sermon preached by Mr. Coles, the arrow of conviction entered his soul, and he was brought to his knees, a real penitent, seeking for mercy. A great spiritual revolution was wrought in his soul, but the mercy he so earnestly sought came through the blood of the atonement applied, and he often sang:—

"Thy mercy is more than a match for my heart,  
Which wonders to feel its own hardness depart;  
Dissolved by Thy goodness I fall to the ground,  
And weep to the praise of the mercy I found."

Soon after we find him putting on Christ, as every genuine disciple of Jesus should by being baptized. In 1852 he came to London, and soon joined the Church under the pastoral care of the late venerated John Foreman, whose ministry proved instructive, comforting, and establishing to him. It was then that our acquaintance began. Possessing not only grace but gifts, his services were soon sought for in the Sunday-school,

T. HIGHAM, J. CURTIS, AND R. E. SEARS

becoming teachers of the first, second, and third classes respectively. Those were happy days. How sweet their memory! It soon became apparent that these three young men were destined for the ministry, which has been fully demonstrated.

Our brother Higham commenced preaching, after considerable anxiety, perturbations, and solemn questionings, in a small room in Little King-street, Camden-town, on the second Lord's-day in August, 1860, to a congregation of nine. But how marvellously did God work, and soon around the young preacher a number of people were gathered, to whose souls his earnest preaching of Christ was abundantly blessed. This place became too straight. Efforts were put forth, accompanied by much prayer, the result being the building of Avenue Chapel, College-street, Camden-town, with a seating capacity of nearly 400 persons. It was opened for Divine worship on Jan. 27th, 1862, by Messrs. J. Foreman, J. Wells, and Milner. In preaching at the Avenue, our brother was wonderfully helped and blessed.

From a record in the July number of the *Voice of Truth*, 1865, I

find our brother attended the meeting of the Suffolk and Norfolk Association, held at Grundisburgh. Now, that of itself was nothing particular; many others did the same, but often from little things issue great events, and so it was in this case. After returning home our brother wrote a letter to the periodical quoted, as follows:—

DEAR SIR,—Attending with a friend the meeting of the Suffolk and Norfolk Association held in June last, at Grundisburgh, I could not help reflecting that the Strict Communion Churches in London and its suburbs had no such organisation. The Churches in Suffolk and Norfolk in association are united upon the great doctrinal truths of the everlasting Gospel, and are also steadfast in holding fast by the laws of Zion's King for the government of the Church upon earth. They have sympathies in common with each other, to help where help is needed, by advocating each other's cause and rendering pecuniary help to their sister Churches who are unable wholly to support themselves. They are zealous in the great cause of missionary labour, in carrying the Gospel into villages where no chapels exist, and also the claims of foreign missions are not disregarded. I feel we in London might go into Suffolk and take a few useful hints from the Suffolk and Norfolk Association, and organise such an one ourselves. And why should the Churches of London and the suburbs remain without an association? It might be argued that no benefit could be derived in a city like this by having such an organisation. I think there are several reasons why we should unite.

1st. Because the importance of the great truths we believe demands that we should lose no effort to make them known, and endeavour by encouraging young men from our ranks to preach them, and giving young men countenance by rendering them help by our presence, counsel, and mutual support.

2nd. The small causes of truth demand our help. How many of them are languishing for want of a little help. They cannot command, at times, acceptable supplies for lack of funds. And many of the itinerant ministers (worthy men they are), by reason of labouring for the bread that perisheth, dare not devote much of their time to study for fear of robbing their families.

3rd. The young and rising generation claim our help. An organisation has begun. May God prosper it and give it permanent usefulness.

4th. The cause of foreign missions claims our help and advocacy. A movement has begun at Keppel-street, which, supplemented by help from several sister Churches, has resulted in maintaining a minister in India, and a chapel has been built at Tulleysgaum for his stated ministrations. Why not more? A necessity arises still for united effort.

5th. We, as ministers, and the several Churches in and around London should unite for mutual counsel, and endeavour to promote brotherly love, also to aid each other, to use united effort to publish the name of the Lord. Also to have, at least once in the year, a statement of the progress or otherwise of the state of the various Churches, by which means we should be brought into contact with each other, and be stirred to much brotherly love and more earnestness in the service of our Divine Master.

May God arise and shine upon us, stirring us up to more diligence. So prays,

Yours for Jesus' sake,

THOMAS HIGHAM.

Avenue Chapel, Camden-town.

This letter had its effect, and led the late Mr. Crumpton to consult with myself and others. Result, the Metropolitan Association of Strict Baptist Churches was formed. When we look at what it is now, we may well exclaim, "What hath God wrought?" To His holy name be all the glory and praise.

Our beloved brother continued to preach at the Avenue for some years, great success attending his ministrations, sinners being converted

and believers established in the faith of Christ. He received but a small stipend from his people, and that, I believe, was distributed in charitable ways, to those less favoured in providence than himself. Then came dark and troublous times, not in his Church, but in his circumstances. Being of a free and generous disposition, his kindness was taken advantage of, to the injury of himself and family. These things so preyed upon his mind that he gave up his pastorate and business, and left the neighbourhood for Walworth-road, where he has since resided. But this, I think, was the great mistake of his life, for it was certainly against the wish of his people, and did not result in his temporal welfare. The wisest of men sometimes make great mistakes. But in all things I believe he was actuated by the purest motives, seeking to live righteously and godly in this present world.

From the time of his removal to Walworth-road until his decease, our brother rendered good and loving service (as a supply) to the Churches in and around London, carrying with him a savour of Christ wherever he went, preaching a full and complete salvation through the atoning sacrifice of the dear Redeemer. The path of tribulation he had to tread gave a tone and depth to his ministry which proved very helpful to many of the tried children of God.

#### HEART SPAKE TO HEART.

Our brother often preached at Artillery-street, Kingston, Barnet, Norwood, Walkern, Brentford, Egham, Hounslow, Wandsworth, and other places, his outspoken testimony of truth being well received, and many souls were blessed and comforted in their pilgrimage. For some time past an internal disease had been making ravages upon his constitution, and notwithstanding every means used, terminated fatally on Easter Sunday, April 14th, 1895, much to the surprise of his dear ones and the doctor himself, who thought and said on the previous morning that he was doing well and would soon be about again. But the time of his departure had come. Quite suddenly blood poisoning set in, and consciousness was taken away. There were one or two lucid intervals, sufficient to show where the hope of his soul was anchored. He said,

“GLORIOUS INHERITANCE—I AM GOING HOME.”

That home he has reached, and received the precious welcome from the Master he delighted to serve. His dying words were few, but his whole life testified the reality of his religion and faith in Christ.

#### THE FUNERAL.

His remains were interred at Norwood on Thursday, April 18th, brother Bush officiating. The writer, to his deep regret, was prevented from taking part, owing to an accident. Very solemn and impressive addresses were delivered in the chapel and at the grave by brother Bush. On Sunday evening, April 21st, Mr. Davis, of East-street Baptist Chapel, made special reference to the death of our brother, preaching from the words, “To die is gain.” It was a most touching and impressive sermon. Special reference was also made by Mr. Hall, at Camden High Schools, and by Mr. Leggett, at Artillery-street. Brother Bush also preached at Kingston from Matt. xxv. 23. At the close of the service a resolution of sympathy for the widow and family was moved by brother Bush and carried unanimously.

So another of good old John Foreman's boys has gone to his reward. He fought a good fight, finished his course, kept the faith, and now possesses the crown of righteousness. May our gracious God comfort, sustain, and provide for the widow, and bless the dear sons and daughters, that the father's God may be theirs also. So prays, in Christian affection and sympathy,—JAMES CURTIS.

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

### HOME AND COMMON THINGS.—NO. VII. FRUIT.

**W**HO doesn't like fruit? Some people have some particular favourites—it may be grapes, pears, apples, or oranges, while others are fond of every kind of wholesome and eatable fruit that grows. Fruit is refreshing when we are thirsty, very grateful often in sickness, delicious and cooling in hot weather, and generally acceptable at most times. Doctors have assured us that it is most beneficial when it is used as food, before rather than after dinner, as luncheon rather than as dessert. And in the hotter and more sunny regions of the South and the East, where fruit of all kinds grows the most abundantly, it forms a most important item of nourishment and healthful food.

We often read of fruit in the Bible. Vines, fig-trees, palms, and a number of others are spoken of as God's good gifts to His people Israel, and in the Canticles "all manner of pleasant fruits" are mentioned as being stored up for the king and his bride. And it is evident from the first part of Genesis that in the garden of Eden our first parents lived chiefly, if not entirely, upon the fruits that grew there, and of all which they might partake except that which was found upon one particular tree. The eating of flesh was not mentioned until after the fall, and we have no record of God sanctioning it until after the deluge; so that fruit must have entered very largely into God's first provision for the wants of man. We do not wonder, then, that it is used as a figure of spiritual things. The Church in the Canticles compares her Beloved to the apple-tree, or the citron, whose cool, refreshing fruit was greatly valued, and whose shade was very grateful. Others, however, have thought the apricot-tree was intended, and one traveller says that only the apricot exactly represents all that the text requires. It is found almost everywhere in the holy land, yields an abundance of sweet tasting and deliciously smelling fruit, and many a time tents have been pitched in the shade of these trees, thus carrying out the idea, "I sat down under His shadow with great delight, and His fruit was sweet to my taste."

This afternoon, as I am writing, the sun is shining so brightly that, although my room is shaded and airy, I can appreciate a little of the beauty of the description, and imagine how the tired, thirsty traveller, who has journeyed painfully along beneath an Eastern sun, must rejoice to see a luxuriant fruit tree, and how he delights and sits down under its spreading branches, and if the fruit hangs conveniently near him, feeds and rests at the same time.

Then in the Revelation we read of the tree of life, which yielded

twelve manner or twelve crops of fruit, and so had fruit upon it, ripe and juicy, all the year round, and rich foliage which not only looked cool and inviting, but all whose leaves had medicinal properties. Like the trees of Ezekiel's vision, whose fruit was for food and its leaves for medicine, so these leaves were for "the healing of the nations." When growing in their native soil, the blossoms and the ripe fruit are often found together on orange-trees, but oranges are not always ready for eating in the most favourable climate. Earthly trees bring forth fruit in their season. This tree of life is the product of a heavenly land, and yet by faith God's people eat the sweet fruit and sit beneath the shadow of it while they are pilgrims here. Have we ever felt this? Has God's Word ever been so precious to us as we have read the "old, old story of Jesus and His love" that we have rejoiced and been made glad in God's salvation; or if we have not been able to say, "Christ is mine," have we longed to do so?

When Paul said, "He loved me, and gave Himself for me," it meant just the same as if he had exclaimed, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." But not only is Jesus Himself personally compared to an ever-fruitful tree, His people are called trees of righteousness, the planting of the Lord, that He may be glorified. The happy person described in the first Psalm, who delights in God's word and meditates constantly upon it, is likened to a beautiful tree, healthy and well watered, that brings forth fruit in its season, and whose leaves are fresh and green.

Then Jesus, in John xv., says, "I am the true Vine; ye (My disciples) are the branches. Herein is My Father glorified, that ye bring forth much fruit: so shall ye be My disciples." And we are not left in any doubt about the meaning of the fruit that Christ's people bear; for we read in Gal. v., "The fruit of the Spirit is love, joy, peace, longsuffering (or patience), gentleness, goodness, faith (or rather, faithfulness), meekness, and temperance." These are the fruits of God's grace, and these things prove us to belong to Christ.

"A barren tree that bears no fruit  
Will bring no glory to the root,  
When on the boughs rich fruit we see,  
'Tis then we cry, 'A goodly tree.'"

I have read of a vine that grew like a tree, and bore bunches of grapes that weighed ten pounds, and some even twelve pounds, and the fruit was large like plums. Sir Moses Montefiore tells of a bunch of grapes at Hebron measuring a yard in length, such a bunch, no doubt, as the spies brought from Eschol, and which was carried by two men. These vines were fruitful indeed. And, dear young friends, our desire is that you may, in this spiritual sense, be both fruit-eaters and fruit-bearers, that you may live by faith upon the Lord Jesus Christ, and be fruitful branches in the heavenly vine. Without Him we can do nothing, nothing good or holy; but united to Him and influenced by His Holy Spirit, we can do all things. Lord Jesus, make us Thine, and teach us to abide in Thee. Amen.

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MERCY drew the covenant, faithfulness keeps it; mercy called us, faithfulness will not cast us off.

## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

HAVING led my kind reader up to a particular point in the experience of years gone by, I think now that we have come to an understanding upon our "*credal basis*." I shall drift into a different channel of communication, which will consist in the selection of some portion of Divine truth, for, after all, the Scriptures form the substance of Christian experience, and are the "bread of life" to the soul.

Turning to the book of Proverbs (xvi. 20), we have this very suggestive and expressive sentence, "Whoso trusteth in the Lord, happy is he." From this we may learn that trust in God is productive of real happiness; so the words of the wisest king implies. The inspired apostle, in writing to "his son in the faith," informs us "that godliness is profitable in all things," no doubt on account of its twofold promise of present and future life and happiness. Such is the nature of the religion of Christ; its holy fruit, its substantial pleasure, and its power to preserve from evil; its gracious influence in times of trouble are among its peculiar and unspeakable blessings.

To my mind there is an important principle involved in this word *trust*. Of course, most of the redeemed family knows that the word implies *dependence, reliance, confidence*. But, then, what gives rise to this dependence? Is it not a sense of one's helplessness and need of One who is able and willing to render all needed help? And, therefore, it seems to carry with it the idea or knowledge of the Mediator, in whom "the fulness dwells." To gain this knowledge we need the illumination of the Holy Spirit; and by the aid of the Spirit's illumination we gain a knowledge of the gracious character of God as the object of trust, for, "they that *know* Thy name will put their TRUST in Thee." Does not this beautiful quotation convey to our mind the infinite love of God—the rich and grand provisions of His abounding grace? Yes, and that man who is divinely led to trust in God, through the merits of a precious Saviour, feels that his feet are set upon an impregnable rock, firm, immovable, and which abideth evermore.

This trust implies a *constant reliance* upon God for all supplies temporal and spiritual—*e.g.*, for daily bread, daily pardon, daily peace, and daily fulfilment of the exceeding great and precious promises, and for the keeping of the soul against the great and "notable day of the Lord." Such reliance as this will lead up to that unshaken confidence in God, akin to that possessed by Paul when he said, "I know whom I have believed." Truly, he who can calmly trust and confidently hope in the Lord, expect and patiently wait for fuller manifestations of Divine grace, and a richer experience of the love of God here and participation of the *prepared* glory hereafter.

From the sacred writings we have comparatively no difficulty in finding that *true trust in God* ennobles life, because it elevates our thought and gives a certain dignity to the Christian man which makes him more excellent than his neighbour: "The saints are the excellent of the earth."

While trust imparts such excellent qualities to its possessor, it must not be forgotten that he derives a gracious support in times of darkness and trial. It was this unshaken trust in God which supported Job in

the day of his adversity: "Though He slay me, yet will I trust in Him." It was this trust sustained Abraham; David and Paul in times of great trial and difficulty.

It will be well for us to note a few of the blessings which *trust* brings to us. *Trust, confidence, reliance* upon God, will no doubt bring solid joy to the soul, and tranquility and peace calm as a river (Isa. xxvi. 3). The realisation of these unspeakable blessings enables a man to feel that his place of retreat is impregnable, and consequently no hostile power can harm him. No matter what the path, or the trial he may pursue, he confides in God and knows by heartfelt experience that beneath him are the arms of unchangeable love; he knows that mercy encompasses him as with a shield, and therefore the beasts of the forest run to their dens. He is made strong because he *trusts and waits* upon God, and in doing this there follows a *change of strength* (Isa. xl. 31). The Lord is graciously pleased to make His strength perfect in their weakness, and thus the trustful man learns to kiss the rod, to bear the cross, to rejoice in tribulation, and to count it joy when tried, buffeted, and tempted; for well does he know that the exercising of unwavering faith in God will give a complete and triumphant victory over the world and the devil, and finally he will by this holy trust and faith in God conquer even death itself.

This trust is pleasing to God, and ensures His favourable testimony, as we see in the case of Enoch: "He had this testimony that he pleased God" (Heb. xi. 5, 6). May our prayer henceforth be, "Lord, increase our faith."

"'Tis faith that conquers earth and hell  
By a celestial pow'r;  
This is the grace that shall prevail  
In the decisive hour."

## THE BELIEVER'S SONSHIP AND SERVICE.

BY PASTOR JAMES E. FLEGG.

**N**O man can make himself a son. A man is a son by birth, or becomes one by adoption; if the latter, it implies favour on the part of the one adopting towards the adopted one. He makes a choice and adopts. Spiritual adoption is an act of divine grace.

Believers are by nature the children of wrath, even as others, and unable to constitute themselves sons. Being also entirely depraved they are without any desire to be found in such a relationship. But as new creatures in Christ Jesus, old things having passed away, and all things become new, we have stood astonished at the matchless grace of God, by which we are put among the children, and have exclaimed in astonishment, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and it is with delight we meditate upon our standing in Christ Jesus. There was nothing outside God that could cause Him to regard a single son of Adam with such favour, and put upon him this honour and dignity that he should be a son of God, a joint-heir with Jesus Christ. It arises from His unspeakable love. He purposed that many sons should be brought to glory, and in their being brought to magnify His name.



Nothing could, or can, take that God with whom we have to do by surprise. All that should happen was known to Him from the beginning—persons, places, and events.

Adoption and birth are both made use of by the Holy Ghost, that we may have some knowledge of the glory of that station to which by divine grace the believer is exalted; and that we may learn how the Three Persons in the Trinity are concerned in the equitable establishment of that relationship, and the bringing of each believer into enjoyment of the privileges appertaining thereunto.

Referring to the believer's sonship, the apostle, in Eph. i. 4—6, speaks thus: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." So it is an act of sovereign grace. It was fore-ordained that the honour, dignity, and privilege of sonship should belong to a countless number of Adam's race; that every obstacle should be removed; the privileges appertaining to such a relationship enjoyed; that each one so ordained should be conformed to the image of God's Son, and come into possession of an appointed inheritance.

Having, then, been predestinated unto the adoption of children, we must be put into the enjoyment of those blessings appertaining to such a position; and so, that we might receive the adoption of sons, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, and, being sons, we receive the spirit of adoption, realise our relationship, and cry, "Abba Father." Thus His Sonship and ours stand closely related, and we think of our position as joint-heirs with Him who is our elder Brother.

"How shall I put thee among the children?" is a question put by God Himself, and also answered: "Thou shalt call Me, My Father, and shall not turn away from Me." But sin constituted a barrier to our access to God, and to our enjoying the inheritance that God had ordained. Hence it was necessary that He, with whom we are joint-heirs, should be made like unto His brethren, and taking upon Him their nature, should remove that obstacle, putting away sin by the sacrifice of Himself. Freely, cheerfully He came, delighting to do the will of God, and to perform His part in the covenant of grace. At the appointed hour He appears made of a woman, made under the law to redeem them that were under the law, that they might receive the adoption of sons. As the children of God are they given to Him, and as such shall He present them: "Behold, I and the children which God hath given Me."

Every obstacle having been removed, and the redeemed being sons, the Spirit of God's Son is sent forth into their hearts, witnessing to their sonship and working faith in them. So are we the children of God by faith in Jesus Christ.

Now, supposing a nobleman should take a beggar, adopt him as his son, and constitute him his heir, yet he cannot impart his nature to such adopted child. There is a difference. He may be noble and virtuous, but the child may grow up and continue base and vicious. Though the greatest pains may be taken with his education, and every endeavour made to fit him for the station he is destined to occupy, there

is a point beyond which man cannot go. But we read concerning the sons of God, they are made partakers of the divine nature. They are to be made meet to be partakers of the inheritance with the saints in light. They are born from above, and the fact of their sonship becomes manifest in their being led by the Spirit of God. For as many as are led by the Spirit of God, they are the sons of God; and if any man have not the Spirit of Christ, he is none of His. The result of their being born of the Spirit is their turning from sin unto God, and that which before was secret and known only to God is made manifest. Being born of the Spirit, they bring forth the fruit of the Spirit, and by their fruit are they known.

When a child is adopted, he is dealt with as a child; suitable provision is made for him during his minority, arrangements are made for his education and advancement; and eventually, provided he lives, he comes into the inheritance. So with the sons of God. He deals with us as with sons in pitying, educating, providing, and chastening. "Like as a father pitieth his children, so the Lord pitieth them that fear Him:" "And as one whom his mother comforteth, so will I comfort you," are His own words through His servant the prophet. He as our Father teaches us by His Spirit, and in such a manner, that we have to say, "I have learned by experience." Provision is made so that we shall lack no good thing, for God shall supply all our needs. There are promises suited to every condition of the child of God, which are Yea and Amen in Christ; and when the time of journeying with each of us is over, and we near the shores of the heavenly Canaan, were the question asked, "Lack ye anything?" we shall have to respond, as other children have who have preceded us, "Nothing, Lord."

Now are we the sons of God, and when it is necessary He chastens us; but His lovingkindness He will never remove. Is not this very chastening dealing with us as with sons? "For if ye be without chastisement," says the apostle, "whereof all are partakers, then are ye bastards and not sons." His fatherly chastenings are an indication of His love; "For whom the Lord loveth He chasteneth; and happy is the man whom God correcteth." To be corrected is to be put right; and surely it is a good thing to be put right, though the course taken is not always pleasant. Punishment is penal suffering inflicted on the criminal by divine law. Christ has *suffered* for our sins. Chastisement is corrective suffering inflicted by divine love.

Further, what a glorious inheritance belongs to the sons of God. God is their Father, Christ their Elder Brother, the Holy Ghost their Teacher, heaven their home. Sin entered paradise, but it shall not enter heaven. Earthly inheritances corrupt or pass away, or the owner passes away from them; but this inheritance is incorruptible, undefiled, and fadeth not away, and is reserved in heaven for us. Every chosen and redeemed one shall come into possession. They shall be kept by the power of God. Grace shall be given day by day, and according to their need. "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," and the everlasting portion of the saints is to be for ever with the Lord. This is heaven. O believer, how good is thy portion! "Let not man glory in man, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or

life, or death, or things present, or things to come: all are yours. Ye are Christ's, and Christ is God's."

"Sovereign grace o'er sin abounding,  
Ransomed souls the tidings swell;  
'Tis a deep that knows no sounding,  
Who its breadth or length can tell?  
'Tis an ocean  
Without bottom or a shore."

As to our second part, sonship seems to carry with it the idea of service. Every relationship has a corresponding obligation, and surely the obligation of sonship is service; and if when we knew not God we did service unto them which by nature are no gods, how much greater should be our diligence in the service of Him who hath raised us to such an exalted station. There are some who are called to special spheres of usefulness, endowed with talents which fit them for certain special work. To this the apostle refers when he says, "Whose I am, and whom I serve." The minister of Christ is the Lord's servant; to his Master he stands or falls. From Him he receives his commission; to Him he must give account. These two things ought to go hand in hand—sonship and service; sonship preceding service, service founded on sonship, and it is for him with faithfulness and clearness to declare the whole counsel of God.

(To be continued.)

## PRAYER—A PRESSING NECESSITY.

*An Address delivered at Bradfield-St.-George, May 29th, 1895, by A. J. WARD  
(of Laxfield), Moderator of the Suffolk and Norfolk Association.*

DEARLY BELOVED BRETHERN IN THE MINISTRY AND CHRISTIAN FRIENDS,—We are again privileged to meet together on this the anniversary of our beloved Association of Christian Churches. We are met in Jesu's name, and in His name we greet you to-day. The word anniversary reminds us that another year has passed away. In looking back, there are many things to cheer and encourage us in our work. God hath been mindful of us, and He has blessed His own Word for the ingathering of precious souls. But, have we seen as much fruit attending the Word preached as we could have desired? Have we been as earnest in our work as we ought to have been? or, has the spirit of the Laodiceans crept in among us, thus paralyzing our energy in our work, causing the Lord to withhold His blessing, until we repent and turn to Him? Brethren and sisters, pause, and solemnly consider.

Anniversary reminds us that we are entering upon another year. Where we have failed there, let us try and improve in the future, and be more determined to devote ourselves to the cause of our Lord and Master. Have we watched in all things? We may have watched our social and political situation, but have we watched spiritually? Has the vision of our faith been strained in watching, or has it become dim through negligence? Do we lack spirituality in our midst? Are our hearts glowing with love to our fellow-men? If not, what is it we need? Some say the outpouring of the Holy Ghost. Yes, we do. Have we any Scriptural reason to expect it in our present state? Are we not rather quenching the spirit which Paul forbids? When He was poured upon the apostles, and the three thousand pricked in the heart, were the apostles asleep, or even sleepy? Nay; read the first chapter of Acts. They were gathered together with men and women for prayer and supplication. One wisely said Pentecost was born in a prayer-meeting, and, until we arise unitedly and beseech the throne of grace, can we expect the Holy Spirit

to be poured upon us in all His gracious influence? Let the words of James be put into practice by us: "Draw nigh unto God, and He will draw nigh unto you." Our good brother Evans gave us some solid advice last year from the words, "Watch thou in all things." I purpose to follow on with the words, "Pray without ceasing" (1 Thess. iv. 17). O may our hearts be purged with sacrificial fire, and then may we use the words as a stimulant. The Master united watching and praying; they are twins, and ought never to be separated. The words teach us the necessity of prayer. Was there ever a greater need for prayer in our churches and our homes than now? Prayer is the weapon by which our battles are to be fought, and was there ever a greater lack than to-day? Ought we not to bow in shame at the thought? Let the vestries and empty seats speak. Can we expect the Lord's smile and blessing while this state of things exists? Nay; how few gather and how lifeless many prayer-meetings have become! If they fall so dead and formal on the ear of the Christian, how do they fall upon the ear of Almighty God? It is prayer we need, not preaching prayer. It is not long yarns which are spun out of one's miserable self.

I remember, when first called by grace, a man taking up the various thoughts of my pastor (when asked to pray) and frequently occupy thirty minutes, until all became weary. Do such things exist? If so, ought they? It is warm-hearted prayers we need. Brethren and sisters, prayer is God's appointed means and His divinely-appointed order, and our negligence of it is nothing short of setting His order at naught. We need constant prayer; it is to be done without ceasing. Neglect prayer, and the life of the Church begins to ebb. A church and person may exist, but are we content with a mere existence? Many are only existing—how sad! Where is the life? Let the words of Jesus ring in our ears: "I am come that they might have life, and that they might have it more abundantly." How is it to be had? "Ask, and it shall be given." Do not we need this life? If we do, why are our prayer-meetings so thinly attended? Absence there speaks loudly. It reminds us of God's word in Isa. xliii. 22: "We have wearied Him with our sins, but not with our prayers." Jesus taught it by precept. Was He not constantly exhorting His disciples to it? Are not we also included? The Bible is full! What has He given His Word for, but that we should carry it out? To neglect its precept, especially in connection with prayer, we do it to our sorrow, and the lowering of the spiritual tone of the Church. No wonder at the cry of many, "My leanness, my leanness!" The man of prayer is fat and flourishing, and the strength and health of our Churches are known by their prayers. Jesus taught it practically; His Word and actions agree. O the nights He spent alone in prayer with His Father! If He needed so much time in prayer, what about you and I who have so much from within and without to contend with? It is only by prayer that we can overcome self and sin; by prayer we mount aloft and breathe a purer air.

Would our Lord have taught us by precept and practice if it were not essential to our spiritual life and liveliness?

*"Long as they live should Christians pray,  
For only while they live they pray."*

Is it not needful in connection with the preaching of His Word? Some of my brethren know what it is to feel the lack of prayer when they ascend the pulpit on the Sabbath morning. It is like a cold bath; it makes the soul shiver. Friends, it is paralyzing the minister and his ministry. Nothing discourages him more than a falling off of prayer. What I should do in my great sphere I do not know were it not for the prayers of my brethren and sisters. We have some sacred seasons. One good brother, the other Lord's-day, said, "How do you feel?" I sighed. He said, "Go on, you can preach; the brethren have been praying heartily for you." O that all my brethren were surrounded with men of prayer! Yet there is room for us to improve.

We need more prayer to create an appetite for hearing the Word preached. It is very seldom you hear that Christian who is constant at the throne of

grace find fault with the ministry (if it is worthy of the name of a ministry). It is those who seldom lift up their thoughts to God who sit and sleep under the ministry, and then say, "Lord, what a wretched man is this!" Friends, if you would profit under a preached Gospel, bear up your minister, as Aaron and Hur did Moses' hands. A good woman now in glory once said to me, "Sir, I have enjoyed the Word preached of late. Every time before I leave my home I have a few minutes with my God, for you and the Word is so sweet! Friends, follow the example, and the blessing will be great.

Is not prayer needed for the spread of the Gospel? Are not our bowels straightened? Is it not solemnly noticeable in some, both ministers and people too, that their prayers never go beyond a certain limit, and sinners' salvation is quite forgotten, or prayed for in such a way that makes a warm-hearted Christian blush with shame? Then they fence it in with, "The Lord will have His own." Yes, and we bless Him for it. But does not that spirit eat out of one the very spirit of Christ and the Apostles? Were they careless and thoughtless? No; Christ and His apostles wrestled hard for sinners. Christ prayed, "Father, forgive them." Paul wished them like himself, except these bond, and his prayer to God for Israel was that they might be saved. Shall we be less in earnest than they? If so, why? on what ground? The Scripture, our doctrines and faith, are our strength and stimulus. Then, surely, our bigotry or indifference ought not to hinder our prayers for the salvation of sinners. Let us ever remember Isaiah's words: "When Zion travailed she brought forth children."

Is it not needful in connection with the raising up of more pastors? Jesus said, "Pray ye, therefore, the Lord of the harvest, that He will send forth more labourers into His harvest." Are not real godly labourers few? We have suffered great loss in the past year, and others are growing grey in their Master's service. Where are the men to fill their places? To me it appears a matter for our prayerful consideration. How many Churches are pastorless, and yet careless and negligent? How many members of pastorless Churches are never seen or heard at the prayer-meeting? so that neither by their presence or voice are they carrying out the Lord's command. Is it not lamentable? Is it not giving place to the devil? Is it not letting the walls of Zion crumble? Where are our Nehemiahs? O may we awake to our position! Certainly, God has a controversy with His people. Is not His voice heard, and His hand seen against us in the withholding from the many Churches pastors after His own heart? And, until we arise with one united voice in prayer, can we expect to see labourers raised up? Idlers, we have no need of them—men who for a morsel of bread perform the duty; we want men of God, whose hearts are warm with love to the souls of their fellow-creatures.

Are all our Churches prayerfully concerned for our Sabbath-schools and young people? Is it not sad when there is no school in connection with the Church of God? Is that Church doing its duty, and improving its privileges, when it despises and ignores the Sabbath-school? Where is the Christian parent's heart who can look upon the children without feeling a deep interest in their souls' salvation? It reminds one of the disciples of Jesus, who forbade the children to approach the Saviour; but Jesus rebuked the disciples, and said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Ought not the young to have a tender place in our hearts, and also in our prayers? Children are very sensitive to the words and acts of a Christian. The young demand our prayers to-day more than ever. No stone should be left unturned to secure their attendance, both at the school and prayer-meetings. Let us follow Jacob's example (Gen. xlviii. 16), "The angel which redeemed me from all evil bless the lads."

What is the best method to deal with Church difficulties? Circumstances are sure to arise to strain the powers of the wisest and most spiritual-minded pastor and deacons. What saith the Scriptures? Go to Isaiah, and read what Hezekiah did; he spread the whole before the Lord. No running here and there; he sought wisdom of the Lord. Here is a lesson for all, especially for whisperers and tittle-tattlers, who break the peace of the Church. There are

difficulties to face in some strife and contention dividing the members and the falling off in the congregations. The financial condition of many, and the low state of Zion, these are becoming more serious daily, and we must not close our eyes to the fact, but face them. What is our remedy? Spread them before the Lord. The time for folding of our hands is gone. If our Churches are to grow and flourish again, our difficulties overcome and our foes defeated, do not let us yield to difficulties, but pray over them. Our God is Master, and faith in Him and prayer to Him will master all. Circumstances must bend to His will and power. "Is anything too hard for the Lord?"

Is it not needful unitedly to strive together in prayer? for our foes are great and many, error abounds on every side, the foe waxes bolder and is showing a more determined face, and Ritualism, Romanism, and worldliness abounds. We are pained at heart to hear of the low state of some Churches and their indifference respecting the meetings for prayer. When the time for prayer arrives, where are the leaders and those who profess to be loyal to King Jesus? Are they ready to join the first hymn? How many would rather spend the noon-hour of a Lord's-day in talking of each other's failings than be praying for each other and the spread of Christ's kingdom? while others are cloud-making instead of helping to keep the fire burning on God's altar. Is it true that some, both ministers and members of Christian Churches, never attend a prayer-meeting? Ought it to be so? O may every lover of Zion arise, and beseech the throne of grace, for, "United we stand, divided we fall."

#### THE LATE MR. JAMES CHURCHYARD, OF IPSWICH.

JAMES CHURCHYARD was a member of the Church at Bethesda 35 years. He was born of godly parents, near Charsfield, and regularly taken to the chapel there, then under the pastorate of Mr. Runnacles. Early in life, being convinced of his state as a sinner, and mercifully led to see Jesus as the only Saviour, he owned Him by being buried with Him in baptism. The baptistry at Charsfield is in the burial-ground, and in the shape of a grave.

In the order of providence our brother was removed to Ipswich, and attended the ministry of Mr. Webb, at Stoke Green, and joined the Church. About this time he had a severe illness, and the enemy greatly harassed him, so that he passed through much darkness of mind and distress of soul concerning his salvation; but, upon reading a sermon preached by the late James Wells from "The priest shall shut him up seven days more," &c., this snare was broken; he was again enabled to rejoice in Christ, and ever after felt a warm attachment to the ministry of him whose message, though delivered through the press, was made such a great blessing to his soul. On recovering from his affliction he went to Bethesda, then under the pastoral care of the late Thomas Pooch, the Word being greatly blessed to him. He left Stoke Green for Bethesda in 1860, and remained with them till the close of his earthly career, Thursday, February 28th, 1895. January, 1874, he was chosen deacon. Four years later was asked to give out the hymns, and, in 1883, was made treasurer.

Our brother was seldom away from home except to attend the annual gatherings of the Suffolk and Norfolk Association, which he had regularly done for over 30 years, always looking forward to the same with longing, loving interest. Often have we enjoyed his conversation of happy bygone seasons spent under the sacred canvas of the association tent. His breathings at the throne of grace were earnest and devout, as he poured out his soul for Zion's prosperity, and the salvation of his dear ones.

The last time he attended the house of God was at the morning service of Lord's-day, December 23rd, 1894; his brother Gooding occupying the same position in the evening of the same day, who was suddenly called home two days after on Christmas morning, so that the two brethren paid their last visit on the same day, and were engaged in the same employment.

Deceased had a number of hymns stored in his memory, which he often sweetly repeated. Many will remember with what feeling he once asked the friends, after a week-evening service, to sing:—

"Grace led my roving feet  
To tread the heavenly road," &c.

Shortly before his departure, he told his dear wife he had been thinking about the fountain, and very impressively repeated:—

"That fountain, though rich,  
From change is quite clear."

What a safe place for a poor guilty sinner, who feels he needs cleansing in a Saviour's blood! His latter days were not so bright as could have been wished, yet he felt the safety of the indissoluble union between Christ and the Church, and would repeat:—

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall for ever be."

On the day of burial the body was taken into the chapel, where many relatives, friends, and neighbours assembled. The service was conducted by the pastor, at the close of which the mortal remains were taken to Ipswich Cemetery, to await the resurrection morn.

On the following Lord's-day, March 10th, a large number attended at the evening service, when the pastor took for his text, "Precious in the sight of the Lord is the death of His saints" (Psa. cxvi. 15); and, at the close, read a short statement concerning the departed, which we have embodied in this account.

Our widowed sister desires to express thankfulness to all who have sent letters of condolence in her great trial and heavy bereavement, and seeks an interest in their prayers.

C. J. B.

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#### THE LATE MRS. SOPHIA FROMOW.

Mrs. FROMOW was the third daughter of the late James Jeffs, whose obituary will be found in the *EARTHEN VESSEL* for 1885, pp. 13, 50, and will repay another reading. Deceased was a living witness of the truth of the promise, "The seed of the righteous shall be blessed," being early called by grace.

The Lord, whom she loved, selected for her a choice companion in the person of William Fromow, to whom she was married on April 26th, 1848. Devoted to each other in the tenderest of nature's ties, and bound with one heart in the things of God, they lived together 39 years; and the heaviest blow that ever fell on her was the translation of her loved companion, on November 27th, 1886. The issue of that union was five sons and one daughter, each of whom have arisen to call her blessed; one (Samuel) having preceded both father and mother to glory. Thus, left a "widow, indeed," these were the joy of her heart, and comfort of her declining days.

Baptized by Mr. Coles on June 4th, 1852, she stood an honorable member of the Church at Brentford for 43 years. She treasured to the last the blessings received under the ministry of Mr. Page (of Richmond), Mr. Robinson, and Mr. Parsons (former pastors of North-road).

Her home was ever open to the servants of her Lord, and her delight was to seek their comfort. The names of many an honoured servant of Christ are associated with that home, while He only knows to how many a tried labourer in the vineyard she has extended a helping hand, and, with some kind word, has cheered his heavy heart.

For the past few months her strength was weakened with an attack of bronchitis and congestion of the internal organs, but none anticipated her end was near. The Lord's-day before her death (April 21st) she was able to get to chapel, but on the following evening complained of great pain; this continued, with but little respite, until the end, and on the Tuesday there was cause

for the gravest anxiety. All that loving hearts could do was done to save the precious life, but her hour was come; and on Thursday evening, April 25th, she entered her eternal rest. No rapturous emotion or ecstasies of delight filled the departing Christian: the enemy was busy to the last, but only fought to be conquered by the faith that held firmly unto the end. About eighteen months ago she was greatly blessed under a funeral sermon preached by her beloved pastor (Mr. R. Mutimer), and, a short time after hearing that sermon, gave him a text to speak from whenever the Lord might call her home. The text was, "Having loved His own, which were in the world, He loved them unto the end." A few hours before her death the enemy was defeated by the application of the words to her heart, "I have loved thee." This was her last testimony, and what a precious witness of abiding love "to the end," and blessed exposition of her own chosen funeral text.

On Tuesday, April 30th, the mortal remains were carried into the chapel at Old Brentford, where she will long be remembered as a mother in Israel, a peacemaker in Zion, and faithful friend, alike to old and young. The chapel was crowded in every part, many coming a long distance to pay the last tribute of respect. The service was commenced by her pastor giving out one of her favourite hymns, "God moves in a mysterious way." A portion of Scripture was read: and, after a few words of prayer by the writer, Mr. G. W. Shepherd delivered a most impressive address. Her pastor (Mr. Mutimer) evidently felt he had sustained a loss above many, as he spoke of the dear one as a mother in Israel to him, which touched many hearts. Another of our sister's favourite hymns (No. 6. Gadsby's) was sung, and the benediction closed the service.

A large gathering had assembled in Ealing Cemetery. A solemn stillness reigned as the pastor committed the sacred dust to its mother earth, laying the body by the side of so many dear in life, and undivided by death; there, close by, was that of the father, husband, child, and friend. After a few words from the writer, on "The memory of the just is blessed," the benediction was pronounced, and the large company slowly dispersed. The Lord comfort the loving children, Christian Church, and faithful pastor, prays

E. MARSH.

#### THE VACANT SEAT.

WHERE wast thou? for we saw thee not,  
Nor heard thee in the song;  
Why didst thou shun the sacred spot  
To join the giddy throng?

No "praise the Lord" fell on thine ear—  
That exhortation sweet;  
The pastor looked through listening tear  
Upon that vacant seat.

The tempter did thy heart deceive,  
To take a secret sip  
Of stolen waters which e'er leave  
A bitter on the lip.

Kilburn, N.W.

And, sinking deep, with wounds requite,  
Smite conscience with a rod;  
That Sabbath-day is black as night—  
"Twas stolen from thy God.

Thy absence pains, thy presence cheers;  
Hold up the preacher's hands;  
His arms upheld drop glittering spears,  
And swords of hostile bands.

Neglect no service, and beware,  
And ponder well thy feet;  
Be early at the house of prayer  
To fill the vacant seat.

H. BELCHER.

#### "WHAT THINK YE OF CHRIST?"

"Who is Jesus?" What a question!  
Ah! He's been revealed to me;  
I have felt my lost condition,  
And that none can save but He.

"Who is Jesus?" Friend of sinners,  
Died to ransom such as me;  
Suffered all that pain and anguish,  
That I might His glory see.

Jesus! why He's my Redeemer!  
Yes, I love Him for His grace;  
My salvation rests upon Him,  
All my hopes in Him I place.

"Who is Jesus?" God incarnate,  
Though so oft despised He;  
Yes, the King of glory suffered  
All to save a wretch like me!

Jesus! Yes, to me He's precious;  
He has washed my sins away:  
If I in this world confess Him,  
He will own me in that day.

FLOSSIE.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SUFFOLK AND NORFOLK ASSOCIATION GATHERINGS,

*Held at Bradfield-St.-George on May 29 and 30, 1895.*

THE present depressed state of agriculture, and the continual migrating of the greater part of the flower of our flocks (viz., the young men and maidens) from our country villages to London and other large towns, makes village life for those left behind somewhat monotonous. Accordingly, anything like the annual gatherings of the Suffolk and Norfolk Association is a thing of interest, anticipated with pleasure. In some it excites curiosity, in others novelty; but to Zion's pilgrims it is looked forward to with great delight, because it affords them an opportunity of grasping the hand and holding sweet intercourse with many fellow-travellers living in different parts of the land, and also of hearing extolled the King whom they love.

Bradfield-St.-George is a rural scattered village situate about five miles from Bury-St.-Edmunds, and about the same distance from Rattlesden. It contains a nice, clean, comfortable Baptist chapel, with a good congregation, composed of people living in Bradfield and adjoining villages. Here our dear brother Dixon has for several years laboured, "holding forth the Word of life." Here he still delights to labour, extolling a precious Christ.

The tent this year was pitched on a meadow belonging to the chapel. Provision was in a marquee a quarter of a mile off, which was very prettily decorated with various mottoes, so artistically made that one had almost to ask, Were they the works of art or nature? Pastor W. Dixon and his committee of managers worked hard, and did their best to make every one comfortable.

The time fixed to commence worship in the God-honoured tent was 10.30, when Mr. Ward, Moderator for 1895-6, announced Watts' 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."

The hymn was sung most cheerfully to "Zion's Church," the parts being taken up with beautiful precision and its harmonious strains, increased in heartiness as we came to the words, "I love her gates," "Up to her courts," &c., &c. Psa. xx. and part of Luke xi. was read, and Mr. Chilvers, a delegate from Cransford, offered prayer.

Mr. A. J. Ward then read his address, which is commenced on another page. The hymn, "Behold the throne of grace," was sung, and Mr. S. K. Bland, secretary to the Association, read an abstract of

letters from the Churches, which at one and the same time produced feelings of joy, sorrow, and sympathy.

Pastor H. D. Tooke read the Articles of the Association, which is customary at these annual gatherings. Singing and the benediction brought the morning service to a close, and a large company wended their way to the other tent, where bountiful provision was made for the outer man.

After dinner ministers and delegates assembled in the chapel for business, where for about four hours they sat to consider the benefit and welfare of Zion and her citizens.

Soon after two service was resumed in the tent, which commenced by singing, "Kindred in Christ," to "Justification," the sweet strains of which, as borne on the gentle breeze, were carried across meadow, lane, and wood, and caught the ear of many a labourer and traveller, who might here and there be seen leaning on his staff, looking toward the tent and listening to the sacred song.

Pastor B. J. Northfield read and prayed, and the people sang, "Now, gracious Lord, Thine arm reveal," and it was our privilege and joy to listen to a Christ-exalting, powerful sermon, preached by pastor H. T. Chilvers from the words, "Great is the Lord" (Psa. xlvi. 1). We felt truly our God is great; great His power, great His love, &c., and great the gifts bestowed upon our young brother. May a long life of usefulness in the Master's service be the result. "O'er the gloomy hills of darkness," with prayer, closed this part of the service. After tea

#### THE EVENING MEETING

commenced by singing hymn 27. Our genial brother, J. W. Banks, editor of the E. V. and G. H., read Phil. i., and the not less genial, warm-hearted, energetic brother J. Bonney, of Biggleswade, Beds, very sweetly led us to the mercy seat. This prayer was tender, solicitous, fervent. Here follows an extract: "Bless, Lord, our Sunday-school teachers; they have a great and important work." "How blessed to get a touch of King Jesus, if only the touch of His little finger." The hymn, "Ye servants of the Lord," was sung, and pastor S. T. Belcher, of Homerton-row, preached from Phil. i. 6. Our brother's sermon was deep, instructive, pleasant, spiritual, and encouraging, the savour of which will long linger on the mind. After singing once more, and the benediction pronounced, the sun having gone down, and evening shades appearing, we were compelled to bid each other good-night, and seek our various places of repose.

## DELEGATES' PRAYER-MEETING.

At six o'clock on Thursday morning several assembled for prayer. Mr. E. Haddock conducted this devotional service, and delegates Oxborough (Aldringham), Disbrey (Tunstall), Ridley (Grundisburgh), Elmer (Pulham), Bird (Ipswich), Beddingfield (Beccles), Dye (Norwich), Strickson (Stowmarket), Hill (Somersham), Easy (Laxfield), took part.

## MINISTERS' PRAYER-MEETING.

At 9.30, another meeting for prayer was held, and the following ministerial brethren implored the divine blessing: H. D. Tooke, W. J. Denmee, Isaiah Smith, D. Bennett, B. A. Russell, and J. Hazelton.

By 10.30 the spacious tent was nicely filled. "Come we that love the Lord" was sung, and Mr. S. K. Bland read Col. i., and fervently prayed. After singing again. Mr. Glasgow, of Tunstall, gave us a sweet exposition of 1 John iii. 3.

At the close of this sermon Messrs. R. E. Sears and W. Chisnall gave short addresses. They expressed great pleasure at being present at this assembly, and hoped the time was not far distant when there would be a Strict Baptist Union all over England.

At two o'clock we assembled for the last service. A kind of valedictory feeling pervaded the mind—joy and gratitude for all blessings enjoyed, and some amount of regret that soon these happy services would be ended.

After a hymn of praise, pastor A. Morling read the Scripture, and offered prayer. Another sacred song, and brother Kern, of Ipswich, preached from Isa. xxi. 12. The sermon was pathetic, stimulating, cheering, Christ-exalting, and profitable.

Votes of thanks were accorded to Messrs. Mortlock and Clover for use of meadow, farm, and premises for horses and conveyances; to Mr. Dixon and his committee; to those who had lent beds, and to all who had worked in any way to make comfortable friends attending Association services. Pastor W. Dixon appropriately responded.

## THE ASSOCIATION ANTHEM,

"Blest be the tie that binds," to "Glasgow," was very heartily rendered by the large audience, and prayer by pastor W. Dixon brought these refreshing services to a close.

Not the least pleasing feature was to see several young ministerial brethren with us, reminding us of the fact that, although God buries His workmen, He raises up others to carry on His work. Among others present were H. Clarke (of Wandsworth), S. K. Bland, A. J. Ward, W. Dixon, D. Dickerson, J. Hazelton, H. D. Tooke, L. H. Collis, J. Andrews, W. H. Ranson, S. Haddock, W. Glasgow, W. Kern, D. Bennett, W. H. Evans, W. J.

Denmee, A. Knell, W. Ling, R. C. Bardsens, C. Broome, Josiah Morling (High Wycombe), W. Leggett, W. Tooke (Bury), Tettma (Clare), B. J. Northfield, J. Bonney, Isa. Smith, — Polley, E. Haddock, W. Chisnall, R. E. Sears, S. T. Belcher, H. D. Mobbs, R. Debnam, H. T. Chilvers, — Poock (son of the Ipswich veteran of bygone days). There were many representatives of various London and other churches, among the number being Messrs. J. W. Banks, F. Applegate (Chadwell-street), J. Cooper (West-hill, Wandsworth), Howard (Limehouse), Brethren S. T. Belcher, H. Clark, and R. E. Sears, were present as a deputation from the Metropolitan Association of Strict Baptist Churches; and our brother Josiah Morling, of High Wycombe, to our mind, represented the Bucks., Berks., Herts, and Oxon Association. May the Lord add His blessing, and grant that through these services glory may redound to His name. So prays

P. BARRELL.

## SUFFOLK STRICT BAPTISTS.

In continuation of our report of the anniversary meetings of the Suffolk and Norfolk Association, held at Bradfield-St.-George (says the *Bury Free Press*), it may be mentioned that Mr. H. Walker, the prospective Liberal candidate for the North-Western Division of Suffolk, took dinner and tea with the company on Thursday. After dinner he was introduced by the Moderator, pastor A. J. Ward, and Mr. Walker spoke a few words in response on civil and religious liberty. In the evening many of the company journeyed to Bury-St-Edmund's, and attended a service in the Westgate-road Chapel. Mr. John Banks read a portion of Scripture, pastor Belcher offered prayer, and brother Tooke, of Grundisburgh, son of the pastor who is now ministering at the Westgate-road Chapel, preached an excellent sermon from Phil. iii. 13, 14. The chapel is a neat and clean structure, and new iron railings have just been put in front.

## SURREY TABERNACLE.

SERVICES in commemoration of the eighth anniversary of our beloved and highly-esteemed pastor, Mr. O. S. Dolbey, were held in this noble sanctuary on Wednesday, June 19, when it pleased our gracious God to favour us with His precious presence, and make the place of His feet very glorious, for of a truth it was felt that His glory filled the place.

Our brother Northfield, of March, was enabled by the Holy Spirit to preach a very savoury and spiritually edifying and comforting sermon from the words, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18).

Tea having been partaken by a goodly company, a meeting was held in the

evening, presided over by the pastor, who was surrounded by his eight deacons and a goodly array of ministerial brethren, and a large and noble company of friends assembled to testify their appreciation of our much-loved pastor, and to wish him again a hearty God-speed in his work of faith and labour of love in his dear Master's cause. Hymn 669, "Great King of glory, come," having been most heartily sung, and 2 Cor. iv. having been read, brother Crowhurst very sweetly implored the divine blessing, and then the pastor delivered the opening address, founded on the words, "This ministry" (2 Cor. iv. 1); he shewed that the Gospel was a divine institution to be proclaimed by those whom God sends, and there was a twofold object to be answered by the ministry. 1. The calling of those who have been redeemed by Christ; and 2. Instruction, leading, building up, comforting, and sanctifying the people of God. Brother Mitchell followed with a sweet address from the words, "He shall glorify me" (John xvi. 14). Brother Cattell founded his address on the words: "That I may know Him, and the power of His resurrection." Our brother Carr then spoke on behalf of the deacons, Church, and congregation, expressing their thanks to our covenant God for His manifold blessings during another year, after which our brother J. E. Hazelton, who was lovingly introduced by the president, spoke very acceptably from Mal. iv. 2, "But unto you that fear My name shall the Sun of righteousness arise," &c. Brother Northfield followed with sweet comment on Psa. lxxiii. 7, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Brother Dolbey then addressed the friends, expressive of his thankfulness and gratitude to our Lord and Master for the help afforded in the past, and hope for the future, and the meeting was closed with the doxology and benediction.

A verse of a hymn was sung between the addresses, announced by the deacons, and the meeting was one of the best that has been held in this honoured and sacred building so dear to the saints of God; long may it stand, as it is a palace built for God. While time shall last may the glorious Gospel of the grace of God continue to be proclaimed therein, many precious souls be born again, the Lord's people fed, Jehovah honoured, and His dear servant encouraged, prays one who feels that—

"There his best friends and kindred dwell,  
There God, his Saviour, reigns."

—G. F. G.

**MARCH (PROVIDENCE).**—Abundant evidence of the continued prosperity of this place of worship under the pastoral care of Mr. B. J. Northfield, was forthcoming at the anniversary commemora-

tions which took place on the second Sunday in June, and the Tuesday following. Large congregations were present at the services on Sunday, when Mr. J. Jull, of Cambridge, was once more the preacher, basing his discourse on Col. i. 12, in the morning, and Luke xxiv. 49, in the evening. On Tuesday morning a well-attended service was held in the chapel, Mr. Reynolds delivering an able sermon from Rom. viii. 38, 39. Luncheon was served to about 100 persons. In the afternoon Mr. Reynolds again preached, taking for his text Isa. lviii. 11. About 200 persons partook of tea, and in the evening Mr. Box, of London, preached to a very large congregation, which included many friends from the surrounding districts. Mr. Box founded an earnest and thoughtful sermon upon John viii. 39. The total receipts of the anniversary amounted to £40, which will be devoted to the chapel funds. The celebration was a thorough success throughout.—*Local Paper.*

**ILFORD (EBENEZER).**—We held our 59th anniversary on Tuesday, May 21. In the afternoon, brother J. M. Rundell, of the Surrey Tabernacle, preached a most encouraging, soul-establishing, and God-glorifying sermon from Psa. lxxviii. 18, "He hath ascended up on high," &c. Tea was provided, of which a goodly number of friends partook. In the evening a public meeting was held, at which brother G. Turner presided. After reading 1 John v., brother J. Flory engaged in prayer. The chairman then spoke very ably on the divinity of Christ as set forth by the apostle in the chapter he had read, pointing out the importance of being well grounded in those truths. This was followed by addresses from brethren W. H. Lee, H. D. Sandell, J. M. Rundell, and A. H. Pounds. We found it good to be there, feeling that the Lord was with us to bless us. The services were well-attended throughout. The chairman and friends from far and near contributing liberally towards the support of the cause for which we desire to raise another Ebenezer, and say, "Hitherto the Lord hath helped us." To Him be all the praise.—W. G. F.

**CROYDON (SALEM, WINDMILL-ROAD).**—Our 15th anniversary took place on Thursday, May 30; it was truly a happy day at Salem. Our dear brother Mr. Dolbey, occupied the pulpit in the afternoon, taking for his text Psa. lxxxv. 6. Verily, the Lord was with him; it was a God-glorifying discourse. The hearts of the people were made glad. A goodly number remained to tea, and at the evening meeting, our dear brother G. F. Gray, Esq., of the Surrey Tabernacle, presided, and in his opening remarks he soon found his way into the hearts of the people. After singing a

sweet song of praise, our brother Parnell led us up into the heights of electing love, being followed closely by brother Copeland into companionship with "The Lord thy God," leaving a little room for brother Gould to enter with a few thoughts of heavenly consolation, then, after singing another of the "Songs of Zion," came brother Dolbey like a strong man to run a race, giving us an excellent speech. After singing "All hail the power of Jesu's name," our friends dispersed with hearts flowing with love and gratitude to God. Collections about £11. "Praise the Lord," so prayeth Salem's pastor, WILLIAM HORTON.

**WHITESTONE, HEREFORD.**—Profitable services were held on Whit-Sunday, when Mr. Price, the pastor, was blessedly helped in the services. On the Monday we again gathered in this much-loved sanctuary. Willing hands and cheerful hearts made the chapel fragrant with flowers, and pleasant with evergreens. The tables were well-filled, and many gathered round, presided over by Mrs. Godwin, of the "Ferns," Mrs. Hill, Mrs. H. Godwin, Mrs. A. Lewis, Mrs. J. & R. Price, Mrs. Lawrence, and Miss N. Godsall. The evening meeting was presided over by Mr. H. Godwin, when that good old hymn was sung, "Come, let us join our cheerful songs," and Mr. Tranter, of London, offered prayer. Brethren Pontifex, of Fownhope, Burt, Sharpe, Watts, Watkins, Nash, and Mr. Price, gave spiritual addresses. The service of praise was sweet. Miss Godwin officiated at the organ. "All hail the power of Jesu's name" brought the happy service to a close.—J. LEWIS.

**POULNER, NEAR RINGWOOD.**—We wish to again record the loving-kindness of our God and Father in celebrating the 55th anniversary of the school and cause here, which took place on Lord's-day, June 9. The pastor, E. Diffev, preached in the morning from the subject of "Meekness," in the evening from "The Cities of Refuge," a type of Christ. Mr. G. Webb also gave an address from "Search the Scriptures." Special hymns and recitations were given by the scholars and teachers, who were helped by friends from Ringwood and other places. On the Thursday after the annual tea and meeting was held. The pastor took the chair at the meeting, and addresses delivered by brethren M. C. Taylor, G. E. Page, G. H. White, W. R. Chesterton, S. Flemington, and R. B. Morrison. The reports, &c., given by the pastor, shewed that during the year the Lord had been with us and blessed us. The Sunday-school numbers were as good as last year—morning attendance averaged 30, afternoon 65. There were eight teachers, seven are members of the Church. Although we cannot record any results, yet we look to

the Lord to bless His word. In Church life we have much to be thankful for. We have baptized and added to the Church one brother who came from Devonshire. We have been able to contribute to the Strict Baptist Mission. Having obtained help of God, we continue unto this day. Praise His holy name. Amen.—E. DIFFEV, Ringwood.

**VICTORIA PARK.**—A prayer-meeting is held in the afternoon of the second and fourth Sunday in the month at 58, Brandon-road. Sunday afternoon, May 12th, the third year of its existence was celebrated by a large gathering of friends. Brother Poyton was chosen chairman, and prayer and addresses were made by brethren Morton, Bradbury, Pardo, Whaley, Crispin, Cleaver, Jacobs, Prestage, and others. Mr. and Mrs. Everett invited friends to take tea, after which they separated, each going to their own place of worship.—GEORGE POYTON.

**PIMLICO.**—On Whit-Monday the usual anniversary services were held at Rehoboth. A profitable sermon was preached in the afternoon by Mr. J. H. Lynn from John xvi. 13. The preacher dwelt very sweetly on the office and work of the Holy Spirit, and the discourse was much enjoyed. After the usual social tea, a public meeting was held, presided over by Mr. W. Harris. The 30th Psalm was read, and Mr. Woodrow sweetly approached the throne of grace. The chairman's address was afterwards delivered in a homely manner, and excellent speeches were given by brethren J. H. Lynn, H. T. Chilvers, J. Kingston, J. Parnell, and E. Mountford. The meeting was brought to a close by singing the hymn, "Crown Him Lord of all," and the benediction. The singing in the evening was led in a hearty manner by Mr. Everett, of "Shalom," Hackney. The attendance was excellent, and many friends came from the neighbouring cause, "Carmel," to wish us God-speed. The collections were fairly good.—W. T. TEBBUTT.

**CLACTON-ON-SEA.**  
*Interesting Out-door Baptizing Service at Holland Common.*

SINCE the establishment of the Baptist cause at Clacton-on-Sea, that body has made gentle progress, and it is now a flourishing community. Commenced a little over two years ago, in a private residence in Castle-road, the space there soon became too limited, and the present premises in West-avenue were chosen. Mr. J. W. Motson, who was founder of the movement, was, by general consent of the Church, chosen pastor of the little flock, and progress has been steadily maintained to the present time. Sunday, May 19th, the first baptizing service was held, and it had been re-

solved that this should take place, as the first baptisms did, out of doors. Mr. G. W. Frost, of Little Clacton, had kindly granted the use of his meadow, and the fleet which runs through it, for the occasion, and all preparations were made. Notwithstanding the very inclement weather, at the time appointed, 2.30, there was a goodly company assembled, the friends from Clacton-on-Sea being joined by several others from Great Clacton, Thorpe, Great Holland, and other villages. Just at the time rain began to fall, and the preparatory service was therefore conducted in the cottage of Mr. Hall, commencing with singing,

"All hail the power of Jesu's name."

Mr. Motson gave a most earnest and fervent address, founded on the words, "I speak concerning Christ and the Church" (Ephes. v. 32). First he spoke of Christ as the Head of the Church, and then proceeded to show that in the ordination they were about to celebrate they were following His precept and example in obedience to a divine command.

"Jesus, and shall it ever be,"

was heartily sung, and then a move was made to the meadow. The pastor stood in the fleet, nearly to the waist, and there receiving the two candidates, immersed them in the name of the Trinity, the hymn,

"Ashamed of Jesus,"

being sung whilst they were still in the water; and the service concluded by singing the doxology and pronouncing of the benediction. There was not the slightest interruption to the proceedings on the part of the public, and at their conclusion the friends were at once driven home. It is satisfactory to note that nearly all were present at the evening service, none of them seeming any the worse for their exposure to the inclemency of the weather.—*Clacton Advertiser*, May 25th.

**BRADFIELD-ST. GEORGE.**—The 45th anniversary was held on Whit-Sunday and Whit-Monday, June 2nd and 3rd. The services were quite beyond our expectation, seeing the Association meetings had been held only the week before. We have every reason to thank God and take courage. On the Sunday our brother C. Suggate preached, it being his first visit to us. Our brother's words were well received, and the attendance was very fair. On the Monday, Pastor J. Jull (of Cambridge) preached in the afternoon upon our Lord Jesus healing the leper. The touch of the word of the Lord was felt in our hearts, and very sweetly did our brother dwell upon the words, "and Jesus touched him," and so did the Word touch us; we felt it. About 100 took tea. In the evening our pastor

presided, and some very excellent addresses were given by brethren Tooke, Evans, Hazelton, Dickerson, Knell, Jull, and Suggate. Never did we hear brethren speak better and in sweeter harmony. We could all say very truly, "Master, it is good to be here." Our collections were nearly £5; £11 had already been promised by the Church and congregation. Our pastor had collected nearly £9 from friends outside, including £5 from a friend in London, which is to pay for the painting and repairing of our chapel and chapel-house. Very heartily did we sing, "Praise God from whom all blessings flow." Our brother Suggate closed with prayer one of the best and most spiritual anniversary services we have ever held. Our thanks are due to Mr. and Mrs. W. Bland and Mrs. H. Last for the management of the tea; and we also take this opportunity of thanking all the friends who so kindly and willingly helped us at the Association meetings in the accommodation afforded to all friends who visited us, trusting we shall reap a harvest of blessing from the seed sown at these services.

**UCKFIELD, SUSSEX.**—The 11th anniversary of the formation of the Strict Baptist Church at Uckfield was held on May 22nd, 1895. Mr. S. Gray preached in the afternoon a most encouraging sermon. A goodly company of friends partook of tea together. Our pastor, Mr. H. Gardner, presided at the evening meeting. Mr. Dadswell read the report, which was a very encouraging one. The chapel has been renovated, and looks quite cheerful and nice. Messrs. Gray, Virgo (senior and junior), Webb, and Crowther gave excellent addresses. Mr. H. Gardner thanked all who had assisted in making the meeting a success. A most happy and soul-cheering meeting was brought to a close by singing and prayer. We are free from debt.—H. P.

**TORQUAY.**—On Whit-Monday the newly-formed Strict Baptist Church, meeting for worship in a building adjoining Wood's Pavilion Coffee Tavern, Union-street, held special services at the old Baptist Chapel, Newton Abbot (kindly lent for the occasion), when, after a sermon by Mr. E. M. Bacon, pastor of Trinity, Plymouth, three followers of the Lamb were immersed in the name of the Lord (one being over 70 years of age), the firstfruits to God and the Lamb of the "little one" at Torquay. A tea was afterwards held, followed by a public meeting, when brethren Parr (Broad-hempstone), Tarr and Varney (Torquay), Learnar and Marks (Totnes), gave soul-encouraging and God-glorifying addresses. A good day, in every sense of the word, was experienced: harps that

had long hung in silence on the willows were manifestly turned and strung by the Spirit to the power of Jesu's name.

#### HAPPY AND HOPEFUL AT OTLEY.

THESE are some points and incidents connected with the cause at Otley, Suffolk, which calls for praise and gratitude. "God moves in a mysterious way" in bringing sinners from the thralldom of sin and Satan into the glorious liberty of the Gospel, and to follow the Lord in the ordinances of His house.

April 7th was a high day with us, for our pastor was privileged to baptize eight more in the name of the sacred Trinity. Oh, how encouraging it is for the pastor to labour on still, and for the Church to watch and pray. This event and the bright cloud of prosperity which at present hangs over the Church here is almost without precedent; at any rate, it has not been exceeded in its history since its formation. The Church experienced some very bright and prosperous periods in the late pastorate.

Another very humbling and encouraging point in connection with the last additions is that there were four in one family, making four successive generations that our God has added to the Church. This is unique in its history, if not in the history of most causes.

One other point is worthy of notice. About twelve months ago the chapel cleaner, an ancestor of the family referred to above, overbalanced herself when taking water from the pool and fell in. She was taken out alive, but survived only a few hours. Her dear Lord saw fit to take her straight home from a watery grave. She was of a ripe age. One of the candidates dates his arrest and conversion to the sermon preached on her behalf; thus there was life from the dead. The Lord takes home one, and puts another in her place. Are not His works and ways mysterious and marvellous?

Once more. During the last few years of the ministry of their late pastor there was but very little apparent success, and he was often cast down by reason thereof; but he still kept on sowing the seed, not knowing which or when it would prosper. "this or that, or whether they would be both alike good."

#### HE PLOUGHED IN HOPE,

he threshed in hope, and the dear Lord has spared him to rejoice in hope, for one of the candidates dates the first impression that they possessed an immortal soul, and that they were sinners against a holy and righteous God, to one particular time in the later part of his ministry. Thus "One sows and another reaps;" so the former and present pastors can join together in

spirit and rejoice in our dear Redeemer's words in John iv. 36, 37.

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

GEO. FREEMAN.

Otley, April 15th, 1895.

AYLESBURY.—On Sunday and Monday, June 2nd and 3rd, the second anniversary of Mr. D. Witton's pastorate at the Baptist Church was celebrated. On the Sunday special sermons were preached by the pastor, in the course of which he referred to the measure of success that had attended his labours in the past, and asserted his confidence that there were yet "showers of blessing" to follow. On Monday special sermons were preached by Mr. E. White, of Woolwich, afternoon and evening. This being Mr. White's first visit to Aylesbury, much interest was felt in the proceedings, and a good number of friends from the surrounding Baptist Churches attended, and excellent discourses were listened to. Tea was provided, to which a good number sat down, and the services throughout proved successful.—*Local Paper.*

BRAINTREE (SALEM).—A small company with a great Chief still paying a large dividend. The thirty-first anniversary was celebrated on Whit-Sunday and Monday, June 2nd and 3rd. On Sunday three refreshing sermons were preached by brother J. House. On Monday afternoon Mr. Chisnall, Hon. Sec. L.S.B.M.A., preached to a good congregation, friends coming from Colchester and Chelmsford. A tea was provided, after which a public meeting was held, our aged and much-esteemed friend Mr. Beach, of Chelmsford, presiding. Addresses were given by brethren Chisnall, House, Baker, Thorington, and Cotter, the latter declaring that former visits to Braintree had proved a good investment for the Chelmsford friends. The collections lead one to believe that many thought the same, being above the average. The few friends who usually meet at Salem were gratified to see so many friends, and to hear that they gain by their visits, and desire to give God the glory.—A. BAKER.

ELTHAM.—Our friends who have for some years worshipped in their Baptist meeting-room in the High-street, had a good day in every sense of the word on Whit-Monday. The public hall was lent to them free of charge, wherein to hold their anniversary services. Brother Copeland, of Croydon, preached in the afternoon. Our brother John Piggott presided over the public meeting in the evening, which was addressed by brethren Wileman, E. W.

Flegg, Samuel Banks, and J. Copeland. Large congregations assembled at each service. Liberal collections were taken, which quite relieved the Church here from debt. There is the hope and prospect of freehold land and a chapel in the near future. The Lord be praised!—S. B.

**CAMDEN HIGH SCHOOLS.**—The twenty-third anniversary of the Sunday-school was held on Sunday, May 12th, and Wednesday, May 15th. On Sunday morning an early prayer-meeting was held, presided over by our beloved superintendent, J. R. Freeman, and there was a good attendance. Brother Samuel Banks preached two excellent sermons, morning and evening, to good congregations, and in the afternoon delivered an address to the teachers, scholars and friends. The new Avenue Sunday-school, Pratt-street, was represented by the attendance of a goodly number of teachers and senior scholars, whom we were pleased to see and welcome. On the Wednesday evening, our esteemed brother I. R. Wakelin kindly and ably presided. Our late superintendent, brother C. J. Burrows, asked for the Lord's blessing upon the meeting. The annual report was read by the secretary, and the treasurer gave a statement of the school's finances, after which brethren H. J. Wileman, W. S. Millwood, and Samuel Banks spoke of the things which they had tasted, handled, and felt of the good word of life. The services were interspersed with appropriate hymns. The collections were good. After a few remarks from our superintendent, the chairman pronounced the benediction, and we felt we could say, "The Lord hath done great things for us, whereof we are glad."—P. H.

**PIMLICO (CARMEL).**—Services in connection with the pastor's second anniversary were held Sunday, May 5th, and Tuesday, May 7th. Brother Chilvers, of Keppel-street, delivered an excellent sermon on Sunday morning from Isa. xxviii. 16, and in the evening a sermon by the pastor, J. Kingston, from Heb. xiii. 20, 21. On Tuesday afternoon we had a soul-cheering discourse by brother Box, of Soho, from Rom. x. 12, "The same Lord over all is rich unto all that call upon Him." The public meeting in the evening was presided over by C. Wilson, Esq. After reading Psa. ciii., brother Clark, of Wandsworth, entreated the Lord's blessing upon the gathering. The pastor gave a retrospective view of his two years' pastorate, having baptized thirteen whom the Lord had called to a knowledge of Himself, and seventeen admitted into fellowship with us. Brother Chilvers gave an address from the words, "I pray for them." Brother

Copeland followed with a few remarks upon "Rejoice in the Lord alway." Brother Lynn delivered some savoury remarks from "Covet earnestly the best gifts." Brother Sandell gave a few words from "Happy is that people whose God is the Lord." This happy meeting was brought to a close with many good wishes to our pastor and prayer.—W. H.

**GREAT YARMOUTH (YORK-ROAD).**—On Monday, March 25, 1895, we held a farewell tea, and prayer-meeting, to bid adieu to our dear old deacon and his wife, Mr. and Mrs. Pittock, who were leaving next day for their new abode. Truly, God moves in a mysterious way. After near forty years' residence in Yarmouth, where we expected he would end his days, circumstances arose compelling him to change his abode, and providence pointed to Stratford, where our friend is now residing. The prayer-meeting was solemn, hearty, and feeling; blessings, temporal and spiritual, were most earnestly and unitedly sought for our brother and his dear partner, and also for the Church they were leaving. I feel a solemn persuasion the prayers were registered on high, for in a most remarkable way those petitions have been heard and answered by our most gracious God, and calls for our heartfelt thanks and praises, and confirms our faith in our heavenly Father, as a prayer-hearing and answering God—J. MUSKETT.

**IPSWICH (ZOAR).**—Special services in connection with the 5th anniversary were held on Sunday, May 26. Mr. E. Marsh preached three sermons. We had a very happy day, and the people were fed (without the excitement often attending anniversary services). Our brother spoke as one who felt the burden of the Word, and as one whose faith has been tried, who understood what Paul referred to in 1 Cor. i. 4, as being able to comfort others with or by the comfort wherewith he himself had been comforted of God.—JABEZ WRIGHT.

**SHOULDHAM-STREET.**—The 16th anniversary was held on May 19 and 21. The pastor preached in the morning of Lord's-day, 19th, from Heb. viii. 1, and our esteemed brother, E. Mitchell, in the evening; the presence and blessing of the Lord was realised. On the 21st brother Mitchell again occupied the pulpit in the afternoon, and preached an excellent sermon. A goodly number sat down to tea. A public meeting followed, the pastor presiding; after singing, and reading Psa. cxv., brother Wm. Harris offered prayer, manifestly led by the Holy Spirit, our brother took our hearts with him to the throne of grace, and we are sure the Lord largely answered many of his pointed petitions in the subsequent

spiritual, experimental, and savoury addresses. Our brothers Chandler from Psa. xliii. 5; Holden, Isa. xli. 6; Mitchell, Heb. xi. 5; Reynolds, Psa. cxix. 117; Sears, Song of Sol. ii. 3; White, 1 Cor. iii. 9. Collections were very good, amounting for the two days to £29, and we feel that we have abundant cause to thank God and take courage, we desire to praise Him, and thank the many friends who came to help and cheer us. May God bless them all, so prays, EBENEZER BEECHER.

**BANBURY, OXON (EBENEZER).**—Our friends here are still pressing on in the strength of the Lord. The chapel is neat, clean, and comfortable, not many minutes from Banbury-cross. Mr. Brooke, at the last anniversary preached from John xi. 42-46, and Eph. vi. 16. It was good to be there.

**SUDBOURNE.**—Anniversary of Sunday-school was held Whit-Sunday and Monday, June 2 and 3, Mr. C. Lockwood, of Beccles, conducted three services on the Sunday. In the afternoon the children recited, &c. Mr. Lockwood's sermon and addresses were much enjoyed. On Monday afternoon the children again recited, and special hymns were sung by them and choir, and an encouraging report of our Sunday-school read. Mr. H. D. Tooke, from Grundisburgh, gave an appropriate address to children and teachers. A goodly number took tea, and our brother Mr. Tooke preached a most encouraging sermon. On Wednesday we held our school treat; through the kindness of friends, who lent wag-gons, about 120 children and teachers rode to Iken Cliff. We were met by many friends from surrounding villages. After tea the children received their prizes. The doxology brought this cheerful anniversary to a close.

**PLYMOUTH (TRINITY, YORK-STREET)**—The second Sabbath-school anniversary took place on Lord's-day, June 9. The pastor, Mr. E. M. Bacon, preached morning and evening two appropriate sermons from 2 Tim. iii. 15-17. In the afternoon Mr. C. S. Pellatt (treasurer), spoke from Job v. 27 (first clause), after which the prizes were distributed by the pastor, assisted by the superintendent, Mr. Laphorne, and the secretary, Mr. A. Wingate, each child receiving a book, kindly given by Mr. J. Davis, a member of the congregation. Special hymns and anthems were admirably rendered by the choir and scholars under the able leading of Mr. T. Wingate and the organist, Mr. Porteus. On the following day the annual outing took place at Greatlands, the day being very fine. The scholars were regaled with a sumptuous tea; several friends sent sweets, nuts, &c., and each child was presented with a toy and bun on leaving the field.

Over a hundred friends shewed their love and sympathy with the school by joining us at tea, specially provided. The financial result was exceedingly gratifying, as, after paying all expenses, a substantial balance remains to the treasurer for future developments. The Lord has done great things for us whereof we are glad. To His name be the praise.—C. S. PELLATT.

**SUTTON (SUFFOLK).**—On Whit-Tuesday Sunday-school anniversary was held, the children receiving prizes of books and Bibles, presented by brethren Jacobs, Keeble, and Welton, of Ipswich, with kind words of counsel. Tea was provided, and a goodly number partook of it. The evening meeting was presided over by pastor J. Andrews, of Waldringfield. Brethren Jacobs, Welton, and Keeble gave soul-cheering addresses, full of Christ, seeking throughout to exalt Him who is alone worthy to be exalted. The friends were cheered and blest, and expressed their gratitude to the four brethren who had come to their help in their widowed state, having so recently been bereaved of their beloved pastor, J. Cook. May the Lord preserve them from wolves in sheep's clothing, and send them an under shepherd who will care for the flock. So prays AN OLD FRIEND TO THE CAUSE.

**WALDRINGFIELD, SUFFOLK.**—On Whit-Monday, full meetings were held to celebrate the Sunday-school anniversary. Numbers came from Ipswich and surrounding villages. Brethren Bardens, Jacobs, Keeble, and Welton were present and took part in the distribution of prizes to the children with loving words of counsel. Brother Bardens also gave an address to parents, teachers, and children. An excellent tea was provided. The evening meeting, presided over by the pastor (J. Andrews), was realised as the crowning one of the day. The presence and blessing of the Lord was realised as our brethren Bardens, Jacobs, Keeble, and Welton, each gave earnest, truthful, encouraging, and loving addresses. Christ the eternal Son of God, His glorious work, His person, His character, and His infinite changeless love to the exaltation of His glorious name, was the theme of the several speakers. A collection was made during the meeting, and the appeal was heartily responded to, for clearing off the debt of ten guineas, after which there was still a lack of 24s. 6d. A second appeal was made, which was immediately and willingly responded to, with the result that the debt was cleared and a small balance over. Hearty thanks were given to all who had so kindly and lovingly helped, and then praised the Lord in the doxology. The benediction closed the meeting, all retiring with joyfulness of heart.



PROFITABLE SERVICES AT  
CROWLE, DONCASTER.

SUNDAY, June 2nd, was a full and profitable day at the above Church. The pastor, W. Rowton-Parker, preached three times to crowded and overflowing congregations, and at the close of the afternoon service baptized four candidates by immersion in the name of the Holy Trinity. After the evening service, the ordinance of the Lord's Supper was observed, and the four dear friends who were baptized in the afternoon received the right hand of fellowship in the name of the Church, and sat down to partake of the blessed memorial feast.

On Sunday, June 9th, the 296th anniversary of the Church, and the 76th of the Sunday-school, were celebrated, the pastor again taking the three services; it was indeed a joyous time, with many tokens of divine blessing. The congregations were not only crowded, but overflowing, large numbers having to find seats as best they could in the schoolroom adjoining. The children and choir sang select anniversary hymns of praise and thanksgiving to God.

On the day following, a well-attended public tea was provided in the school, and in the evening a public meeting was held, under the presidency of F. E. Smith, Esq., when stirring and spiritual addresses were given by the chairman, and by Mr. Porteous, Mr. Barker, and the pastor; it was a good time, and many were blessed.

On Tuesday, the Sunday-school children and teachers met for tea. The youngsters spent the evening in innocent games, and, receiving a liberal supply of sweetmeats—the gift of friends—thoroughly enjoyed themselves. By common consent, this is the happiest and most profitable anniversary held in connection with this Church for some years past.

Sunday, June 16th, was prize-day at the school, when the pastor in the afternoon, after a brief but pointed address to the children, parents, and friends assembled, presented to the successful scholars a number of handsome and excellent books, such as "Pilgrim's Progress," Bibles, and the like, which had been awarded by the officers and friends for regular attendance and good behaviour. With the presentation a few kindly, helpful, and encouraging words were spoken to each boy and girl as the book was handed to them, in which the spiritual was not forgotten or neglected. God is manifestly with us in all our work, and to Him we desire to ascribe all praise.

LIMEHOUSE (ELIM).—Our May meetings were favoured with the Lord's presence and blessing. Brother Box preached a thorough good sermon

from Cant. vii. 1. Brother Clark, of Wandsworth, seemed quite at home in presiding over the evening meeting, and the following brethren all spoke well to their subjects—Margerum, Marsh, Mutimer, Sears, Shepherd, and Noyes. Brother Harris prayed. The attendance was fairly good, and the collections were satisfactory.—F. C. H., Pastor.

PONDERS END (EDEN).—Special services were held on Wednesday, May 15th, to celebrate the third anniversary of the formation of the Church. In the afternoon brother E. Mitchell, of Chadwell-street, delivered to a very encouraging congregation an able and edifying discourse, which was much appreciated. Brother Lovelock presided over the evening meeting, in the room of brother Baldwin, who was prevented attending through family affliction, but who nevertheless contributed generously to the collection. The chairman gave expression to some useful remarks, founded upon the observation of the Shunamite. "I dwell among mine own people" (2 Kings iv. 13). Brother C. Hewitt followed with a financial report of the Building Fund. Brother Mitchell, being called upon, delivered a very savoury and interesting address upon prayer, its nature and success, supporting his observations by a variety of apposite illustrations. Brother Chilvers followed upon the same subject. Brethren Green, of Swavesey, and Alfrey, of Enfield Highway, also favoured us with brief speeches of an encouraging character. Collections of the day, together with a small balance in hand, realised £10. The debt upon the building has thus been reduced to £150. To the Lord be all the glory and blessing.—C. HEWITT.

A DAY OF REJOICING AT  
THURLESTONE.

THIS little hill of Zion (Providence) experienced a day of rejoicing on Whit-Monday, June 3, when, in the morning, at 10.30, pastor McKee (of Hollingworth) opened the service by giving out the hymn:—

"O for a heart prepared to sing  
To God, my Saviour, and my King!  
While with His saints I join to tell,  
My Jesus hath done all things well."

After the usual devotional service, our brother preached from Acts viii., part of 36 and 37 verses, and spoke in his usual clear and straightforward manner.

At the close of the sermon, we adjourned to the baptistry, in Chapel-yard, and sang that ever new and soul-stirring hymn,

"Jesus, and shall it ever be,  
A mortal man ashamed of Thee!"

After which, Mr. McKee spoke to the audience of the solemn ordinance we

were about to administer, in such a lucid manner, as even our enemies in relation to baptism had to confess we were in the right in the manner we carried out the command of our Lord. Then the minister took the female candidate by the hand, and they both went down into the water, and were baptized in the name of a Triune Jehovah. As the next, who was only a stripling (just over 16), descended into the water, our hearts were pleading with God to bless the candidates, and to constrain those to follow them that were standing round, and reduced to tears, and are halting between two opinions. One audibly cried out,

"THE LORD BLESS THE LAD!"

and the response was, "*Amen.*"

The crowd then dispersed, which had been exceedingly peaceful. All visitors were invited to the Board School, where dinner was provided free of charge. Friends were present from many of the neighbouring Churches. Special mention ought to be made of those from "Zion," Sheffield, who came in so large a number. A telegram was received from Siddal, to say we had their interest, but other services prevented them from being with us in body.

At 2.30, Mr. McKee again preached, and took for his text Jer. xv. 19 (last two clauses), which words were very appropriate to the occasion. After which he gave the right-hand of fellowship to the candidates, and admitted them into the Church, and then administered the Lord's Supper to a goodly number. Mr. McKee spoke words of counsel to the newly-admitted members.

All the friends then adjourned to the school, and partook of a free tea; thus ending a very enjoyable day. And, after having added to the Church, we had to exclaim, "Yet there is room!" Many more, who are walking about Zion, be brought to say, "His people shall be my people."

THOMAS ROEBUCK.

#### WILLENHALL, LITTLE LONDON.

— On Sunday, June 2nd, pastor George Banks celebrated the eleventh anniversary of his pastorate in this place. But his ministerial labours in this town cover a longer period than eleven years. He preached his first sermon in June, 1879, in Gomer-street chapel, among the people with whom he had been associated from his boyhood; and, after supplying the pulpit for about eighteen months, was called to the pastorate, and entered upon his duties in December, 1880. On Whit-Sunday, June 1st, 1884, the Church from Gomer-street united with the Church at Little London, from which it had separated twenty-three years previously, and Mr. George Banks became pastor of the united people. From that period until now he has

striven faithfully to preach the Gospel of the grace of God. In celebrating his eleventh anniversary, he preached, in the morning, from Acts ii. 4. He reminded us that his first sermon in connection with the present pastorate was on the descent of the Holy Ghost, and it indicated the fact that his hope of success lay in the plenitude of the Holy Spirit's power. He also said that his hope for the future was in the same Almighty Helper. He then noticed (1) The time and the manner of the Holy Ghost's coming, (2) the symbols under which He appeared, and (3) the effects produced. In the evening he preached from the words in Exod. xiv. 15: "Speak unto the children of Israel, that they go forward." The following points were dwelt upon:— (1) The circumstances in which the command was given; (2) What the command enjoined—namely, to "Go forward"; (3) In what spirit we are to "Go forward"; and (4) What encouragements we have to do so.

#### CONSIDER THE CAUSE AT CUBBERLEY.

KINDLY permit me to call attention to an advertisement which appears in this month's E. V. and G. H., and announces the fact that the friends at Cubberley are in need of help. Allow me to say that, having laboured amongst them over seven years, I know their circumstances, and can most heartily recommend their case as one deserving the practical sympathy of those to whom the Lord has entrusted more of this world's goods; that they can with confidence practice the inspired words, "He that hath pity upon the poor lendeth unto the Lord; and his *deed* (margin) which he hath given will He pay him again" (Prov. xix. 17).

Our friends have tried their utmost to accomplish their praiseworthy object without appealing to the Christian public; but, after much self-denial and months of anxious waiting, they have only been able to raise £25, and find their resources exhausted.

I shall be very thankful to receive any donation towards this desirable object. Let us help them, for they are our brethren in faith, practise, and fellowship, and thus cheer and encourage them.

PASTOR T. JONES.

67, Endwell-road, Brockley, S.E.

PAST AND PASSING EVENTS, &c.  
OUR readers' attention is drawn this month to the soul-cheering services of the Suffolk and Norfolk Association of Strict Baptist Churches held under the association tent in the truly rural village of Bradfield-St.-George.

For unity of spirit, sweet fellowship, the gracious, realised presence of the Lord Jesus Christ, the quickening influ-

ence of the Holy Spirit in imparting a worshipping frame of mind to those "gathered" was felt and apparent.

\* \* \*  
 "There was not an if to foul the stream" in or out of the tent, as we could see. Peace reigned beneath the time-honoured canvass. Outside, the clear sky, and calm atmosphere gave (if that were necessary) an impetus to the services.

\* \* \*  
 Just a little ripple in the linen roof of the sanctuary, caused by a sweet, gentle and acceptable breeze, from Him who "bringeth the wind out of His treasures," the feathered songster giving forth sweet notes from the towering trees, and

\* \* \*  
 The voice of the cuckoo secreted in the "Link" wood in the rear, and the "Free" wood in front of the tent, compelled us to come to the conclusion that "the time of the singing of birds is come, and the voice of the turtle is heard in the land."

\* \* \*  
 The ripple in the clean, white cloth covering that protected the worshippers from the heat of the sun; the little warblers' notes, and the tones of the cuckoo suggested a beautiful chorus to the sweet, sacred and savoury services.

\* \* \*  
 The gathering, though not so numerous as on some occasions, which could be accounted for on several accounts, was, nevertheless propitious. We missed several faces, and mourned their absence.

\* \* \*  
 Open-air services. Between the 30's and 40's, as we walked along the country road from Sturry to Canterbury, on a Sunday evening after the usual service, about two miles, we used to sing some of the songs of Zion.

\* \* \*  
 On one occasion, I recollect we held a prayer-meeting behind the hedge, your father (C. W. B.) leading us:—

"What happy days we then enjoyed  
 How sweet their memory still!"

J. K.

\* \* \*  
 Our Saviour preached under the broad canopy of heaven. Then open-air services

CANNOT BE WRONG.

\* \* \*  
 If we mistake not, the late James Wells began his ministerial career out-of-doors.

\* \* \*  
 Service in camera. Mr. and Mrs. Belcher, and others, recently visited Cambridge, and went into the—well, Cathedral. Service was performed, or

\* \* \*  
 Being done, behind a screen, which reached from floor to roof, and completely hid the performers from public view; we could hear the beautiful music, and the voices of boys and men, but what was being said or sung no one knew.

\* \* \*  
 This is carried on in the name of

religion, which, in the opinion of the visitors, reduces worship to a sham and mockery. There were a few devotees in the spacious building, one of whom was asked, "Is this a Roman Catholic place?" "Oh, no!" "Indeed, then, what is it?"

\* \* \*  
 Very pleasing tidings reach us from Torquay, and "Trinity," Plymouth.

\* \* \*  
 From India. Brethren Hutchinson and Booth have had to seek shelter from the severe heat during May by going to Ceylon. They are fairly well.

\* \* \*  
 A Few Things. Brother G. W. Thomas is about to take a tour into Scotland. John Taylor is better. Pastor Flack keeps about the same; the tabernacle is very gradually being taken down. Artillery-street chapel, Bishopsgate, closes the last Sunday in June. Next month we hope to give portrait and sketch of A. J. Ward, Laxfield.

#### THE AGED PILGRIMS' CORNER.

THE 88th annual meeting of the Aged Pilgrims' Friend Society was held on May 27th in the Egyptian Hall of the Mansion House. The noble apartment was crowded, many being unable to find seats. F. A. Bevan, Esq., and W. H. Collingridge, Esq., successfully presided. The meeting was addressed by a number of the Society's friends, among the speakers being Messrs. A. J. Baxter, J. Bush, T. Carr, and W. J. Parks.

\* \* \*  
 The report showed that 1,323 pensioners, living in all parts of the country, were on the Society's books, and upwards of £8,400 per annum expended among them. The Society has abundant reason to praise our faithful covenant-keeping God.

\* \* \*  
 On June 13th, the 60th anniversary of the Camberwell Asylum took place. The chapel was well filled in the afternoon, when Mr. E. Mitchell preached a most acceptable sermon from Isa. xxxiii. 16. 17. In the evening Mr. I. C. Johnson, J.P., of Gravesend, presided over a large meeting in a marquee in the grounds. His able and weighty remarks were received with much interest, and addresses followed from Messrs. Dolbey, Savage, Gray, Rundell, Boulden, and Green.

\* \* \*  
 The anniversaries have been most helpful to the institution, and the committee are praying for a crowning blessing on the gatherings at the Hornsey-rise Asylum, on July 5th, when it is hoped many readers of these notes will be present.

\* \* \*  
 The elections at the Cannon-street Hotel, on June 4th, resulted in the success of most of the friends whose names

have been mentioned in the E. V. and G. H.: 30 were elected to the £10 10s. pension, and 15 of the oldest pensioners on the lower list advanced without election. 25 were elected as inmates of the Hornsey-rise Asylum, and 12 of the Camberwell Asylum.

## Marriage.

GUILDFORD.—At Commercial Road Chapel, on Whit-Monday, June 3rd, by pastor A. E. Realf, Albert Ernest, second son of the late Mr. Samuel Pollard, to Ellen Jane, third daughter of Mr. Peter Pickett.

## In Memoriam.

JAMES DEBNAM, AGED 88; AND  
JEREMIAH LAZZELL, AGED 73.

Dear Mr. Banks.—No doubt you have already been informed of the death of these two friends, who both passed away on the 14th inst., and have both been buried to-day, Saturday, the 18th.

Some few weeks back I was able to call on Mr. Debnam, and from some eager personal expressions I gathered that he did so wish not to be forgotten after he should be taken home. He thought it looked as if there was some slur on the life, when an aged Christian was allowed to pass away without some written memorial being made of such among his own people. And it gratified me much to promise him that, if I was alive when he died, I would see that *he* should not be forgotten.

What sympathy and gentleness old people need; how sensitive they are to neglect—real or apparent; and, generally, how they appreciate personal kindnesses. They evidently feel the decay of their natural faculties, and, perhaps, watch to see if others notice it. Let us never *appear* to see their deficiency; let us consult them as usual, and never lower our respect for these children of God who will so soon *see* Him. I do not suppose that any of us will escape the peculiarities of old age, if we live long enough.

But, indeed, our friend Debnam seemed very free from such; his intellect and memory were very clear. He told me how, in his early days, he was so fond of singing—comic songs being his forte; and how, when the Lord laid eternal things on his soul, he burned every scrap of them, and they never troubled his memory after. He quoted some of the hymns he had for so many years given out, and with such warmth, that I half envied him. Said he was an old sinner: he thought at one time he should have more to say than that when he got old; but no, he was an old sinner, only

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

I am told that his last hours were peculiarly happy; he kept saying, "The old debtor is going home *free*."

He was tenderly cared for, through a time of weary suffering, by a fellow member at Chelmsford; and to her last memory on earth she will look back with satisfaction on the few years in which she enjoyed his company and conversation, and wants-supplied.

"Blessed, *blessed*, are the dead,  
Dying in the Lord."

"His sacred tie forbids all fears,  
For all He is or has is theirs."

There, I have fulfilled my promise, and, meagre as my account is, it may be more than you can find room for; but many a minister will be pleased to be reminded of a pleasant and peaceable deacon, whom once they came in contact with. Now for a few words as to brother J. LAZZELL. Ever since he was brought low with influenza—over three years ago—he has been in a very feeble state, and spiritual condition one constant tremor; grieving sore over bygone joys and vanished blessings; crying with pitiful earnestness for some return of the Lord's felt presence, and looking *up*, if not forward, he just managed to escape despair. One of his expressions to his wife was: "But there, we are not without hope, are we?"

"He lends an unseen hand,  
And gives a secret prop,  
Which keeps them waiting stand  
Till He complete their hope:  
So let me wait upon this Friend,  
And trust Him till my troubles end."

It was very *good* to learn that, when he took to his bed for the last scene, the tremor was quieted, his hope became strong and even, and he evidently realised the comfort of the many passages of Scripture, and scraps of hymns, which were constantly on his tongue; and on the last day kept gasping, "Come."

A good old minister once said, in reference to the fears which harass so many of us as to the last hour, "You want the boat *before* you come to the river, but that *will be there*." And so our dear friend found it. His sorrowful widow said to me, "If there is any reality in what we believe, he is happy now."  
M. A. CHAPLIN.

Galley wood, May 18th, 1895.

Oh, sainted pilgrims gone before  
To that dear rest for which we pray;  
Though friendship's dear delights are o'er,  
How sweet your memories are to-day!

In sickness, death, and mental care  
Your sympathies were warm and true;  
And our grown children from afar  
Send messages of love to you.

And we must tell them you are gone,  
That the old faces lie below;  
And we and they must, in our turn,  
To our eternal dwelling go.

Oh, godly men, how passing lone  
Our world is growing as ye glide  
Out of our knowledge one by one,  
Leaving no fellows at our side.

Weakly this generation creeps  
To its maturity; and then  
It almost seems the spirit sleeps,  
Which breathed about these godly men.

God knoweth how we needed you,  
Ye old-time witnesses for Him;  
Yet, knowing us and loving us,  
He took you, tho' our eyes are dim.

But knowing Him and loving Him,  
We tell Him—e'en above these graves,  
That we believe He always does  
The very best for those He saves.

M. A. CHAPLIN.

Galleywood, Chelmsford,  
May 18th, 1895.

**BALDWIN.**—Death has entered the family of our beloved brother Baldwin, the wife of his third son, Charles, having died three weeks after her first confinement, leaving behind a healthy baby boy and an almost broken-hearted husband—a sore trial, indeed.—F. C. H.

**MR. THOS. TROTMAN,** of 24, Leighton-road, Kentish Town, for many years in business at Cobden House, Camden Town. Our brother was a member of the Church at Mount Zion, Hill-street. He was baptized by Mr. John Forman about 1840. Although for many years he was not in connection with them, he lived his life in the flesh by the faith of the Son of God. He was prosperous in business, and ministered freely to very many of the household of faith. For some years he had a little gathering in his own house. His end (March 22, 1895) was peaceful indeed. After spending a short time in his garden, at 24, Leighton-road, he went indoors, took up a letter from his brother William, and sat down in his arm chair to read it. Whether it was read or not is unknown, for the maid, who, hearing a noise upstairs, came to him only to find him speechless. The letter had fallen from his hand. He opened his eyes and looked upon her. He gave one sigh, and the spirit fled to its everlasting rest. Our brother adorned the doctrine of Christ for sixty years, and having served his generation according to the will of God fell asleep. The funeral took place Wednesday, April 27th. A service was held in the house by his youngest brother (William), and over the grave, amidst many friends, at Abney-park Cemetery. His nephew, Herbert Trotman, gave out the hymn commencing, "For ever with the Lord." Prayer and a suitable address concluded the solemn service.—WILLIAM, Stonehouse.

**MRS. ELIZABETH PARNELL,** of Strettham, Cambridgeshire, exchanged the sorrows of earth for the joys of

heaven on April 17th, 1895, in her 80th year. Our dear mother was called late in life openly to confess her Lord. About sixteen years ago she was greatly impressed by the words (which came to her suddenly when alone), "And after death the judgment." The words were so distinctly heard that she turned to see who it was that had spoken. From this moment the inward conflict began. For weeks and months she could get no spiritual rest day or night. All was dark indeed, although she read her Bible and attended the means of grace, but no deliverance could she find. One Lord's-day morning she was strongly tempted not to go any more. However, she said, "I will go this morning, if I never go again," and go she did, with the burden of guilt of sin upon her conscience. I do not remember who preached on that occasion; yet I do know that she returned home a pardoned sinner. She made an open profession of her faith, being buried with Christ in baptism after passing her 70th birthday. During her short but severe illness, although unable to say much, but feeling her end to be near, she was enabled with humble confidence to express that

"Her hope was built on nothing less  
Than Jesus' blood and righteousness."

**Mr. Mustell,** of Over, who a few years previously had buried her with Christ in the waters of baptism, committed her mortal remains to the earth, "in sure and certain hope of a joyful resurrection." As we turned from the open grave, our heart found an echo in that beautiful hymn of Swain's:—

"What is it for a saint to die,  
That we the thought should fear?  
'Tis but to pass the heavenly sky,  
And leave pollution here.

A parting world, a gaping tomb,  
Corruption and disease.

Are thorny paths to heaven our home,  
And doors to endless bliss."

—JABEZ PARNELL.

**WILLIAM TURVEY** sweetly fell asleep in Jesus, March 12th, aged 86. He was a member at the Old Baptist Chapel, Dunstable, for 51 years, and a constant attendant at the week-evening prayer meetings, at which he led the singing for many years. How often, when spoken to, would he remind us of the many mercies our gracious God continually showered upon us. The prosperity of Zion lay near his heart, and was the burden of his supplication. Now the long-looked-for rest is being enjoyed by him; and with saints around, with voice returned to love divine, the song of Moses and the Lamb is his divine employ!—E. H.

**MISS ALICE KNIGHTS.**—On February 13th, at the age of 25 years, Alice, the dearly-beloved daughter of one of our deacons (viz., Mr. James Knights), passed away from earth to be for ever

with the Lord. She was not a great talker, but had been for some time a humble believer in the Lord Jesus, though she had not openly confessed Him by being baptized in His name. She was afflicted more or less for over twelve months before she died; though her friends hoped against hope, it was evident that consumption was doing its work. When able, it was her delight to come to chapel. Though weak, she was able to get up a little time every day until the last few days. When drawing near the end she said to her father, "Do not be afraid; I am so happy! so happy!" and shortly passed away. "Rock of Ages" was one of her favourite hymns. On Tuesday, February 19th, she was interred in the burying-ground belonging to our chapel. A large company of friends assembled to pay their last token of respect. As our pastor was ill, Mr. J. R. Debnam, of Horham, very kindly came and officiated; the service was sympathetic, impressive, solemn, and profitable. Our dear brother Knights, with his beloved companion and several other members of the family, feel their loss keenly. She was bright and cheerful, and ever ready to make those around her comfortable and happy; in short, she was what every true woman should be—"A sunbeam in the home," loved by all around her. God bless and comfort all that mourn, and lead them to rejoice in the fact that,

"Though we part, 'tis not for ever,  
Joyful hopes our bosoms swell;  
They who love the Saviour never  
Know a long, a last farewell—  
Blissful unions—  
Lie beyond this parting vale."

—P. BARRELL.

MRS. WHITE, aged 85, so quietly entered into rest, March 10, 1895, that

"We scarce could say she's gone."

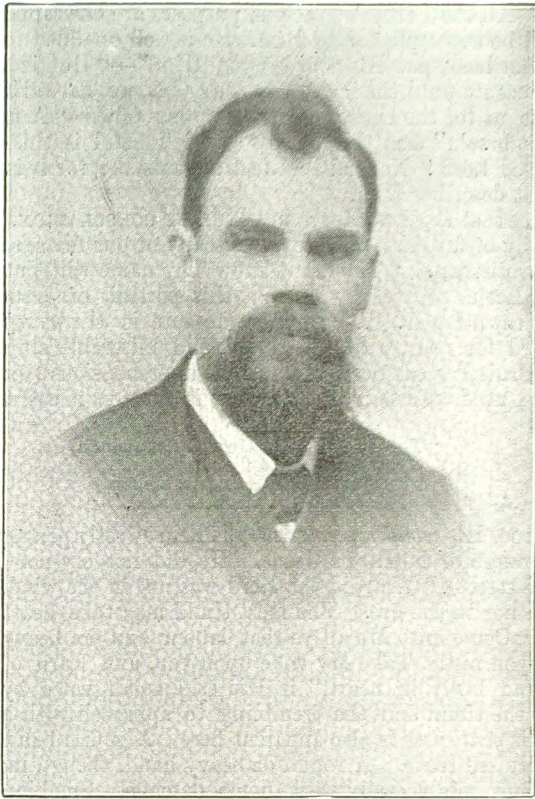
Deceased was born of godly parents who were hearers of the renowned William Huntington, and was niece of the late James Osbourn, author of "The Lawful Captive Delivered." When young, her parents moved to Colchester and attended "College-green," where Mr. Dowling preached. The late Samuel Eyles Pierce, James Wells, and others often stayed at her house. Departed was convinced of her state as a sinner while young in years. After her marriage she came to reside in London, and attended Mr. Harrington Evans' ministry; at his death she went to Woodbridge chapel, in Mr. Luckins' time. But when the late Mr. John Hazelton came to "Little Mount Zion," City-road, her feet were led thither, and never more wandered. She was baptized in 1856, and was most regular in attendance, and heartily subscribed to the various institutions. She sorrowed at the removal of Mr. Hazelton, but rejoiced when Mr.

Mitchell was settled among us. She was not favoured with a strong assurance, but never lost her hope, which was firmly fixed on Christ the solid Rock, and  
"Nowhere else but there."

—R. CHALMERS.

BENJAMIN WILKIN was born of godly parents, at Over, Cambs., in 1819, and was summoned to his eternal rest March 8, 1895. As a young man his happiest seasons were with those who loved the Lord Jesus Christ. The late John Stevens and George Wyard he heard with profit; was baptized by the late W. Bull, at Over. Was married, and his partner, a true helpmeet, joined the Church in 1848. In 1859 he was elected deacon, which office he filled faithfully to the close of his life. His home was known to most ministers and others of his day, and his company and that of his wife were sought and appreciated. In October, 1894, his beloved wife was called home; to the intense grief of all, no ray of light is known to have irradiated her last moments. "Verily Thou art a God that hidest Thyself." Mr. Wilkin had been ailing for three years. He was a resigned and uncomplaining sufferer, and grateful for all kindness. His Bible was his solace and stay as he passed through Jordan. The Church and family mourn their loss. The town will miss one of its oldest and most respected inhabitants; but this fact cheers the heart, "That we shall meet beyond the river."

JOHN MARRIOTT, organist and Sunday-school teacher at "Zion," Barrack-lane, Sheffield, passed into the better land, on Friday, May 17th. He had been blessed with the Spirit of Christ, and was one of whom it could be said, "He hath done what he could." Sympathising, kind, and lovable, he had endeared himself to young and old. Although only in his twenty-first year, grace had enabled him to be a useful and valued helper in the service of the Heavenly King. He had been labouring with willing hands in the Strict Baptist cause in this city ever since its formation, in 1893. Some fruits have been seen; doubtless, more shall follow. His prayer was, that his Redeemer would cleanse him from every earthly stain, and, in His own time, bring him and his loved ones to stand "spotless at God's right hand." He felt himself unworthy to unite with the ransomed of the Lord; but his Lord, and ours, dispelled doubt and fear. Divine grace had conquered his heart; it upheld and defended, making him more than conqueror. We soon shall join his praises, enduring pain no more. Our beloved brother was interred in Walkley Cemetery, on Monday, May 20th, in the presence of about fifty sorrowing friends, among whom was a colleague in the Sunday-school.—H. J.



MR. A. J. WARD, LAXFIELD.

(See page 232.)

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## The Gentleness of Christ.

BY EDWARD MITCHELL.

“A bruised reed shall He not break, and the smoking flax shall He not quench.”  
—Isa. xlii. 3.

THE prophet, as the mouthpiece of Jehovah, calls our attention to the Lord Jesus Christ. “Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth”! Our Lord, though a Son, became a servant. This was His own voluntary act. “Being in the form of God,” He “thought it not robbery to be equal with God; but *made Himself* of no reputation, and took upon Him the form of a servant.” He became His Father’s servant to do the greatest and most beneficent of works—to save unnumbered millions of Adam’s apostate race. He is God’s elect, in whom the whole Church is chosen, and in whom He

delighteth. All the Father's gracious purposes are enwrapped in Him, and shall all be accomplished by Him. He is well qualified for the work, for the Father has "put His Spirit upon Him"—"He giveth not the Spirit by measure unto the Son." In our text we have His character described to us for the encouragement of our faith—"A bruised reed shall He not break," &c. How sweet and delightful is this description of our beloved Lord! Nor need we fear any mistake, for it is the Father Himself that describes Him.

We notice that these words are BRIMFUL OF CONSOLATION. Ignorance is a great ally of unbelief, the source of many of our fears, and cause of much of our distress. "They that know Thy name will put their trust in Thee." Let us prayerfully look on this portrait of Jesus the Holy Spirit has drawn for us. A prominent feature is His *mercifulness*. A tender regard for poor, weak, distressed, and miserable sinners is here set forth. Bruised reeds need be under no apprehensions from Him, the smoking flax need entertain no fear. He is far too merciful to injure such—

"The smoking flax He will not quench,  
But raise it to a flame;  
The bruised reed He never breaks,  
Nor scorns the meanest name."

We think, too, His *wonderful meekness* is here sweetly portrayed. There is nothing rough or harsh in Jesus. He did not cry nor lift up His voice in the streets. We read the Lord was not in the wind, nor in the earthquake, nor in the fire. The most timid may take heart and come to Jesus. "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart," is His still small voice by which He encourages the timid and the trembling to approach with humble confidence. His *gentleness* is also apparent here. A gentle hand is required to handle bruised reeds. A rough or heavy hand, though moved by the best intentions, might easily work much damage. Smoking flax must be gently fanned into a flame. One fierce blast would extinguish it altogether. Such mischances never occur with our beloved Lord. The weakest has never been broken, nor the least spark been quenched by Him.

These sweet qualities were *wondrously exhibited by our Lord when here on earth*. Who so merciful, mild, and loving as Jesus? No case of misery did He ever send unrelieved away. No sinner ever cried to Him in vain for mercy. Who so meek and patient as Jesus? How meek under all His unparalleled sufferings and trials! How patient with the faults and often stupidity of His disciples! Who so gentle, tender, and sympathetic as Jesus? While He hated sin, how tenderly He dealt with sinners! May we not say, too, that *these qualities were developed by His life on earth*? "Though He were a Son, yet learned He obedience by the things which He suffered." "The Captain of our salvation was made perfect through sufferings." We have not an high priest that cannot be *touch*ed with the feeling of our infirmities." His tender human sympathy was *developed* by the things through which He passed. He knows by experience how bruised reeds feel. Himself once cried out, "But I am a worm, and no man, a reproach of men, and despised of the people." "The Lord God has given Him the tongue of the learned, that He should know how to speak a word in season to them that are weary."



The consolation of our text is CONFINED TO CHARACTER. Those comparable to bruised reeds and smoking flax are here particularly singled out. Whole-hearted, hardened, impenitent transgressors will learn to their cost one day that the gentleness of Christ is not *weakness*. For His foes He carries an iron rod, with which He will "dash in pieces like a potter's vessel" the strongest and most stout-hearted of them all. The figures employed set forth the *humbled*—those who have been brought low, bruised by sin and God's holy law on account of sin, and who, under a sense of sin and weakness, cry to Him for mercy. The *afflicted* also. Afflictions, trials, and temptations inflict dreadful bruises sometimes; they lay the fairest low, and make the strongest weak. The *weak in grace* are likewise intended. A poor bruised reed, or shepherd's pipe, out of which no sound but a low, almost inaudible moan can be got; or a lamp so low from lack of oil that the flame has disappeared, and even the red glow has died out, and there is nothing but a tiny wreath of smoke ascending. Such are some of God's own people. Lower they can scarcely get, helpless and almost hopeless. The *believer whose joys have departed* may be included. Once he walked in the light of God's countenance, and "the dew lay all night upon his branch." But now his joys have departed, and his strength has decayed. In place of joyous songs of praise, he mourns sore like a dove, while he sings:

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?"

"What peaceful hours I once enjoyed!  
How sweet their mem'ry still!  
But they have left an aching void  
The world can never fill."

These and many others—all, indeed, in whom there is the least spark of grace—are implied in the metaphors used. All, however weak and low, who long after Jesus and His salvation, are included, and to them the consolation is directed.

The consolation is ABUNDANT AND APPROPRIATE. It is drawn from the *character and conduct* of Him with whom we have to do. The Father Himself describes His Son for our comfort and encouragement. The description is exactly *appropriate* to the condition set forth. A loving, merciful, tender, sympathetic Saviour is presented to the eye of our faith. The words *imply more than they express*. He will not break nor quench means that He will lovingly bind up and strengthen—bring sweet and heavenly music out of the poor bruised pipe—He will gently breathe on the almost extinct lamp, and cause it to burst forth into a flame again. Ye weak, distressed, feeble, and languishing souls, fitly comparable to bruised reeds and smoking flax, gaze on this portrait of your loving, compassionate, and tender Saviour, and dismiss your fears. Fear not that He will reject or despise you!—

"Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For He has felt the same."

"Then let our humble faith address  
His mercy and His pow'r;  
We shall obtain deliv'ring grace  
In each distressing hour."

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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*.

## OUR PORTRAIT GALLERY.—No. VIII.

MR. A. J. WARD, LAXFIELD.

MY DEAR BROTHER,—At your kind request I send a brief account of the Lord's dealings with me.

I was born on July 30, 1854, in the village of Earl's Barton, Northamptonshire. My parents were poor, but hard-working. At the time of my birth they were not professors, but soon afterward they were called by God out of darkness into His marvellous light. I can just remember them being baptized, so from my early remembrance I was brought up to attend the house of God and to reverence the Sabbath-day. I was the subject of deep conviction very early, and the necessity of the new birth. A very distressing suicide took place in our village before I was six years old, which led me deeply to consider my state as a sinner. The Lord's-day evening that the young person lay by the walls, I went to chapel with my dear father. It was a very dark winter's night, too, and they sang that beautiful hymn of Newton's, "Begone unbelief," and when they sang that verse—

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

I wept and prayed that I might never be left to sink into everlasting misery and woe. I felt I deserved it, and when in the Sabbath-school many hymns were very useful to deepen the convictions, especially—

"Among the deepest shades of night,  
Can there be one who sees my way?  
Yes, God is like a shining light,  
Which turns the darkness into day."

And knowing God could see me as a sinner, I often feared lest I should die in my sin; but, alas! as I grew up the love of the world grew stronger, and having naturally a light heart I tried to drown these thoughts. For the sake of my dear parents I always attended the house of God, though I often wished my parents were ungodly, so that I might have my fill of the pleasures of the world.

In the spring of 1872 the Lord was pleased to bless the word to my soul through one of the supplies (Mr. G. Batchelor, of Tring). The words were, "Is it nothing to you, all ye that pass by?" (Lam. Jer. i. 12). Now began a severe conflict, as I had just got my liberty, being determined to break off all restraint of my God-fearing parents and fulfil the desires of my mind. I was angry with God. O the bitter thoughts I had! I had longed for my liberty, and now I was thrust into deeper bonds. I sinned against light and knowledge. When trying to enjoy the pleasures of the world, the words would ring in my ears, "Is it nothing to you?" For six months I went from bad to worse, groaning beneath a guilty conscience, constantly vowing if the Lord would forgive me I would try and not do so again; but all my vows were in vain. The love of the world and my companions were too strong for me to resist, the inclinations of my evil heart being bound up in them. In the month of November, 1872, I was constrained to go to a prayer-meeting, and there I received great help from hymn 201 (Denham's selection), especially from the verse—

"I to Him my sins confess,  
Carry to Him my distress;  
And though great my evils are,  
He preserves me from despair."

One Saturday evening in January, 1873, I felt my burden so great I was compelled to leave my work and go into an outbuilding and pray that God would put an end to this trouble and confusion, or I must sink under it. I went to bed, but little sleep. I arose in the morning; went to chapel. They sang the beautiful hymn—

“Hail, sovereign love, that first began.”

It greatly cheered my heart. The late Mr. W. Tooke was then the pastor. His text was, Song of Solomon viii. 5, and under that precious sermon I felt my burden roll away. My soul was set at liberty, and I could then rejoice in Christ Jesus as my Saviour. This fulfilled one of the three desires I had from a child, that I might be a Christian. In the afternoon I went again, and they asked me to start the tunes, which fulfilled the second desire. I was baptized on Feb. 26, 1874, and received into the Church on the following Lord's-day—viz., the 1st of March. After many an earnest prayer and anxious hours I was constrained to open my mouth to speak, which was on the first Lord's-day in March, 1877; this was the third desire. On the first Lord's-day in March, 1886, I was chosen pastor of Ebenezer, Glemsford, where I lived and laboured seven years; but feeling my work was done there, I resigned, and commenced my pastorate here on the first Lord's-day in March, 1893, where the Lord has and is blessing my labours. To Him be all the glory. Amen.

Yours in Gospel bonds,      ANDREW J. WARD.

## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

### HOME AND COMMON THINGS.—NO. VIII. WHAT IS A COMMON THING?

WE have been talking about a few common things for some time past, but it might be as well for us to have a little chat about the word common, and see what it means. Of course, “we all know” it means something that isn't worth much, something cheap, and often nasty too; and a good many people don't like common things at any price. Yes, young friends, that is *one* of the meanings of the word common; but don't run on too fast, for it is by no means its only signification. We are told that common is formed of two Latin words—*cum*, with, and *munis*, serving or obliging—and we get the truest sense of the word when we use it to describe things which are not exclusively the property of one or two favoured persons, but are equally enjoyed by many. And when we understand the word in this way, we at once see that many things may be both common and precious at the same time. We have already noticed some of these:—Fresh air, how needful it is to our health and comfort! pure water, how can we live without something to drink, and the purer the better? I have read of a traveller in the desert who was parched with thirst, and, seeing a bag tied up at a little distance from him, pressed eagerly towards it, hoping it might be a skin full of water; but reaching the spot, and eagerly untying it, he found, to his disappointment, it was *only* a bag of pearls! *Only*! Why they were worth a lot of money! Yes, dear young friends, to us a bag of costly pearls would seem very precious, and a drop of water a very common thing, but pearls at that time were worthless to the famished man, and only mocked his

raging thirst, while a drink of water might save his life. So, if some measure of health and comfort has fallen to our lot, let us value our homely every-day blessings, for we may be well assured that, if we were deprived of any of these common things, we should grievously feel their loss, and it is only of God's good providence and kindness that so many good things should be as common as they are.

It has been remarked that "common sense" is a very *un*-common gift, and in like manner, when, as we go about, we see so much sickness, loneliness, distress, and discomfort, we are constrained to acknowledge how very precious are many of those things we have regarded so little, because to us they came so easily and so cheap. A text of scripture occurred to my mind before I began to write this paper, which speaks about "our common salvation." You will find it in the short, yet very striking epistle of Jude. And then the verse of a hymn came to me, which tells how

"The saints on earth and those above  
Here join in sweet accord;  
One body all in mutual love,  
And Christ our common Lord."

In each case the subjects treated of are great and glorious. God's salvation is glorious, perfect, everlasting; the wonder of heaven, and the highest joy of all His people here; and Jesus is the altogether Lovely One, the Beloved of the Father, and unspeakably precious to all who believe. The word common is only used to shew us what the Psalmist declared of the victories of God's people: "This honour have all the saints," or as Paul expressed himself concerning his crown of righteousness, which the Lord would give to him, and not to him only, but *to all them also* who loved His appearing.

This is how, and only thus that Jesus and His salvation can be connected with the word common; and the thought is a very delightful one, for it teaches us that there is no difference between one believer and another on those matters which are of the highest importance. Some who fear the Lord may be "small," and others "great;" some may be "weak," and others "strong;" but all have one Lord, and one salvation embraces every one that trusts and follows Him. The God of Abraham and Paul is as much the God and Father of the least and feeblest of the Redeemer's followers, and He is not ashamed to be called the God of all His people. "Whosoever shall call upon the name of the Lord shall be saved." "Whosoever will, let him take of the water of life freely." God's kingdom is a commonwealth in the highest sense; it is the common privilege of all Christ's subjects to pour out their hearts before Him, and their common honour to be called His friends. Yet, dear reader, these joys belong *only* to His people.

"Thousands make a wretched choice,  
And rather starve than come"

to the Gospel feast. Multitudes care for none of these things. God has highly favoured us, if He has made us willing in the day of His power to be His for ever. But let us remember that there is only one Saviour, only one way of everlasting life. By Him all that believe are justified—by Him alone.

Dear friend, know you the joyful sound of the full, free gospel of His grace? Are you interested in, are you seeking this common, this most precious salvation?

## THE BELIEVER'S SONSHIP AND SERVICE.

BY PASTOR JAMES E. FLEGG.

*(Concluded from page 209.)*

THERE are other forms of service in which many are engaged, and he who has the time and will need not lack for service in the Master's vineyard. Some, however, have the will but lack the opportunity for special service. Let us then confine our attention to service of a general character. It is true of every son of God, there is a service attaching to that relationship. "Ye are My witnesses." As Christ was a Son, so was He also a Servant. "He took upon Him the form of a servant," and His service is the pattern for us; for "He hath left us an example, that we should follow in His steps." "Ye are not your own: ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "Whatsoever ye do, do all to the glory of God;" and our very services in life are to be with an eye to the glory of God, "not with eye-service as men-pleasers, but as the servants of Christ." We serve God in serving one another and in serving others. Our whole life is to be a serving of God. "His servants ye are to whom ye obey." A life of obedience then is a life of service, seeking in all things to know and *do* the will of the Lord. The Lord has had, and will have until time shall be no more, a people in the world known as His servants, by whom He will be served and glorified in their service. We serve in the praises of the sanctuary, and by a due observance of the commands He has given. As obedient children, passing through the water and acknowledging His authority, we gather round His table and show forth His death. The Spirit dwelling in believers, they bring forth the fruit of the Spirit, and thereby it is seen there is a difference between him that serveth God and him that serveth Him not. They serve God in the witness they bear, as occasion serves, to His mercy, grace, and power; they serve God who have but little to say, in a godly, consistent walk seeking to have grace that they may serve God acceptably. Holding fast to those things which have been received, and with hands and feet, as well as with tongue, holding forth the word of life, and in the spirit of the Master, with a deep sympathy for suffering and necessity around, they go about without noise or bustle doing good. So the son serves.

There is another service mentioned by the apostle in Gal. v. 13—a mutual service—by *love* serve one another. It were well if we studied more the figure given us to represent the Church of Christ—members of one body; no one member can say of another, there is no need for it; how readily one member sympathises with and assists the other. So it should be spiritually. Serve one another, not unwillingly, nor from a mere sense of duty, but *by love*. There is one beautiful form of service in which some engage. We watch for your souls, says the apostle, and such watching is not confined to the minister. There are godly souls who watch in this way, and the kindly word spoken has proved helpful to many a seeking one. Why not more of such service? The way in which men are rushed at, and flippantly talked to with regard to eternal matters, cannot but be grievous to a thoughtful Christian; but in avoiding one extreme we need not run to the other. Did not the Master turn to the two who were following, and kindly ask, "What seek ye?" Did He not ask the Jews, "What think ye of

Christ?" and His disciples, "Whom say ye that I am?" And shall it be considered wrong to serve Him thus? and, when enquiring concerning business, health, and friends, to enquire how matters stand with regard to the soul? How thankful would some be for a kindly word; for, is not the feeling theirs at times, they care for my body, my health, and my friends, but no man cares for my soul? Is not the soul of greatest worth? I am aware that we shall not bring one more into the covenant of grace than is already included in it, nor will one be lacking when the number is told, but we shall be of service to the seeking soul, and we are to serve one another.

Again, there is a call to the exercise of patience and forbearance. Some are strong in faith, others weak; some have much knowledge, others little. We, then, that are strong, says the apostle, ought to bear the infirmities of the weak; and, again, him that is weak in the faith receive ye, but not to doubtful disputation. We do not all learn so quickly, nor grow strong so fast, as each other. We are not called upon to sacrifice any part of the truth: God forbid! but we may well follow the example of Aquilla and Priscilla, who, when they heard Apollos speak, found much they could admire, but he did not know all; and, though they were apparently only private Christians, they expounded unto him the way of God more perfectly. If we have clearer light we have cause to be thankful; and while holding fast, be it ours to hold forth in love, seeking to be of some service. "To the weak I became as weak, that I might gain the weak."

Further, we are to serve one another in *sympathy* and *succour*. "Bear ye one another's burdens." We cannot take the burden off another's shoulder, but we may do something to lighten it. If we cannot take the burden, we may take one handle; true sympathy is of great value. A clergyman was busy with his manuscript, and his little boy went running into his study, and holding up his finger, with an expression of suffering, said: "Look, father, how I hurt it!" The father, interrupted in the middle of a sentence, glanced hastily at him, and, with the slightest tone of impatience, said: "I cannot help it." The little fellow's eyes grew bigger, and as he turned to go out, he said, in a low voice: "Yes, you could; you might have said, Oh!" Sympathy is of value.

Again, how heavy a burden is poverty to some of the family of God, and the way to help to bear this burden is not merely by saying, "I am sorry!" but by ministering to the necessity. A poor woman was reduced to extreme poverty by the loss of her cow, which was her only means of support. A neighbour, unable himself to give help, personally went round to friends, and solicited assistance. After many expressions of sorrow, and no practical aid, he came to one, and was met in the same way. He became impatient, and said: "Oh, yes; I don't doubt you feel, but you don't feel in the right place." "I do," replied the other; "I feel with all my heart." "Yes, yes," said he, "but you should feel in your pocket." Sometimes a sympathising word, sometimes a cheering look, sometimes by practical help, bear one another's burdens, and so serve one another.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness. Some people seem to possess a peculiar faculty by which they know, *after* the event has

happened, that it was going to happen; things have turned out just as they expected, and they are not at all surprised. If they expected it would turn out so, they ought not to talk too loudly, because it is to their shame, they having been remiss in service; first, in not earnestly praying over the matter that it might not turn out so; and, secondly, in not pointing out the danger. The best of men are men at all best. "Lest ye also be tempted," should set us thinking when we see another fall. The first indication of sorrow should be enough to awaken our sympathy, and incline us to help.

So we have touched upon a few paths of service of the sons of God. Thus may each of us serve Him here, and find our joy in such service, until He shall call us to service yonder. May each be found a son, a servant here; a son, a servant there; and His name shall have the praise.

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## CHRIST EXALTED.

Isaiah lxi. 10.

(Continued from page 363; December issue.)

**WE** shall do well to look at this subject in an experimental manner, and therefore hope a blessing will be derived from its consideration. First, the natural state in which the sinner stands before God. This point first claims attention; for all that which is said in the text as to the soul being clothed, covered, adorned, and rejoicing presupposes a previous state altogether the reverse of that which is said to be the ground of rejoicing.

1st, *Nakedness*. Here is destitution so complete as to render its object most deplorable. Ignorance of such a condition still more so. This is found in every instance when the Lord takes the sinner in hand (Rev. iii. 17). In himself he thinks he is rich, increased with goods, and has need of nothing; no, not even of salvation, Christ, God, or heaven. He desires not the knowledge of God or of His ways. But the Spirit strips him of the rags of self-conceit, teaches him and makes him feel his wretchedness, his misery and poverty, his blindness and nakedness. What deplorable ignorance not to know our poverty when there are so many claims on us! What deplorable ignorance not to know our blindness when there is so much to see! What deplorable ignorance not to know we are naked before Him with whom we have to do, for until we are clothed we can neither stand before God nor be fitted for the society of His saints!

2nd, *Helplessness*. A state of nakedness will make the object of it feel utterly helpless. What is so weak and helpless as a naked person? Dress gives an aspect and sense of comfort and protection. Helplessness, however, is only known by making an effort. The mere knowledge of it will not give the sense of it. So spiritually, no mere doctrine in the head will suffice. He only knows his own helplessness by making a trial of doing something and failing to accomplish his aim. Experience of his helplessness will give him a true sense of it. The believer often attempts many things in his own supposed strength. He will try to be good, just, sincere, and upright, but he finds himself as a newborn babe. How he goes about to establish his own righteousness. He

resolves, re-resolves, tries all schemes short of Christ's grace and strength, but miserably fails.

"No strength of nature will suffice  
To serve the Lord aright,  
And what she has she misapplies,  
For want of clearer light."

Indeed, whether the period be long or short, the believer can only learn his helplessness by hard-earned, dear-bought experiences. Till then he is only filled with vain conceits.

3rd, *Danger*. A feeling of helplessness will give its possessor a sense of danger and hazard, and also of its poverty. When danger is seen and helplessness felt, thence comes doubt and fear. The Holy Ghost designs that a true knowledge of the sinner's fallen state shall be really known and felt, in order that he may prize his safety the more. Unless he feels his bondage he will not prize liberty; unless he feels and knows his own poverty he will not prize the riches of grace; unless he knows the plague of his own heart he will not prize the good tidings of the great Physician's skill to cure him. He must be a broken-hearted sinner and a mourner in Zion before he can ever expect to realise the work of Christ, as having been sent to give beauty for ashes, the oil of joy for mourning, or the garment of praise for the spirit of heaviness.

THE SILENT WITNESS.

### WHITE, BLUE, PURPLE, AND SCARLET.

**I**N the Book of Exodus we have an account of the construction of the Tabernacle. All the materials used in its formation were appointed by God, for whose service the tabernacle was. It has been generally thought that the materials were emblems of the New Testament truths, and of persons who became the subjects of divine grace. Thus the bread, incense, light, lava, and sacrifices, all pointed to certain blessed facts of a spiritual kind—so the priests, and notably the High Priest: the veil, also, beautifully cleared up in Heb. x. 20.

Amongst the things ordered by the Lord we find four colours, as in Exod. xxvi. 1: "*White* (the fine twined linen was white), *Blue*, *Purple*, and *Scarlet*." We are led to ask, is there any spiritual teaching in these colours? Entering into the tabernacle we see that they are very conspicuous. Blended by the skilful hands of those appointed for the work, they are used for many things. In the making of the ten curtains for the covering of the tabernacle (Exod. xxvi. 1); the veil (ver. 31); the hanging for the door of the tent (ver. 36); hangings for the gate of the court (Exod. xxvii. 16); the ephod (Exod. xxviii. 6); the curious girdle of the ephod (ver. 8); the breastplate (ver. 15); the pomegranates on the hem on the ephod (ver. 33); and for the cloths of service (Chron. xxxix. 1). The eyes, then, were ever upon them; they became familiar. In each of these instances the four colours were wrought together.

They were also used separately. *Blue*, for loops of blue (Exod. xxvi. 4); a lace of blue to breastplate (chap. xxviii. 28); a lace of blue to mitre (ver. 37); the robe of the ephod all of blue (ver. 31); cloths of blue to cover the ark (Num. iv. 6), the table of shewbread (ver. 7), the candlestick (ver. 9), the golden altar (ver. 11), the instruments of ministry (ver. 12); ribands of blue on the borders of their garments



(chap. xv. 38). Is *blue* an emblem of *mercy*? The priest that wore "the robe of the ephod all of blue" would execute his office well if he were merciful and faithful—whilst *mercy* is plainly depicted in the things which cloths of blue cover up.

*Purple* is *always* mentioned between the blue and the scarlet. But one cloth of this colour was used, which was for the covering of the altar of the burnt offering. Dr. Gill and others say, that the fire ever to be burning on this altar *may* signify the wrath of God against sin. If it does, has the *purple* any reference to the sufferings of our ever blessed Lord? As the antitype of this altar, they covered *Him also* with a purple robe (Mark xv. 17—20; John xix. 2—5). Solomon's chariot (Song iii. 10) had a purple covering, or awning, affording a delightful shade. We need the purple in this sense, as it makes way for the blue—the mercy.

*Scarlet* we do not find used alone except in Num. iv. 7, where a cloth of it is used to cover up the dishes, spoons, and bowls. The bunch of hyssop at the cleansing of the leper was tied with scarlet (Lev. xiv. 4—49). A scarlet robe was put on the dear Redeemer by His mockers (Matt. xxvii. 28). Is *scarlet* an emblem of justice? Judges wear scarlet when they sit in judgment.

*White*.—One cannot help looking forward to the time when the garments will be all white: "They shall walk with Me in white, for they are worthy." Notice the beautiful blending: *Scarlet*, justice; *Purple*, the sufferings of Jesus, or justice executed and maintained; *Blue*, the mercy shown in consequence; *White*, the righteousness which is the result of all this.

This paper is not intended to excite controversy, but to draw out and elucidate truth.

F. G. B.

Wellingboro'.

## JOTS AND TITLES ; OR, THE PRECISION OF PROPHECY AND NARRATION IN SCRIPTURE.

No. 3.

### THE SEED OF ABRAHAM.

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

**I**N our last paper we tried to point to the Lord Jesus Christ, the seed of Abraham, as the one, only Saviour; but the conclusion of the apostle's argument in the verse above quoted is at once most sublime and cheering. Having before shown us the one seed of Abraham to be the promised Messiah, he now gives to believers the same title, and accords to them the same glorious privilege of being not only the receivers, but the instrumental diffusers of the blessings of salvation. They that be of faith are blessed with faithful Abraham and part of that blessing was, "In thee shall all the families or nations of the earth be blessed." So from the Church of Christ the Gospel sounds forth, which is to be the instrument in the Holy Spirit's hands of gathering the wanderers to their Father's home.

The Church of God is but one; believers of every clime, in every age, compose but one ransomed, gathered flock, one family, one temple,

one mystical bride of the Lamb, and, notwithstanding all her divisions, the prayer of Christ will yet be realized in all its fulness, "That they all may be one, as Thou, Father, art in Me and I in Thee; . . . that they may be perfected into one, that the world may know that Thou didst send Me, and lovedst them even as Thou lovedst Me" (John xvii. 21—24). But the grandest and fullest of all the figures employed to set forth at once the unity of the Church of God and her union to the Lord Jesus Christ is that which represents both Himself and His people as *one person, one body*—He the Head and they the several members of His mystical frame.

The emblem of a vine shows how the grace of Christ, like the sap from the root, spreads through and nourishes all His people, but the perfection of the vine is in its *fruitfulness* not in the *number* of its branches; and when the fruitless ones are removed, the vine is neither injured nor disfigured by their loss. But with the human body it is far different; that exquisite piece of Divine workmanship has a perfection peculiar to itself: every limb, and joint, and muscle is needed, deficiency and superfluity would alike destroy the symmetry of the whole. And I think we may take it for granted that this crowning type of the Church's union with her Lord and Head underlies every other illustration given in the Word of this wondrous fact, and in all the plain statements of Scripture on this subject figure and fact mutually confirm and illustrate each other.

Paul was divinely persuaded that nothing whatever, above, beneath, present or future, known or unknown, could ever separate believers from the love of God in Christ, and when we think of the Church as His body, the fulness of Him who filleth all in all, how *can* there be any separation from Him of *any one* of His? Could we imagine a deformed, a mutilated Christ in heaven? The idea refutes itself at once; it is manifestly impossible. Christ's *relative* fulness becomes His personal perfection, and the strong assurance is fully justified which those lines express so confidently—

"This I do find we two are so joined,  
Christ can't be in heaven and leave me behind."

In this case it may be said with perfect truth, and without fear of contradiction, "The Husband and wife are *one*, and *the Husband is that One*," for "Christ is All and in all." And it has been thought that Paul's argument in this third chapter of his Epistle to the Galatians about the *one* seed of Abraham has reference to *Christ mystical* rather than Christ personally considered. Some false teachers were seeking to pervert them from the simplicity of the Gospel, endeavouring to draw them away from whole-hearted dependence upon Christ to a partial reliance on forms, and ceremonies, and works of their own, giving them another gospel which was not another, but a falsification of the true, for, as the apostle so constantly taught and proved, salvation must be *either* of grace or of works—one or the other; it could not possibly be of both. If Jesus saves at all, He saves completely. If we are justified by our own works, they must be good enough to claim our acceptance with God, and then we do not need a Saviour. But the law curses as transgressors of its precepts all who are under its power, and Abraham, the father of the faithful, was justified not by works but by faith. Freely the promise was given to him concerning Isaac, and the assurance that

in him and his seed all the families of the earth should be blessed (Gen. xii. 3) was made known before he left his own country and kindred at God's command. Not of works but of grace did the blessedness come upon himself and all his spiritual children—Jews and Gentiles, bond and free, and still keeping in view the figure of Christ and His members forming "one glorious mystic man." How forceful is the argument! especially taken as the Revised Version puts it: "*There can be neither male nor female, there can be neither bond nor free, there can be neither Jew nor Greek, for ye are all one (man) in Christ Jesus*" (ver. 28). In other words, the argument is the same as that used in the Epistle to the Romans: "There is no difference between men naturally before God, for all have sinned; and as sinners are condemned, there is no difference spiritually, for Christ is the end of the law for righteousness to every one that believeth, and, being justified freely by God's grace through the redemption of His beloved Son, there is therefore now no condemnation to those who are in Christ Jesus."

*In Christ*—wonderful word! He that is joined to the Lord is one spirit; but if any man have not the Spirit of Christ, he is none of His. O that we may be favoured to know by sweet experience that we are led by the Spirit, and resting alone on Jesus for complete salvation, may we seek to bring forth the fruits of righteousness which are by Him, and be looking forward to the blessed time when through His abounding grace we shall be with and like our glorious Head for evermore. Amen.

H. S. L.

### J E S U S   A W E A R Y .

**W**HEN the Lord decided to leave Judæa, He started once more (with His disciples) for Galilee. Between these two was the country with the inhabitants of which the Jews had no dealings. So He must needs go through Samaria. Near the close of a long and hot day's march the tired band turned into the fertile valley, and came upon Jacob's well, by the city called Sychar. The Saviour being tired and thirsty, all aweary as He was, sat *thus* on the well. The disciples went into the little hill village, near by, to purchase (if they could) some food from the despised inhabitants. Meanwhile, there came the woman with her waterpot to draw water. Jesus forgot His weariness. He delighted to be about His Father's business, and at all times and under all circumstances He embraced every opportunity. He rose to the occasion, revealed the woman to herself, and then Himself to the woman. She was from that very hour a changed character; and many from out of the city also believed on Him, besought Him to tarry with them, and He abode there two days. Now, when His disciples returned, behold, their Lord was refreshed and invigorated! Had any man given Him ought to eat? Nay, the doing of the will of Him that sent Him was His meat and drink. "I have meat to eat that ye know not of."

Learn that John has loftiest things to say about the Divinity of Jesus, and the glory that dwelt in Him, and at the same time emphasises the manifest limitations of His perfect manhood. He never forgets either term of his marvellous statement, "The Word was made flesh." Jesus being wearied with His journey, sat *thus* on the well. Being thirsty He said, "Give Me to drink." On the cross He cried, "I

thirst." That He might sympathise as well as help and save and bless, He was made perfect in weakness. He who "Himself took our infirmities" it is who giveth power to the faint, and to them that have no might increaseth strength. He who sat all aweary on the well it is that saith, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." He who spared not Himself for us, shall He not be served by us even to the edge of our God-given capacities? Look how His love and delight in Him who sent Him sustained Him. Shall we not be likewise nerved and encouraged? O for the strength and joy of such holy enthusiasm, that we faint not, but press boldly and cheerily along the Christ-marked way to the Christ-prepared goal!

SAMUEL BANKS.

## PRAYER—A PRESSING NECESSITY.

*An Address delivered at Bradfield-St.-George, May 29th, 1895, by A. J. WARD  
(of Larfield), Moderator of the Suffolk and Norfolk Association.*

*(Concluded from page 212.)*

II.—CONSIDER THE POWER OF PRAYER.—God has been pleased to give marvellous proofs of this, both in the Old and New Testaments. The patriarchs were men of earnest prayer. Look at Abraham and the many deliverances God gave him in answer to prayer. Who can read his fervent appeal for Sodom without feeling the power of prayer? Then Jacob at the ford of Jabbok, and not there only; but Jacob's whole life was a troublous one—but God has given us repeated instances of Jacob's power in prayer. Yea, the very God of heaven submitted Himself to Jacob's request; and in honour of his faith in prayer called him Israel. If God were to deal with us according to our faith in prayer, how many of us would He surname Israel? And why should we not be as powerful to-day as Jacob of old? Where lies the fault? Surely not on the part of our God! Is it not even at our own doors, on which are inscribed, "Negligence and indifference"? But ought it to be so? Nay! Let us in shame confess our folly, and seek grace to arise and put on the whole armour of God. Then look at Moses and the Israelites during the forty years in the wilderness. What earnest pleadings he had on their behalf; but especially do we remember the battle with Amalek. Where was the power: In the weapons of war? Nay, look on yonder hill. Who is there? Moses, with uplifted hands, and on the uplifted hands depends Israel's victory. Our success depends on our prayer. The very disciples of Jesus failed through lack of prayer. They were astonished that they could not cast the devil out; but Jesus said, "This kind goeth not out but by prayer and fasting." Where is the secret of non-success to-day, scripturally considered? Lack of prayer. Look at Gideon, Hannah, David, and many others, who found prayer a mighty weapon with which to conquer their foes and to bring down the desired blessing. Look at Daniel and the Hebrew children. Were they not men of prayer? When they heard the king's decree, what did they do? Get up a concert, or a pleasant Sunday afternoon, seek wisdom or council of men? Nay; they retired from the world and told their God all about it. Oh, the fervent pleadings! Their souls were steeped in the sweet exercise of prayer. The forgotten dreams and the interpretations were brought to Daniel in answer to their prayers. Oh, the power! It unlocks mysteries, shuts the lions' mouths, and preserved the man of prayer. By prayer Elijah shut up the heavens, causing famine and sorrow on every hand; and prayer also opened the heavens, filling the land with plenty. Yea, the nation's prosperity, as well as the Church's, rests upon the prayers of the saints. David says (Psa. lxxvii.), "Let the people praise Thee, O God; then shall the earth yield her increase." What can kings or queens do in opposition to the prayers of the saints? They are

paralyzed with fear or comforted. Remember the Scottish queen who feared the prayers of the godly man Knox far more than an army of soldiers.

Has prayer lost its power? Is God's arm shortened, that He cannot repeat what He has already done? Oh, let us gird up the loins of our mind! For victory is sure while the Church is found using and improving her privilege at the mercy-seat.

The devil is afraid of prayer, for—

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

Men of the world are afraid of the prayers of the saints. They have a power over them. Many a lion-like heart has been held under while feeble saints have poured their souls to God. I knew a man in Suffolk who, when he was an ungodly man (of no mean order), made three attempts, with oaths, to steel his neighbour's cabbage; but he failed because he heard his godly neighbour praying. Again, a sleeping prisoner was awakened by a heavenly messenger, and led forth to a place of safety while the godly were holding their prayer-meeting. God was honoured, the saints were comforted and confirmed, while Herod was filled with wrath. The earth quaked and the prison doors were opened while two godly men were praying; the jailor's heart was broken and his soul saved. The dead were raised, and the Church built up, all by that much despised privilege of prayer.

Is it not plainly seen in the New Testament that the primitive Church was strong in prayer? They chose as deacons men full of the Holy Ghost, and, therefore, men of prayer; while apostles gave themselves continually to prayer and the ministry of the Word. The Holy Ghost was poured upon them on the day of Pentecost in answer to prayer. Jesus promised the Holy Ghost, and they believed His promise and pleaded it continually, giving Him no rest till He fulfilled it. Are we left without a promise to plead for His outpouring upon us? Nay, Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Do we not need the Holy Spirit? Yes; for our souls are lean, and our conversions few. Why? The lack of the Holy Spirit's power. Is His power exhausted? No. The rather, have we not grieved Him by our lack of prayer? Let us awake from our slumbers. O may this be a year of much prayer; and may it be said of us, as an association of Christian Churches, that they are strong in prayer.

III.—VIEW THE BLESSINGS RESULTING FROM PRAYER.—There is no appointed means of grace that God has more signally honoured than prayer. Look where we may in the Old or New Testament, or in the lives of our forefathers or martyrs. Prisons have become like palaces to the praying saints, and the chambers of the afflicted have become the very gate of heaven. Take the primitive Church, if you please. They were persecuted indeed, but they were mighty in prayer, and their blessings were great. We covet them to-day. Peace and concord dwelt in their midst; their hearts were truly blended together, they clave one to the other, they were united in effort and stood shoulder to shoulder in the great struggle for the spread of the Master's kingdom. And if we would enjoy the blessings we must pray without ceasing; for the blessing of peace can only rest where prayer continues to arise. It is to be feared that there is too much peace in some Churches; it is the peace of the dead, and therefore it is a curse and not a blessing. We would cry, "Awake, O north wind; come thou south, and arouse the slumbering Church!" Are we at peace and in unity of heart? If so, may God strengthen it. But we shall never be the transcript of the model Church till we can plead one for the other when absent as well as present; for to pray one for the other when present and not when absent is a mere farce. We ought to be model Churches to-day; and a power in the earth for good we can and shall be, too, if only we arise to our much-despised privilege.

Prayer is the mighty lever, and by it we can move heaven and earth. Using it, no power can hurt us, or hinder the blessing. Baal and his servants were powerless while the prophet prayed. How many times God's blessing

seemed to hang on the very tips of His fingers ready to drop! For while they have been speaking He has poured it down. Friends, why should it not be so now? Tell me if you can, has God changed, or His love and power grown faint? No! read Isa. xl. 27—31.

Then why does He not repeat His former blessing? Is there not a cause? Consider, repent, and return to the good old beaten path that leads to the mercy-seat. There have been days of rich prosperity, when conversions have been many. We read of believers being added to the Church daily. They were the days when the fire was kept alight on God's altar, when it burned brighter and brighter. Are there no souls to be saved now? Has God accomplished the number of His elect? Nay, He has not. Then why should we restrain our prayers? For when Zion travailed she brought forth children. Why should we cease to travail? Many are in pain; but it is the pain of corruption and not of holy travail for precious souls. O let us seek grace to cry mightily, "Let Thy kingdom come"; and then shall we see, as in days of yore, souls born for the Redeemer's kingdom. Are there not some Churches from which the glory seems to be departing? But who was the cause of the departure of that glory? Has God ever withdrawn His glory where Churches meet constantly for prayer?

"He makes a more delightful stay  
Where Churches meet to praise and pray."

Try and think of the change that would pass over us as an associated body of Christian Churches were we all to go back to our homes with a determination to give God no rest until He arise and have mercy upon Zion. Can we afford to let God rest? Nay, we cannot. Is it not a lamentable state to be in, when men of God never attend the appointed means of prayer? How can God's blessing be expected? Drone bees never gather honey. Prayer brought rain on the earth after three years and six months' drought, and prayer alone will bring to us the blessings we need. Plead His promise, trust His word, and we shall see brighter times yet. What is it that enriches the souls of God's children, and makes them strong in faith? Is it not the fulfilling of the exhortation, "Pray without ceasing"? How many souls are like Pharaoh's lean kine; and is it to be wondered at? One of the greatest blessings of the primitive Church was the strength of their faith. They attempted great things for God, and expected and received great things from God. How could God have withheld them? For He had said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." God must have forfeited His own word if He had withheld the blessing; but to-day He must forego His own word to bless some: for He hath said, "For all these things will I be enquired of." We are favoured to listen to some holy men of God now, and it does our heart good to hear their prayers. Their souls are rich. Why? Because they are men of prayer. Their prayers are warm with heavenly heat.

Another blessing which must attend the carrying into effect of this exhortation is love. How glad we should be to know that love abounded on every side and in every Church. In many bickerings and strife exist, and where these are love cannot dwell. The first step to love is prayer. To know and believe one is praying for us is one of the greatest blessings we can enjoy on earth; and when we are united and constant at the mercy-seat, then, and not till then, will it be said of us, "See how these brethren love." How did the Church show its love for Peter when he was in trouble but by prayer? and Paul to the Churches, but by praying for them?

In conclusion, let me ask you to engrave the words on your memories, "Pray without ceasing." While other denominations are asking what they must do, what means they must try—whether musical entertainments, a mixing of the worldly and spiritual together, or union here and union there, yea, anything and everything, except God's appointed order of prayer—let us, who profess to belong to the primitive Church (neither have we any reason to be ashamed of our profession)—I say, let us abide ever by its teaching and practice. Then shall our Churches receive every needed blessing, both for time and for eternity. Amen.

## A PLEA FOR OUR YOUNG MEN.

BY PASTOR THOMAS JONES.

"He did very well, but then he is so young and inexperienced." Such are the general sentiments expressed when a young man gives an address; and should he attempt to preach—oh, my! the worthy seniors look more venerable than ever when, in solemn conclave, they pass a resolution over a social cup of tea specially prepared for the express purpose of unburdening their souls of the heavy responsibilities they feel respecting the young aspirant. The purport of that resolution is that he must be put back—*checked* and discouraged: indeed, he must "tarry at Jericho until his beard grows"—*yes, grows grey*—and he begins to show symptoms of decay; and, being in this tabernacle, he groans because he feels burdened. It is generally deemed absolutely necessary that part of the essential credentials for the ministration of the Word should be that the man of choice should have passed through crushing and overwhelming calamities, and endless trials and deepest sorrows. When he can enumerate and *dish* them up in proper phraseology, he may pass as an approved, and, of course, a divinely-sent individual to lead and feed the "little flock." There is doubtless a great deal of truth and seeming wisdom in this line of procedure, but are we sure that it is strictly Scriptural? Are our Churches acting in strict accordance with the general teaching of the Bible in their attitude and general treatment of what we term promising young men? That we have young men in our midst is a fact, and a fact of great encouragement to all who wish well to our denomination. But are we treating them with that consideration and encouragement they honestly deserve at our hands? Are they called upon to exercise their *gifts* in our Churches, as they certainly ought? It is all very well for our venerable seniors to criticise and speak disparagingly about the blunders they may occasionally make, but were our seniors never juniors themselves? Were they always perfectly clear in doctrine and in diction precise? Should we not, when we have reason to believe that the young man is sincere in his intentions, and possesses the *root of the matter*, treat him respectfully, kindly and fatherly, and direct his attention to any weak points or discrepancies he may make, and thus show him a more excellent way, and not publicly denounce him.

I must confess that my heart was pained, not long since, when I heard a senior brother speak most uncharitably of a young brother whom I do not know—indeed, I never met the speaker before—and, if that be a specimen of his general bearing toward our young men, I am not anxious to meet him again. I hold that such conduct is highly detrimental to the prosperity of the Strict Baptist Churches, and further, that it is this mean, unkind, and unbrotherly conduct that drives our young men away from us; and, until we learn to appreciate their presence, and hold out the "golden sceptre" toward them, we may well lament and deplore their absence. May I ask, Is it Christ-like to treat them indifferently? He who took up the little ones, and gave life back to the widow's son, and permitted the youngest apostle to lean upon His bosom, would manifest a very different spirit from that generally shown to our young men. Would "Paul the aged," who treated young Timothy with fatherly kindness, sympathy, and tenderest regard, treat our young men as they too often are?

Let us take the young men (and the maidens too) who grow up around us by the hand; let them feel that we are specially interested in their welfare, and are solicitous for their future usefulness; and when a young brother in the Lord is anxious to lay his all upon the altar of usefulness—*anxious to speak in his Master's name*—"encourage him," as Moses exhorted the elders of Israel to cheer and help Joshua. We need them, the Churches need them, the world needs the light they possess; for verily darkness still prevails. Ye fathers, and ye men who are our leaders, take care of these little ones: take them into your confidence, help them by your wise and mature counsel and timely advice. Do not condemn them. Do not spurn them, but "deal kindly with the young man." Let such be our general conduct towards them, and

verily our reward will be satisfactory. By all lawful means give every encouragement to young men. Finally, let the members of our Churches bear in mind that our young men will very soon grow old whom they look askance at to-day; for the day is soon spent, and the night will speedily come when no man can work. "The Angel who redeemed me from all evil, bless the lads." May such be our prayer continually.

67, Endwell-road, Brockley, S E.

### SUNSET RAYS.

BY A GARDEN LABOURER.

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

"And Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."—Deut. xxxiv. 5.

"And, behold, there appeared unto Him Moses and Elias talking with Him.—Matt. xvii. 3

THE saints of God, both as individuals and a collective Church, are His peculiar treasure: and when life here has passed away, and He is about to call them to Himself, He uses His own special pleasure as to the manner how, as well as the time when. Elijah was taken to heaven visibly, in a chariot of fire; Moses climbed up the mount and died there. No man in company, no mortal eye beholding, no mortal hand to cover his dead body; but the eye of his Lord and God was beholding him with approving look, and the hand of that immortal God was put forth to lay His honoured servant in the earth. And from that earth-bound resting-place, and from that heaven-bound chariot of fire, these two men came to the holy mount to meet their Lord and our Lord, and to talk over the great salvation which He should accomplish in His death shortly at Jerusalem. And, brethren and sisters in Jesus, whether you die alone, without a friend near, and none but God to lead your soul away to heaven's eternal bliss, and have neither father, mother, brother, or child to soothe the dying hour; or whether, like Elijah, you soar to heaven in a chariot of fire, and men see and rejoice, and cry, "My father, my father, the chariots of heaven and the horsemen thereof," it shall be alike with you when Jesus comes again to receive His own. If you have gone before, "Even them also which sleep in Jesus will God bring with Him." If you are alone, you shall be "caught up" to be "for ever with the Lord." And though the manner of leaving this life shall be as dissimilar as Moses and Elias, like them, you shall talk of His wonderful work. They spake of His decease which "He should accomplish." You shall speak of that which He has accomplished, and all shall join in one eternal song to "Him that sitteth on the throne and to the Lamb for ever." Wherefore, "Comfort one another with these words."

### THE LATE A. C. PARNELL.

MY DEAR MR. BANKS,—Our late Brother Parnell was the grandson of Elizabeth Parnell, whose death is named in this month's (July) E. V. & G. H. About sixteen years ago he came up to London, and at once became a teacher of an infant-class in our Sunday-school. It pleased the Lord to call him by His grace soon after he came among us; and in 1882 I baptized him with several others. In 1885 he was married to a young woman who was also a teacher in our Sunday-school. At this time he went into business, in which he continued till his death. Four or five years ago he made known to me by letter that the work of the ministry was deeply impressed upon his mind; and for three years past he has been generally engaged in supplying causes of truth: and I am told with good acceptance by the Churches. But, alas! he had not reached what we call "the prime of life" before he was struck down with rheumatic fever, and after eleven days of great suffering, and most of the time wandering in his mind, and while in a state of *coma* his spirit returned to God who gave it early on Tuesday morning, June 11, aged 33 years. He



was interred at Tooting, in the presence of a large number of friends from various Churches where he had been supplying. His spirit is, doubtless, at rest; but, alas! alas!! he has left a poor legacy behind him. Four little children, a poor young widow, and a small business not solvent. May God give her wisdom to face a frowning world. If any kind-hearted friends would wish to help the widow (who has been seventeen years a member at Brixton Tabernacle), I should be pleased to receive any such help on her behalf.—C. CORNWELL, Brixton Tabernacle, Stockwell Road, S.W. P.S.—Let young men *think again*: is it *right* to go out preaching, and neglect home and wife, family and business? [We most decidedly emphasise the words "THINK AGAIN" in Mr. Cornwell's postscript.—J. W. B.]

#### CYPRIAN THOMAS RUST, L.L.B. (THE LATE REV.),

Who died at Soham Vicarage, March 7th, 1895, was born March 25th, 1808, at Stowmarket, his father, Thomas Rust, being a leading tradesman and a prominent member of the Baptist congregation in that town. His mother was Ann Bridge, daughter of John Hines, watchmaker, of Needham Market. She died in 1810. It appears that the name Cyprian has been constantly borne by the eldest sons of the Bridge family since about 1620. In 1827 he went to London to be a clerk, but returned in 1833. He was baptized by the late John Stevens, June, 1831, and joined the Baptist Church worshipping in Salem Chapel, Soho. About 1836 he began to preach in various rooms and small chapels in the suburbs of London, and on March 7th, 1838, was ordained pastor of the Baptist Chapel, Eld-lane, Colchester. On May 9th, 1838, he married Elizabeth Maria, daughter of John Willing Warren, Esq., of the Grove, Kentish Town. In 1842 he resigned his pastorate on account of ill-health, but remained at Colchester, taking literary and occasional ministerial work, till 1849. In that year he joined the communion of the Church of England; and in October, 1849, entered as an undergraduate at Queen's College, Cambridge. On July 7, 1852, he was admitted to the status of student of Civil Law, and he took the degree of L.L.B. in December, 1855. In 1852 he was ordained deacon, and licensed to the curacy of Rockland-St.-Mary and St. Mark Lakenham, Norwich, and in 1853 became incumbent of St. Michael-at-Thorn, Norwich. Afterwards Mr. Rust became rector of Holy Trinity, South Heigham, and in 1875 was made rector of Westerfield, near Ipswich, and so continued till 1890, when increasing years necessitated his resignation. Deceased was interred at Westerfield, March 25th, 1895. Mr. Rust was well-known to, and highly respected by, many of the Strict Baptists in Suffolk. He was a firm advocate of the doctrines of grace, and an intimate friend of the late C. W. Banks. Early in life he was a contributor to *Zion's Trumpet*, a magazine long since ceased to exist. Mr. Rust also composed hymn 326, Stevens' Selection. The present vicar of Soham, Cambs., was his only child.

#### THE LATE MR. BENJAMIN SODDY.

DURING the past month death has removed another friend and helper of the pastor and cause at the Surrey Tabernacle in the person of Mr. Benjamin Soddy, of Walworth-road. After protracted illness, borne with Christian patience and fortitude, he has been called away in the prime of life, and from service on this earth to the presence of his Lord and Saviour. Mr. Dolbey conducted, with much feeling and sympathy, the funeral service at Nunhead, where several of the deacons and many of the members of the congregation at the Surrey Tabernacle, private friends, and about fifty of the deceased's employees, had gathered to show their esteem for their departed friend.

#### MR. WILLIAM FLACK,

of Salem Chapel, Wilton-square, London, entered into rest on July 17. The funeral service, on July 23, was conducted by Mr. Box. We hope to publish full particulars, with memoir and portrait, in our next issue.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

DEAR FRIENDS.—How shall they hear without a preacher? is the question found in Rom. x. 14. Our dear brethren Hutchinson and Booth left home and the dearest ties to proclaim the Gospel of the grace of God to the heathen. At home we have abundant opportunities to hear the truth; but there, how different, one missionary only being available for every 500,000 precious souls! Is this enough? What we believe, we verily ought to practice. Jesus said, in John xiv. 15, "If ye love Me, keep My commandments." Our two dear brethren have manifested this love, obeyed the call of their Lord, and are preaching the Gospel which won their love, so that they are constrained to go forth as His servants that others may hear the joyful sound. A lawyer asked Jesus, "Who is my neighbour?" and you know His answer. Our Hindoo brothers are in dire distress, and the Gospel only can free them, and give them true liberty. Shall the Churches and schools of our denomination be behind others? when we profess to follow our Lord in His ordinances and Gospel order more closely than any. Now we have two trusted brethren, who have given up much to preach Jesus Christ, and Him crucified; and now let us vie with each other, and show holy zeal to comfort, encourage, and supply their need. A great future is before us; let us rise to the occasion, perform our part in pleading earnestly for success in all our brethren undertake, and also in giving that which is needed for carrying on the work. And if, when we get the full report of our trusted brother Hutchinson, it is found other Englishmen must go, let us each one do all in our power to send them; for, maybe, there are those now who have heard the command of King Jesus, "Loose him and let him go," and are ready to unwrap the grave clothes of superstition, idolatry, and deified vice. The blessing rests with Him. Hear His gracious promise in Mal. iii. 10, "Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

B. R. BRETT.

Homerton-row.

TWENTY-FIFTH DAY OF JUNE AT  
LEYTON AND WANDSWORTH.

JUNE 25, 1895, will be a day memorable in the history of the Strict Baptist Denomination, from the fact that two New

Testament Churches were formed in the great Metropolis on the above-named date, the situation of one being in Goldsmith's-road, Leyton, and that of the other in Chatham-road, Wandsworth-common. The chapel at

LEYTON

is pleasantly situate, and will accommodate about a hundred and fifty persons. At this place the service commenced in the afternoon by singing the grand old Doctor's hymn,

"How pleased and blest was I

To hear the people cry,

Come let us seek our God to-day,"

which was most heartily sung to "Ascalon." The devotional part of the service over, Mr. Marsh, of Stratford, delivered a discourse appropriate to the occasion from "They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. i. 5). Tea being served, the

EVENING MEETING

commenced by singing

"Come, let us join our cheerful songs

With angels round the throne,"

to "Nativity." The chairman (John W. Banks) read Psa. c., and brother Everett offered prayer. A few words from the chair on gratitude to God, and brother H. E. Bond was asked to give a statement of the origin of the movement. He said:

"In the order of God's providence, some two years ago, I came to live at Leyton, and soon discovered that no place representative of our Denomination existed in the neighbourhood. I was constrained, however, to believe that amongst a population exceeding seventy thousand, and which is rapidly increasing, the Lord had much people in this place; and, after much prayer for guidance in the matter of the establishment of a cause of Gospel truth, I eventually met with this nice chapel in which we are gathered to-night; and although, after making enquiries, there seemed to be almost insurmountable difficulties in the way, there being two or three more parties very anxious to secure it, these were in answer to prayer removed, and, the way being made clear, I put the whole matter before the Strict Baptist Ministers' Association, who, after seeing the chapel, were favourably impressed with the prospects of raising a cause, and unanimously decided to take it over.

"From our first service in November last the Lord's blessing has been with us. Our Sunday morning congregation has increased from eight to an average of thirty, and the evening from thirteen

to about fifty-five; the collections have also increased from four to an average of eleven shillings. And when we look back upon the short time since our commencement, and remember the fact that there are twelve persons to-night about to be formed into a Church, and that there are three or four candidates whom we soon hope to have the pleasure of baptizing, we can but thank God and take courage, and believe that this is but the beginning of greater things to come.

The chairman said the account was very satisfactory, and fully justified the movement, and asked the friends to join very heartily in singing the hymn commencing

"Descend from heaven, celestial Dove,  
With flames of pure seraphic love  
Our ravished breasts inspire,"

to the enlivening strains of "Praise." Brother Gibbens followed by reading the "Articles of Faith and Practice" which were according to New Testament order. Brother H. F. Noyes then delivered some appropriate remarks on the constitution of a Gospel Church and the duty of its members, and proceeded to form the friends into a Church, when twelve brethren and sisters stood in a circle and held each other by the hand, Mr. Noyes asking them a few necessary important questions as to their call by grace, and whether they had related to each other their experience. The answers being satisfactory, he gave them some fatherly advice, and in the name of the Father, Son and Holy Ghost pronounced them a New Testament Church, adding, "What God hath joined together let no man put asunder." Pastor G. Flower, in prayer, commended the newly-formed Church to the Lord. The chairman asked the friends to keep standing, and unite hands while we sang

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

This being sung to the familiar strains of "Glasgow," Mr. Banks left the chair and the remainder part of the meeting in the hands of Mr. R. E. Sears, who administered the ordinance of the Lord's Supper, giving a hearty invite to members of Churches of the same faith and order to unite in the solemn service, and calling each Church by name, asked them in turn to stand up, thus showing the causes represented on this interesting occasion to be Bethnal Green, Borough Green, Bow, Chadwell-street, Grays, Gurney-road, Homerton-row, Limehouse, Little Alie-street, Poplar, Waltham Abbey, and Walthamstow.

The nearest place of truth to Goldsmith-road is Gurney-road; hence the presence and hearty congratulations of pastor E. Marsh, and that of several of his friends, demonstrated to the earnestness of his good wishes for the new cause in his address at the close of the evening service.

A staid, solemn and sacred demeanour pervaded the whole service, and hope and faith predict a happy and successful future for the cause, which Mr. Sears described as a "hearty child." Mrs. Keat presided at the harmonium, and with the assistance of brother Pallett, of Waltham Abbey, the service of praise was most heartily rendered, which attracted the attention of many passers-by, as well as that of numerous neighbours. "All hail the power of Jesus' name," and the benediction by brother Noyes, brought the very delightful day's proceedings to a close.

## WANDSWORTH COMMON.

### PAST THE FIRST MILESTONE.

THE commencement of another chapter in the history of the new cause at Chatham-road, Wandsworth-common, can now be recorded. On Tuesday, June 25th, special services, solemn yet pleasant, were held in connection with the formation of the Church.

Mr. E. Mitchell preached a very appropriate sermon in the afternoon from the words, "Feed the Church of God which He hath purchased with His own blood." A good number sat down to tea.

At the evening meeting the chapel was well filled. Mr. E. Mitchell presided, and, after the opening hymn, called upon Mr. A. E. Realf, who read Ephes. i. Mr. T. Jones asked the Lord's blessing upon the meeting.

The chairman, in his opening address, said that though this was a solemn occasion, it was by no means a sad one. There is such a thing as being joyfully solemn, and he trusted that would be the frame of mind they would enjoy that evening. They knew the Lord Jesus was in the midst. They desired to proceed as being conscious of His presence, and, doing that which He has commanded, they could look up to Him to bless His own institutions.

Mr. F. C. Holden said that all who took an interest in the cause of God must rejoice in the signs of its prosperity, and it was not often that two Strict Baptist Churches were being formed in London at the same time, as happened to be the case that day. He desired to make a few remarks upon the Church as Christ's own institution, and first combated the argument that there was no organised or constituted Church while Christ was on earth, by pointing out that Christ submitted to the ordinance of believers' baptism, and that not only were the disciples themselves baptized, but they baptized others while Christ was still on earth. "Jesus made and baptized more disciples than John, though Jesus Himself baptized but His disciples." Evidently, then, Christ gave His distinct and personal authority, and surely that was a Christian Church

which was composed of His disciples, His constant companions, who afterwards became His apostles. Christ's own words were, "If he shall neglect to hear them, tell it unto the Church," and if there were no really organised Church at that time, these words evidently prove that Christ intended there should be properly organised Churches. Christ Himself instituted the ordinance of the Lord's Supper and instructed His disciples to teach the observance of all things He had commanded. He believed that the gathering of 120 persons before the day of Pentecost was a Church meeting. He could only hope that this Church might soon have a meeting of 120, and that three thousand might be added to it. He concluded by exhorting his hearers not to be ashamed of their colours, believing the Strict Baptist denomination to be the nearest to truth, and having the Master's authority and method for the observance of the Gospel ordinances. After the hymn,

"As birds their infant brood protect  
And spread their wings to shelter them;  
Thus saith the Lord to His elect,  
"So will I guard Jerusalem,""

Mr. J. Box read a declaration of the faith and practice to which the new Church intended to adhere, and the members about to be formed into a Church were asked by the chairman to hold up the right hand to show that they agreed to the declaration, and a second time to indicate that they had been baptized. Mr. Mitchell then gave them the right hand of fellowship, heartily wishing them the richest blessing of the Lord.

A motion that Mr. H. Clark and Mr. S. Frost be appointed deacons, was made and seconded by members of the church, and unanimously carried.

Mr. J. Box in a most solemn and impressive prayer commended the Church to God, and prayed for their increase, prosperity, and blessing.

Mr. C. Cornwell then addressed the newly-formed Church from the words, "Suffer the word of exhortation." He exhorted them to always be in their place in the house of God; to remember what they were come for—to worship God; to attend to the business of the house of God; to pay their pew rents regularly; to attend to the ordinance of the house of God; not to come to the house of God without preparation; to set no precedents which they do not intend to follow.

The ordinance of the Lord's Supper was then observed, about fifty visitors from Churches of the same faith and order, testifying to their interest in the new church by breaking bread with them. Very earnest and solemn addresses were given at the table by Mr. H. Dadswell and Mr. A. E. Realf. The hymn,

"Look, ye saints, the sight is glorious;  
See the Man of sorrows now!"

being sung, the chairman pronounced

the benediction, and the meeting concluded by a hearty rendering of the doxology.

Miss Licence presided at the organ, and the praise throughout was very hearty. Many felt it was good to be there, and again wished the new church prosperity and blessing.

FRED. W. KEVAN.

LAXFIELD.—The 65th anniversary of the above school was held on June 27, 1895, the day being all that could be desired for the occasion, being beautifully fine. The afternoon service began by the singing of a hymn, after which Mr. Tooke, of Grundisburgh, read Luke ii. 39—52, and implored the divine blessing. After this *Milner's* Catechism was recited by the children, also two other recitations in a favourable manner, interspersed by suitable hymns, and Mr. White gave a good address on Jesus: first, that He was a dutiful child; second, He was favoured to have happy parents. After the benediction had been pronounced the children, numbering 160 (with 18 teachers) had their tea. There was a public tea held afterwards, to which about three hundred sat down, being more than last year. Mr. White entirely took the evening service, which was commenced by prayer. He then read Joshua xxiv., and engaged in prayer, after which he preached a good Gospel sermon based on Joshua xxiv. 15. His leading thoughts were: 1st, the proposition made to them; 2nd, a remembrance of what God had done for them; 3rd, the dangers surrounding them; 4th, the resolution formed. Suitable hymns were sung at this service, and we are glad to say the services of the day were heavily attended. May God's rich blessing rest on them.

SIBLE HEDINGHAM, ESSEX (REHOBOTH).—This little hill of Zion has been without a pastor for more than 30 years; during that long period only two have been added to the Church, yet, by the help and goodness of God, the doors have been kept open, the pulpit well supplied, and the congregations fairly good. During the past year, Mr. H. Brown (of Cavendish) was, in the order of the Lord's providence, invited to supply for one Lord's-day. The words that he was enabled to proclaim was generally well-received. This led to a further visit, and a little later no an invite was given for six months, commencing January 1st, 1895. This invite was accepted, and the blessing of God evidently, and in a marked way, rested on the Gospel preached by brother Brown. In proof thereof, on the first Lord's-day in April, four were baptized, and added to the Church. This caused a rejoicing in the camp, and gladness of heart. The Church now felt constrained to give another six

months' invite, ending December, 1895, which was accepted. Then, again, on the first Lord's-day in July, four more were added to this little, yet favoured cause of God; three were baptized, and one restored. How encouraging this is to the Lord's waiting, wrestling, praying people. Blessed are they that wait for Him. It may be that those in office here have, during these long series of years, been ready in feeling to give up, saying, with the disciples, "We have toiled all night, and taken nothing," perhaps forgetting that it is written there is "a set time to favour Zion." The Lord has appeared; the net has, by divine direction, been cast on the right side, success has followed. Give Him all the praise.

**LITTLE STONHAM.**—On Whit-Wednesday, the anniversary of the Baptist chapel was held as usual; it was a very enjoyable opportunity. Mr. Harsant, of Otley, preached afternoon and evening. We felt it good to be there; the Master's presence was enjoyed; souls were fed; enquirers directed, and Christ exalted. There was a good attendance, and we trust that much real and lasting good will in after days be brought to light, and poor sinners led to the Lamb of God, and be constrained to follow Him in His appointed ways. The kind friends, who provided and made things comfortable, I hope will accept our sincere thanks. But, above all, we, as a Church, do desire to ascribe honours to our gracious God, and to raise another Ebenezer: "Hitherto hath the Lord helped us." "The Lord hath done great things for us, whereof we are glad."—J. GRIMWOOD.

**CHELMSFORD (NEW LONDON-ROAD).**—Although without a pastor, the Lord's blessing and presence is still enjoyed here, and not one of the least of these seasons of rejoicing was experienced on Lord's-day, June 23rd, when we were favoured to see the moving of the waters. On this happy occasion three were baptized, upon a profession of their faith in a precious Christ, by brother M. E. Green, of Swavesey, Cambs. (one a sister of brother Chilvers, of Keppel-street). The sermon in the evening previous to administering the ordinance was encouraging, and some telling remarks were made. As the preacher was speaking of "the way" (Isa. xxx. 21) many called to mind the joy they had experienced in following the Master. The sermon was listened to with marked attention, and the preacher seemed at happy liberty in his Master's work. One point in the sermon, which was dwelt upon with emphasis, was: "This is not the end of the way, as too many at the present time seem to think, that when they were baptized and joined the Church that was all

that was required, and they had come to the end of the way. He (the preacher) said he understood it just the opposite to that. This was only the commencement of walking in the ways of the Lord, making a public profession. On Lord's-day, July 7, words of counsel and encouragement were spoken by brother Green, previous to giving the right-hand of fellowship.

**HOXNE.**—The annual gatherings on Whit-Sunday and Monday were attended by large audiences, completely filling our beloved chapel, which gladdened our hearts. We rejoiced to meet once again our formerly beloved pastor (Mr. W. J. Dennee), who, in a telling way, exhorted the teachers to press on in the good old way. In the afternoon, Mr. Dennee based his address from the life of Josiah (2 Chron. xxxiv.), giving six lessons:—(1) It is possible to be a Christian while young; (2) It is possible, in spite of unfavourable circumstances; (3) It is possible just at the time when the world's pleasures are most attractive; (4) It is possible without being unmanly; (5) It is possible to continue in the Christian course, "He declined not," &c.; (6) It is only possible in one way to be a Christian, "He began to seek after God," &c. It is our earnest prayer that many from our Bible-classes may desire to seek Him. Special hymns and anthems were well rendered. On Monday, recitations were given by our scholars, after which, our esteemed friend, Mr. Ward, lovingly addressed us. In the evening, a public meeting was held, Brother Banham (our worthy superintendent) sought the Divine blessing; and earnest addresses were given by brethren Ward, Dennee, and Thorndike. Our dear children were again entertained on Wednesday, and enjoyed the change. On the following Sunday we held a special thanksgiving prayer-meeting (teachers'). To us, this was also a grand day of rejoicing, as our much-beloved brother, Mr. Mutimer (of Brentford) filled the pulpit. We thank our God for such happy seasons. To Him give all the praise.—M. P. THEOBALD.

**LOCKWOOD (REHOBOTH).**—The Sunday-school anniversary services were held on Lord's-day, June 23rd; two sermons being preached, afternoon and evening, by Mr. W. B. Suttle (of Manchester) in his usual vigorous and earnest manner; the subjects handled being Luke xv. 5, and John iii. 2. The young people were specially admonished, and appropriate words addressed to the infants, while the older end (as the aged are called in Yorkshire) had a portion meted out for them. The singing of the anthems and hymns, under the leadership of Mr. I. Sikes,

well sustained the reputation of the district for musical ability. Good congregations attended; at night the chapel was crowded, aisles as well. The collections realised £23.

STEVENAGE, HERTS.—On Lord's-day, July 14th, Mr. R. Bowles preached morning and evening. The anniversary was held on the following day, when two excellent sermons were preached by Mr. E. Mitchell. The grand old-fashioned doctrines of the Gospel were earnestly contended for. Power and unction accompanied the delivery, so that it proved a time of refreshing from the presence of the Lord. The service of song was well sustained, which added greatly to the sacred pleasures of the day. Several ministerial brethren were present, R. Bowles (Hertford), J. Bonney (Biggleswade), R. Knight (Welwyn), J. Morris (Hitchin), and others. The collections were liberal. At the close of the services the friends warmly greeted each other. For to everyone had been dealt, to the women as well as to the men, "a cake of bread, a good piece of flesh, and a flagon of wine"; so all the people departed, every one to his home.—DELTA.

GREAT GIDDING, HUNTS.—On Lord's-day, April 7th, we had a very enjoyable baptizing service in the afternoon, when there was a good congregation. Our minister preached from the words, "If ye know these things, happy are ye if ye do them" (John xiii. 17). It was a time of refreshing from the presence of the Lord. May He send us many such.

LOWESTOFT.—BAPTIST CHURCH, TONNING-STREET.—Mr. D. Bennett, B.A., who came to Lowestoft last July to undertake a year's work in connection with this Church, was, at a meeting held July 3rd, unanimously chosen by the Church as their pastor. Mr. Bennett thus enters upon his second year's work in this town with the full confidence of the people amongst whom he labours. There has been a steady increase in the congregation from the commencement, and the unity and activity of the different branches of Christian enterprise in their midst augur well for the future.—*Local Paper.*

#### UNIFICATION.

VERY interesting services were held in Commercial-street Baptist Chapel, Whitechapel, on Tuesday, July 16th, when the Church formerly meeting in Artillery-street was united with the Church meeting in Commercial-street Baptist Chapel. The chapel in Artillery-street being sold, the friends who had worshipped therein for upwards of thirty years had to seek a new

home. The deacons of each place met, the question of uniting the two causes was brought up; another meeting was held; eventually each Church was unanimous in their desire to be formed into one.

No doubt the question may arise in the mind of some of our readers as to the Articles of Faith and Practice to be adopted. To this we are enabled to give a complete and satisfactory answer. Upon comparing the rules, deeds, articles, &c., of each Church, they were found to correspond, so, as Mr. Bland very aptly remarked, there was

#### NO SACRIFICE OF PRINCIPLE

on either side.

Commercial-street Baptist Chapel is a large freehold building, capable of seating over 1,000 persons; there is a commodious school-room, vestries, and other offices. The chapel was built, we believe, for Abraham Booth, so well-known for his "Reign of Grace"; afterwards the much-respected Mr. Stovel became pastor; since his death we cannot say much about the cause. But the few that were left desired to follow in the good old way. Their wish is fulfilled, and the Church will now be carried out on Strict and Particular Baptist lines.

On the Tuesday afternoon, Mr. E. Mitchell, of Chadwell-street, delivered an appropriate, edifying, and instructive discourse.

After tea, the evening service commenced by singing, "Come, let us join our cheerful songs." Mr. S. K. Bland was the chairman, and we are quite sure the friends could not have made a better choice of president for such an important occasion. Mr. Bland read Eph. iv., and Mr. Ketchley, in prayer, sought God's blessing on the meeting, &c.

The Chairman said he felt very happy in being called upon to take part in this marriage service, and proceeded to give a fatherly address on "The unity of the Spirit." He was thankful to know they were acting in God's sight. It was a marriage union, and you have to love, honour, and obey. Any action that does not spring from love to Christ is but tinkling brass. You have an honourable past; the names of Abraham Booth, Mr. Stovel, George Moyle, William Crowther, Thomas Jones, make up a most respectable history.

Mr. Bland then took the hand of brother Mills, senior deacon of Artillery-street, and that of brother Ketchley, senior deacon of Commercial-street, and after a few prayerful remarks said, "I declare these two one, in the name of the Father, Son, and Holy Ghost."

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

was sung, and addresses given by

Messrs. Holden, Mitchell, Roeder, Othen, and King.

Mr. James Applegate and others did their best to welcome friends, among whom we noticed our venerable friend Mr. Beach, from Chelmsford, J. Battson, Mr. F. Applegate, of Chadwell-street, Mr. Hider, Little Alie-street, &c.

The hymns used were from Hymn-sheet No. 15, published by R. Banks and Son, which is much used at our public gatherings.

A cheerful and hearty feeling pervaded the meeting, and we earnestly hope and pray that God's gracious blessing may rest on the union.—J.W.B.

#### JOYFUL JOTTINGS FROM BURGHLE-MARSH AND MONKSTHORPE.

FOR the seventh year in succession we have had the happy but responsible privilege of preaching the anniversary sermons in connection with this time-honoured and God-appointed cause of truth. On Sunday, June 23, we had a very sweet and precious season, morning and evening at Burgh, and at Monksthorpe in the afternoon, as, by the help of the Holy Spirit, we pondered Luke xxiv. 36, Deut. xiv. 2, and Song of Solomon ii. 1. It was indeed a day of rich blessing from on high. The dear Lord made manifest His hallowed and hallowing presence, and the power of His love and grace melted many hearts.

On the following Tuesday, June 25, we had two services at Burgh, with a public tea between. In the afternoon we were graciously helped as we pondered Zech. ix. 11, 12, and in the evening we had profitable thoughts and meditations upon Ephes. vi. 10, 11. On the whole, we all had a very glad and profitable time throughout. Some of the friends went so far as to say it was the best anniversary for a number of years. Be this as it may, it was sweet and helpful. It is always a great pleasure to meet the friends at Burgh, and to have spiritual fellowship with them; they are a warm-hearted, Christ-loving, gracious people, always ready to receive the truth in the love of it, and their kindness and godness of heart, as shown to us, is very great. Such kindness to the servant bespeaks deep love, begotten of grace, to the servant's Lord, and is, we think, an evidence of their election of God. We were sorry to find our good brother the pastor (Mr. G. Pitts) in but moderate health only; may the dear Lord strengthen him in body, and enrich him in soul. Of the friends we could say much in their favour, but both time and space forbid. It would be a long story if we were to say all our heart would prompt us to say; and to mention some, and not the rest, would be invidious where all are so good. The Lord bless them and keep them; the Lord make His face to shine upon them,

and give them peace. God be praised for the season of blessing, and to Him be all the glory. Amen.—W. ROWTON-PARKER.

#### AN INTERESTING EVENT AT ZOAR, IPSWICH.

ON Sunday morning, July 7, Mr. Bardens preached from Matt. xvi. 24, after which he had the pleasure of baptizing two female candidates, one was young, the other over 77 years of age, who referred (in her experience) to the Lord's gracious dealings with her soul over 50 years ago. She has attended Zoar between 30 and 40 years. During a recent illness, a friend lent her a volume of *Cheering Words*, containing an article on Baptism. This was the means of her coming forward. In a letter to a friend she says:—

"I feel I am resting on the Rock of Ages; He is All-in-all to me. I feel that all things in this world are vanity compared to the glory of Christ. I want to feel Him more precious the longer I live. I have had many troubles and persecutions; I thank the Lord for them, they have drawn me nearer to Christ." JABEZ WRIGHT.

SOMERSHAM. — Our Sunday-school anniversary was held on June 9. We were glad to see such a glorious morning; the brightness of the sun, the beauty of the trees and fields, and the sweet harmony of bird and insect, seemed to fill the heart with joy, and we felt the truth of the words, "All Thy works shall praise Thy name." Pastor and teachers met at seven o'clock to supplicate the throne of grace. How we thought of Mary Magdalene as she went early to the sepulchre; but she wept because of an absent Lord, we could hardly refrain from tears because of a present Lord. When Mary found Him she said, Rabboni, and we call that same risen Jesus, Rabboni. Faith views Him as our intercessor, and we lifted our hearts in prayer through Him to God the Father, by the Spirit. Our beloved pastor was much encouraged to undertake his day's work. The morning service commenced at 10.30. Hymns were sung by the children, and as we listened for the text it was read in these words: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Many encouraging points were brought out for teachers and workers. In the afternoon, at 2.15, the chapel was crowded, the service being especially for children. An address was given to parents and children. In the evening the chapel was again crowded with attentive listeners. The service was carried on as usual. The text was taken from Psa. xli. 4. Mr. Ranson was again helped by the Spirit of the Lord to preach to the people, un-

finchingly pointing out the dreadful disease of sin, and the only remedy. On Wednesday, June 12, a public tea was provided, followed by a service, when addresses were given by brethren Morling, Hazelton, Kern, and Bland, on Sunday-school work and encouragement for teachers. A vote of thanks and hymn of praise closed the happy evening. Collections satisfactory. — F. GORHAM.

**CHATHAM (ENON).**—The 53rd anniversary was held on June 23rd and 24th.

"My soul, how lovely is the place  
To which thy God resorts!  
'Tis heaven to see His smiling face,  
Though in His earthly courts."

So sang the good old doctor in his day, re-echoing the sweet singer of Israel in his glad utterance, "How amiable are Thy tabernacles, O Lord of Hosts!" and present-day believers in the same Spirit cry out, "My soul longeth, yea, even fainteth for the courts of the Lord." The good folk at Enon, with friends from neighbouring churches, met to record God's goodness in keeping the Church banded together in His fear for fifty-three years. It was with peculiar pleasure our dear brother, Mr. S. Gray, of Brighton, was welcomed to the town of his nativity by many old friends, and who was enabled with liberty to preach on the Sabbath twice, and again on Monday afternoon and evening. Briefly, the themes of the discourses were: 1. Isa. lxxv. 18, "Behold, I create Jerusalem a rejoicing, and her people a joy"; 2. Psa. civ. 34, "My meditation of Him shall be sweet"; 3. Exod. xxx. 25, "Holy anointing oil"; 4. Heb. vii. 8, "He liveth." On these precious subjects the hearers were privileged to listen with holy joy and delight. The object of the collections was to defray the expenses incurred in thoroughly renovating the chapel, &c., which has been made nice, clean, and comfortable. We desire heartily to thank all our friends who by their presence and help contributed towards the same; especially are our thanks due to some of our London friends, who, through our good brother, Mr. W. Peacock (who is often preaching for us), so generously aided us in the undertaking. Thus closed another happy season in the Master's service, to whose holy name be given all the praise.—G. C.

**SAFFRON WALDEN (LONDON-ROAD).**—The 75th anniversary of the cause was celebrated on Tuesday, July 2nd, when Mr. P. Reynolds preached two profitable sermons: afternoon text, Nah. i. 3; evening text, Num. xxi. 9. These were listened to by a very fair number who seemed deeply interested. About seventy sat down to tea. Trays

were kindly given by friends. Collections, with profit on tea, amounted to nearly £6. The services closed with "All hail the power of Jesu's name." We thank all for their presence and sympathy and helping hand.

**NORWICH (ORFORD-HILL BAPTIST CHAPEL).**—Anniversary services were held in the above chapel on Thursday, July 11th, by a tea and public meeting. The evening meeting was ably presided over by brother A. E. Realf, of Guildford. After the opening hymn, "Come, Thou Fount of every blessing," and reading Psa. lxxxiv., brother R. Fordham sought the divine blessing. The chairman made some very appropriate remarks, and delivered an address from Hos. xiv. 4, 5, pointing out the work of the Trinity as follows: "I will heal," "Christ the Healer," "I will love them freely," "The love of the Father," "I will be as the dew," "The gracious influence of the Holy Ghost," &c. Brother Bennett's (Lowestoft) address was on Exod. xvii. 15, "And Moses built an altar, and called the name of it Jehovah Nissi." J. Muskett (Great Yarmouth) spoke from Acts xx. 28, "The Church of God which He hath purchased with His own blood." Brother Sapey (Claxton) spoke from Gal. ii. 20, "I am crucified with Christ," &c. Our young brother Fairhurst (Saxlingham) gave the concluding address from Psalm lxiii. 7, "Because Thou hast been my help," &c. A verse or two of various hymns were sung between the addresses, and the chairman closed the meeting by quietly thanking all who had in any way helped in the service, &c., and the benediction. On Sunday, the 14th, two sermons were preached by brother A. E. Realf in continuance of the anniversary. The nett financial results are a trifle more than last year. It was stated at the Thursday meeting that the church has still 120 members. May the Lord speedily send them an under-shepherd.—J. M.

**WATFORD (TABERNACLE).**—On Lord's-day, June 23rd, we held our Sabbath-school anniversary. We had a good day. Our pastor preached three times—in the morning to the teachers from John ix. 4, in the afternoon to the children from Rev. xxii. 4, and in the evening to parents and friends on "The widow of Nain." The children sang very well, and our congregations were very good, and so full was God's house in the evening that many had to go away not able to find room. Truly God is with us. Our school has increased one hundred in two years. Several of our senior scholars have joined the Church, and others are showing signs of the working of the Holy Spirit in their souls, so we thank God and take



courage. May our Lord bless all Sabbath services, as He is evidently blessing ours, is our earnest prayer.

**NORTHAMPTON.**—At Providence Chapel, Sunday (June 30th) was felt to be a good day by many, and we could say,

"How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

After the evening service, our beloved pastor (Mr. Walker) had strength given him to lead through the baptismal pool two young sisters who had given satisfactory evidence of their faith in and love to the Lord Jesus Christ, who, with a brother, received the right hand of fellowship on July 7th. May our dear pastor's heart be cheered as he sees his labours are not in vain, for others are still saying, "Come, ye that fear God, and I will tell you what He hath done for my soul."—A LITTLE ONE.

**WHITECHAPEL (LITTLE ALLESTREET SUNDAY-SCHOOL).**—Our 89th anniversary took place on Lord's-day, June 23rd, and it was a most invigorating and encouraging season. The great Teacher's presence was felt and the message He sent by His servant, Mr. J. McKee, was a blessed one both for young and old, and a lift by the way for the workers. The special address to the children in the afternoon by Mr. Poulson was based upon the "First Sin" and "Temptation"; it was full of wise truths and cautions to the young. The weather was good, the singing was good, the attendance was good, the collections were good (£1 10s. more than last year), and truly the Lord is good.—W. J. ABBOTT.

**FULHAM (EBENEZER, LILLIE-ROAD).**—The first anniversary of the pastorate of Mr. H. D. Sandell was held on Tuesday, June 18. We were favoured to hear and enjoy Mr. E. Mitchell in the afternoon. About 70 took tea, and the evening meeting commenced (the pastor presiding) by singing "Kindred in Christ," Psa. ciii. was read, and prayer was offered by brother B. Woodrow. Brother Sandell gave a short address. He acknowledged the Lord's goodness both to himself and to His people. Kept in the faith and in peace. He heartily thanked the friends for their kindness to him. Addresses were delivered by brethren Beecher, Holden, Kingston, Mutimer, and White. Mr. Brown, deacon, solicited a good collection for the pastor. He blessed God that they had kept to the faith, and exhorted an individual thankfulness, as well as united praise. He also referred to the weekly collections which had been well-sustained. Mr. Fowler accorded to all present, who had come from other

Churches, their best wishes. The pastor also spoke gratefully and closed with "All hail the power of Jesus' name," and the benediction. The chapel was full.—A. E. P.

**STRICT BAPTIST SUNDAY-SCHOOL COMMITTEE, SOHO CHAPEL, SHAFTESBURY AVENUE.**

A SPECIAL meeting was convened here on July 9, under the auspices of the Sunday-school Committee. The pastor, John Box, presided. After we had sung "My God, the covenant of Thy love," the chairman read, and gave a running comment upon Psalm cxliv. Brother A. Smith, of Eltham, prayed.

In an unctuous address, the chairman warned teachers of the danger of losing sight of the spiritual part of their work, in their burning desire, and ingenious efforts to arrest and to hold the attention of their scholars, and also counselled them not to present too many objects to the children's minds, but to concentrate their attention. After we had sang, "O happy day, that fixed my choice,"

Pastor Jones, of New Cross, read an excellent and interesting paper on "The Teacher in the Study." It was received with applause. We then sang, "Stand up and bless the Lord," Mr. Waller, of Wood Green, prayed, and

Pastor E. Beecher, of Shouldhamstreet, followed with another interesting paper on "The Teacher in the Closet." It was full of weighty, spiritual thought. We sang hymn, "When I survey the wondrous cross," and brother I. R. Wakelin prayed.

Pastor J. E. Flegg, of Wood Green, followed with an earnest address on "The Teacher in the Class." The chairman emphasized a statement of brother Flegg's to the effect that teachers should not attract attention to themselves by any peculiarities.

This very interesting meeting was appropriately closed by singing, "Come, Thou Fount of every blessing" and prayer by the chairman, leaving nothing to be desired but a larger audience.—J. C.

**BEXLEY.**—We had a very nice day on Wednesday, July 17. The weather was glorious, our services commenced with a prayer meeting at 11, conducted by our brother Piggott, brethren Clutterbuck, Monk, and Linggood engaging in prayer, and a short address by brother Holden (Limehouse), after which we adjourned to "Parkhurst," where, through the kindness of our brother Piggott, a cold collation was served in a marquee on the lawn; after an enjoyable walk round our friend's grounds, we wended our way back to our little sanctuary to hear brother Bush, who was greatly helped to preach a Christ-exalting sermon, which was much enjoyed by the congrega-

gation. About 100 friends partook of tea. At the evening meeting brother Piggott presided; our chapel was full, and it did our hearts good to see so many kind friends gathered together to celebrate another year of the Master's loving kindness towards us. The chairman, after reading a portion of the Word, called on brother Brooks to ask the divine blessing, and addresses were given by brethren Bush, Pounds, Holden, and Flegg. We were greatly encouraged by our brother Franklin adding £6 to our collection. On Thursday we had our children's treat; our brother Piggott again throwing open his beautiful grounds; we had about 100 parents and children present. A very enjoyable time was spent, which was brought to a close by the children singing several hymns, and our seeking the Lord's blessing on our work and gathering.—  
F. J. LINGGOOD.

#### FINCHLEY BAPTIST CHAPEL.

THE ladies in connection with this cause have been exerting themselves in producing useful and ornamental articles for sale, in order to obtain funds for the carrying on of the work in this locality.

Frank Heal, Esq., kindly placed at their disposal his house at Grass-park Farm, Hendon-lane, as sale rooms.

Mr. I. C. Johnson, of Gravesend, had been invited to open the sale; so on Friday, July 19, the first day of the sale, some friends assembled to buy and sell; when a hymn was sung, scripture was read by Mr. T. Hill, Congregational minister, and he engaged in prayer.

Mr. Johnson then addressed the meeting as follows:—

"It falls to my lot to-day to be present at this interesting meeting, and to take a prominent part in the proceedings. I came to you in the winter to open the chapel doors, when the temperature was far below freezing point, and I am with you to-day when the thermometer is above 70 degrees in the shade.

"Your busy minds and more busy fingers have been employed for a praiseworthy object, that of providing the means of obtaining funds for the promotion of the truth in this locality, thus acting in harmony with our Lord's command, 'Seek first the kingdom of God, &c., and 'Delight thyself also in the Lord, and He shall give thee the desires of thine heart.'

"It was a charge brought against Israel of old, that they beautified their own dwelling houses, but suffered the house of God to be waste. They dwelt in cieled houses, but neglected God's house; so God charges them therewith by His prophets Haggai and Malachi, and asks, 'Will a man rob God?' And when they said in reply, 'Wherein have we robbed Thee?' the answer is, 'In tithes and offerings!' and challenges

them thus: 'Prove me now herewith, bring them in, and see if I will not open the windows of heaven and pour you out a blessing, that there be not room to receive it.'

"This charge will not be brought against the Finchley folks, for they can say with David, 'I have set my affection to the house of my God,' and those who are so favoured will in due time reap their reward, not of debt, but of grace. I have been an observer of men and things for very many years in connection with the world and the Churches of Jesus Christ, and have found that, as a rule, those who take an interest in the cause of God, and devote their time, talent, and their money thereto, get on in life. The Almighty fulfils the declaration, 'Them that honour Me, I will honour.' No doing it for mercenary motives, but for the glory of God.

"I must not, however, detain you longer, but observe—Here are for sale things useful and ornamental. Here are small things for the baby, and larger things for the lady, and things too numerous to mention. Here are friends ready to sell, and friends with the medium of exchange in their pockets ready to buy, so I will not stay any longer between them, but declare this sale room open, and may the Lord bless the labours of all."

Mr. Reaff, who has undertaken the oversight of the cause, made some suitable remarks, and proposed a vote of thanks to Frank Heal, Esq., for the use of the premises; a vote of thanks to all ladies who had contributed to the sale, and all helpers; and a vote of thanks to the brother who came from Gravesend to open the sale; all of which were carried. Buying and selling then commenced, and was continued on the 20th

#### JOHN WALKED AND JOHN TALKED

GOOD brother John Andrews has been pastor of Waldringfield near 17½ years. He is now about to resign. In a private letter, which we have his permission to print, he says:—

It having been laid on my mind for some considerable time past that I must resign my pastorate at Waldringfield, it has been a matter of prayerful consideration that the mind of the Lord might be clearly indicated to me (ere I sent my resignation to the Church) in two ways. First, if it was His will for me to continue, that He would maintain my strength to

WALK THE 16 MILES EVERY LORD'S-DAY there and back as He had hitherto done; the answer came, inasmuch that my strength failed me, so that I have been obliged to rest by the roadside two or three times both in going and returning.

Then having the wet fleece, like Gideon, I wanted the dry. I felt I could not happily leave the Church in debt, as I had been the means of the debt being contracted. My prayer was that the debt might be cleared at Whitsuntide, although there was no prospect of its being done, seeing the principal

was £21 10s. due, interest about £8, and legal expenses £5, a total of £34 10s. I kept the matter secret from all, called in the collecting cards, which amounted to £11. I took it to the lawyer. He was pleased that we had raised so much in three years; said he would forego the interest and expenses, and would receive the ten guineas in full discharge of the debt, which was all settled at Whitsuntide. Thus my prayer was fully answered, and the Lord's mind to me was clearly revealed.

I have, therefore, sent in my resignation to the Church, telling them my labours among them would cease on the second Lord's-day in October, and that the only course open to them was to accept it, as it could not be altered, seeing it was the Lord's will clearly revealed.

I have been pastor with them for 17½ years when the pastorate terminates. During that time I have walked upwards of 15,000 miles in going to them backwards and forwards, and have preached over 2,000 sermons to them, never been detained once by weather. All weathers, whatever it might be, I was always at my post, and seldom on account of sickness, for the dear Lord has blessed me with excellent health. I love the people, and have no wish of my own to leave them, and I believe it is as painful for them to part with me as it is for me to leave them. They were most all weeping at the Lord's table last Lord's-day, when I told them I should have the pleasure of meeting them at the table three times more before leaving them, if it was the Lord's will.

I do trust the change will prove for their good. These changes are some of the mysterious dealings of our wise and loving Father. Oh, that we could more fully trust Him in the dark as well as the light!—J. ANDREWS.

#### MR. JABEZ PARNELL'S WELCOME AT STEPNEY.

TUESDAY, July 9th, will long be remembered as a day of rejoicing at Rehoboth, our neat little sanctuary having undergone a thorough cleansing and beautifying, we took the occasion of the reopening to hold a welcome meeting to our dear pastor, Mr. Jabez Parnell, who last January took the oversight of the Church. Mr. E. White preached in the afternoon (in the absence, through indisposition, of Mr. O. S. Dolbey). The service was opened by singing:

"Stand up, and bless the Lord,  
Ye people of His choice."

Our brother read 1 Tim. vi., and pastors G. W. Shepherd and Mills offered prayer. Mr. White then delivered a most blessed discourse from 1 Sam. ix. 6. Friends found it good to be there. A goodly company sat down to tea. The public meeting was ably presided over by John Piggott, Esq., who announced opening hymn, "Our God, our help in ages past." Mr. Piggott read 2 Thess. ii., making some very appropriate remarks thereon. Pastor J. Box sought the Lord's blessing.

Mr. Henry Scrivener (deacon) gave a very clear, concise, and brief account of the leadings of providence, which had brought about the present happy issue. Our brother J. Parnell first preached for us late in the year 1892, and continued to supply about two Lord's-days each

month, and week-day services, till May, 1893, his ministry being most acceptable to the Church, and attended with God's blessing; a special Church meeting was called, May 3, when it was unanimously agreed to invite him to take the oversight of the Church. Our brother sent a kind letter in reply, stating the Lord had not made it clear to his mind at present, to accept the invitation, but would serve the Church till the end of the year; to this the Church agreed. At the end of this term Mr. Parnell postponed his decision till he could see more clearly the hand of the Lord, and entered upon another engagement for twelve months. During this last term, the Lord so blessed his testimony that six were called into Gospel liberty and added to the Church. Thus encouraged, he, on the first Lord's-day in December, 1894, at the ordinance of the Lord's supper, told the Church, if they were of the same mind, he would accept the pastorate and commence his labours the first Lord's-day, January, 1895. The Church was again unanimous, and accepted brother J. Parnell as pastor.

The chairman congratulated the speaker and called upon our pastor, who gave a brief account of his call by grace, call to the ministry, and the truths he believed and intended to preach, and confirmed our deacon's statement, and added that the Lord continued to bless his testimony. Two more (a brother and sister) had just recently been called by grace, and set at liberty and were waiting baptism. At the conclusion of Mr. Parnell's statement, the chairman addressed a few well-chosen words to the pastor and Church from "Brethren, I commend you to God," &c.

The following pastors and brethren then followed with good short addresses, and Christian salutations: S. T. Belcher, "Prepare you victuals"; W. H. Lee, "Feed the Church of God"; R. Mutimer, "The pleasure of the Lord shall prosper in his hands"; F. C. Gray, "A workman that needeth not to be ashamed"; J. H. Lynn, "That which is good to the use of edifying"; R. E. Sears, "Let Ashur be blest with children"; F. C. Holden, "Endeavouring to keep the unity of the spirit in the bonds of peace"; H. Dads-well, "And they took knowledge of them that they had been with Jesus"; G. W. Shepherd, "Come unto Me all ye that labour," &c.; H. F. Noyes, "And Jabez called on the God of Israel," &c.

Mr. Hayter Scrivener read an account of money received on collecting cards and donations, which amounted to £47 12s. 6d., amount raised at meetings. £19 10s. 3d., making a total of £67 2s. 9d.; of this amount we should like to mention the scholars of our school collected £23 12s. Our kind chairman gave £5. Total liabilities £65 18s. 4d. We now have a balance in hand of £1 4s. 5d.

This happy and prosperous meeting

was concluded by singing heartily, "Praise God from whom all blessings flow."—HAYTER SCRIVENER.

PAST AND PASSING EVENTS, &c.

UNIQUE.—The month of June witnessed the formation of two New Testament Churches in London on the same day. This is unique in the history of our Denomination, we believe.

We are truly grateful to God to hear of a revival at Sible Hedingham. They have experienced many years of sorrow, we hope their morning of joy has arrived.

There is at present a dearth of good, sound Gospel preachers among our Yorkshire Churches, notwithstanding the fact that two promising young men in the persons of Mr. F. Matthewman and Mr. Booth, have recently been sent out to preach the Gospel; the former from the Church at Lockwood, the latter from Thurlstone, both of which are finding general acceptance with the surrounding causes of truth.

Corresponding secretaries are experiencing anxiety and difficulty in filling up their supply lists, especially when limited resources preclude their obtaining preachers from a distance. The gravity has been increased in the removal by death of two well-known local supplies, Messrs. Beecher and Stevens.

Down at "Old Dunmow" (as the late W. Garrod used to call it) the Bell is still giving forth sweet music in the Ark.

The last verberation from this primitive place informs us that the anniversary on July 14 was "a greater success in every way than before."

The singers sang in the pew, and the pulpit gave "a certain sound," and "blew the trumpet in Zion." Mr. Cornwell was graciously helped through the three services.

D. G.—Brother Grimwood's health has greatly improved during his stay in Margate, and hopes to commence his ministry at Mount Ephraim at once.

Mr. Doughty says, we have been greatly cheered by presence of visitors, and much kindness and sympathy has been manifested. Brethren, "pray for us."

William Flack passed away July 17, 1895. He had been at Salem, Wilton-square, about 35 years. More later on.

Mr. A. E. Realf is going to the new cause at Finchley for three months. We hope a large and prosperous Church may grow up round him in that beautiful suburb.

Mr. Peet, a sound Gospel preacher of Sharnbrook, is fondly looked forward to as the future pastor of Zion, Trowbridge.

He is a man of gentlemanly appearance, not quick, though a ready speaker, intelligent and thoroughly experimental. We should like to be present at the settlement.

The cause is a good one, and, speaking after the manner of men, ought to have a pastor. We think and hope it may cheer the heart of Messrs. Applegate, Long, Gore, Little, good old John Oram, and others.

The 24th anniversary of the Particular Baptist Association of Australasia is reported in June *Particular Baptist Magazine*. Brethren Young, Hicks, Hampton, Beedel, Gallard, Quinnell, Emery, and others took part.

The Churches represented were, Lambton, Sydney, Ryde, Braidwood, Collingwood, Geelong, Ballarat and Newham. The letters spoke of peace, hope, and joyful anticipation.

THE AGED PILGRIMS' CORNER.

ON July 5th the 24th anniversary of the Hornsey Rise Asylum was held, and was largely attended by friends of the Society, from all parts. The garden, thanks to Messrs. Fromow and other florists, who had kindly made presents of plants, looked its best, and the bright faces of the aged inmates testified how much they enjoyed the occasion.

Mr. T. Davis, the vicar of St. John's, Harborne, preached in the Asylum Chapel in the afternoon. His sound and spiritual discourse was much enjoyed by the friends, and his earnest appeal for the Maintenance Fund of the Asylum liberally responded to.

After tea, Mr. Gruber, of Salisbury, conducted a service in the Asylum Hall, where a large congregation listened attentively to an instructive and discriminating sermon.

The Sale of Work, during the day, under the direction of the Lady Visitors, proved a great help to the Benevolent Fund for the sick and infirm inmates.

On July 12th the annual re-union meeting of the pensioners from Camberwell Asylum and Stamford-hill Homes with those of the Hornsey Rise Asylum, took place at Hornsey Rise, the expenses being met by private contributions. Our aged friends spent a delightful day. After tea a meeting was held, Mr. S. Sharp in the chair. Messrs. Styles, Sinden, Abbott, Wilson, Woods, Link, and Secretary took part. A hearty vote

of thanks to the Lady Visitors closed the proceedings.

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The Society's pension list now amounts to £8,600 per annum.

### In Memoriam.

AVERINA CULLINGFORD, daughter of the well-known itinerant preacher, J. Cullingford, triumphantly passed away, Sunday, June 2nd, in her 25th year, being the last of three daughters the Lord has been pleased to take to Himself within three years; but eternal praise and glory to God, each gave evidence of being subjects of His everlasting love. Departed, whose death we now record, was of a quiet, thoughtful mind and most consistent character. Few at her age read the Bible more. She had been awarded several prizes for her productions on Bible subjects. When about twenty years of age she opened her mind to her parents about her soul; how the Lord had spoken home to her heart with much sweetness the words, "Fear not, I have redeemed thee; I have called thee by thy name,

THOU ART MINE,"

and expressed a desire to follow the Lord in the ordinance of believers' baptism. After she had obeyed her Lord's command she was anxious to be engaged in His service, but her delicate constitution prevented. Eminent medical men declared her case hopeless, which, when she knew, a calm resignation to her heavenly Father's will pervaded her mind and prepared her for the solemn change. Her conversation was on heavenly things. She held sweet communion with God, and was oft heard, though faintly, to exclaim, "Precious Jesus!" On one occasion the enemy set in upon her, and she was brought to doubt everything; but her precious Saviour came, and seemed to take her in His arms and lifted her up out of his reach. The last words she wrote to some friends were, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." As the end drew near she suffered much with the dreadful cough, and, at one time in a severe struggle, it was thought she was gone, and said to her aunt with a smile, "I did think I was passing through the valley then; I did see the golden streams of light; Jesus was with me." Just before she passed away she said, "Oh, aunt, I am in heaven; my precious Jesus makes heaven begun below." Soon after this she breathed out her ransomed spirit into the loving arms of her Saviour. May our last end be like hers.—J. CULLINGFORD.

Mrs. KINGSNORTH was born at Dover in 1806. She was brought up among the Wesleyans, but after her marriage

attended the Church of England until the time of her widowhood, when she went to reside with her married daughter (Mrs. Gudgin), at Dunstable. The writer, during his residence at Dunstable, had many delightful conversations with her upon the best things. She evidently lived very near to God, and knew the meaning of the exhortation, "Pray without ceasing." During her last illness she informed Mrs. Gudgin that many years ago the Lord blest these words to her soul, "I have loved thee with an everlasting love," &c. She was a most appreciative hearer during the writer's pastorate at Dunstable, and on the occasions of his visits to the residence of her daughter, Mrs. Gudgin, always had something kind and encouraging to say. Latterly she had much tribulation, but bore all most patiently, taking everything in prayer to her heavenly Father. A little before the writer was called to leave Dunstable, she removed with the family of Mr. Gudgin to Shefford, Beds., and subsequently to Hitchin, Herts., where she triumphantly departed this life on Wednesday, April 3rd. During her residence at Hitchin she spent many hours over the sacred page, also Denham's hymns, Dr. Doudney's works, &c. She dearly loved the doctrines of free grace, and was often heard to repeat the hymn commencing—

"Ah! but for free and sovereign grace,  
I still had lived estranged from God."

On March 25th, having taken to her bed, her only son came to see her. She took farewell of him, and besought him earnestly, hoping and praying he might meet her in heaven. Next day, her breathing becoming difficult, she longed to be gone, and kept repeating text after text of Scripture, and said—

"He who hath helped me hitherto,  
Will help me all my journey through."

A little later she exclaimed, "Why are His chariot wheels so long in coming!"

"On Christ, the solid Rock, I stand;  
All other ground is sinking sand."

The last few days she was much in prayer. She also asked to have read to her some favourite hymns, as—

"Jesus, Lover of my soul,"

"Rock of ages,"

"To Jesus, the crown of my hope," &c.

The enemy was now permitted to molest her. She informed Mrs. Gudgin that he kept saying, "You came in through the wrong door." Her daughter said, "You came in by Christ, did you not? and He says, 'I am the Door; by Me if any man enter in,'" &c. She replied, "Yes." Then, putting up her hand, she exclaimed, "Wretch that you are, to disturb me in my last moments; you are a liar from the beginning!" On Sunday, March 31st, she became restless and weary to depart. "Do pray, she said," "that I may have

patience to wait the appointed time." So she continued until Wednesday morning. The last words she was heard to utter were, "Precious Jesus, take me home." Her daughter then said, "If, when you are in the valley, you feel Christ's presence with you, and you cannot speak, put up your hand." After a time she accordingly held up both hands, and kept them up for a second or two. At eleven o'clock she breathed her last, quietly and sweetly, without a sigh. The writer last visited her on Wednesday, Feb. 27th, when, after preaching at Newark-street, Leicester, on the previous Sunday and Monday, he made a call on his way to Stevenage, where he had engaged to preach that evening. Well does he remember the firm and loving grasp of the dear hand of that aged saint, and her earnest look as she said, "I long to go home."—A. E. REALFF, Guildford.

E. BEARDWELL.—Death has removed from us a gifted and gracious brother in the person of E. Beardwell, at the age of 54, after a long and trying affliction, during which he was divinely supported and enabled to leave a most satisfactory evidence of the reality of the work of grace in his soul.—F. C. HOLDEN.

MARY ROGERS passed peacefully to her rest, whilst sleeping, on January 31st, Tyne-terrace, Ilford; aged 80 years (one day before her death). She was a member of Strict Baptist Churches at Hampstead in 1845, at Zoar (Great Alie-street), Artillery-lane, and of Ebenezer (Ilford). Our dear mother rejoiced all these years in the doctrines of grace, and, whilst ever a busy Martha, yet often, through years of weak health and family care, desired ever with her namesake of Bethany to rejoice in "that good part" which was never denied her, her children rising up to call her blessed, one son and only daughter following their father in his work associated with the London City Mission. As mind and memory failed, it was delightful to hear her testimony of the Lord's goodness, His Word her constant delight, and His praise her repeated theme. The writer well remembers one bright autumn day, her couch facing the window. As the fleecy clouds passed by, she exclaimed—

"The opening heavens around me shine

With beams of sacred bliss,

Whilst Jesus shows His heart is mine,

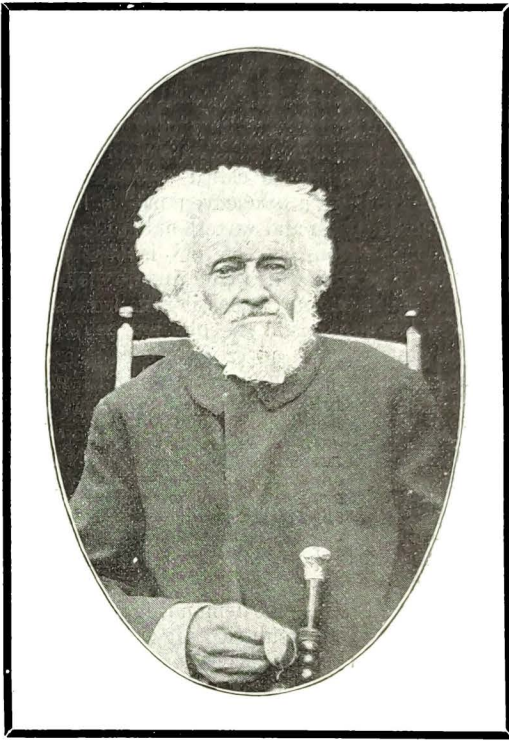
And whispers I am His."

DAVID PRIME, of Cottenham, Cambs., passed away May 15th, at the ripe age of 88, and was interred in Cottenham Cemetery May 21st. His brother deacon (Mr. Moore) conducted the solemn service. Deceased was followed to the grave by his family and many friends. "Devout men carried him to his burial." He had clear views of the doctrines of grace, and, like Enoch, walked with God. An intelligent and enlightened Christian, was respected by all who knew him. Our loss is his eternal gain.

We miss him much.—E. B. [The name is very familiar as an old and respected correspondent.—J. W. B.]

JOHN TAYLOR.—As it seldom falls to the lot of any to belong to a Christian Church more than seventy years, I thought a little notice of my late dear father would not be unacceptable. Wanting only three days to complete his 91st year, the subject of this paper fell asleep in Jesus on Dec. 4 last, retaining his eyesight and hearing up till almost the end. Born in 1803, at Boston, in Lincolnshire, removing from thence to Hampshire when quite a child, and when a lad to the great City, he received the first good impressions from a godly mother, who stored his young mind with Dr. Watts's hymns, besides many portions from the Word of God. As a lad he attended with her at Grafton-street Chapel, where he heard a sermon from the words, "And the door was shut." A deep impression resulted, but it vanished for a season, and he soon entered into the follies of the world. But a blessing came to him in the shape of a serious illness, when his life was given over by his friends; but it pleased God to restore him to health, and to open his eyes to see his sinful state, and led him gently along to seek for mercy. About this time he removed to Farnham, Surrey, joining the Independent Church, the only Dissenting body in the town. The pastor, Mr. J. Johnson, was a good man, and deceased to the last recalled the sweet seasons he enjoyed under his ministry; after Mr. Johnson's death a few friends formed a Baptist cause, and built the little chapel at Hungry Hill, about a mile from the town, which still stands to bear testimony to God's truth. His eyes were opened to see baptism, and he was immersed by Mr. Smith, and joined the Church here. In 1852 we all removed to Pentonville, London; went to Mr. James Nunn, Goldington-crescent; then Beulah, Somers Town; from there to Providence, Islington (Mr. Glaskin's, by whom two sisters, wife, and self, were baptized). After this father united with the Church at Chadwell-street, under the pastorate of Mr. John Hazelton, and since then under Mr. Mitchell's ministry; but, on account of age and infirmity, was not able to attend much latterly. He dearly loved the pure doctrines of grace, by which he had been kept through his long life. His end was peace; like a shock of corn fully ripe, he has been gathered into his Master's garner.—G. TAYLOR.

GLADWELL CERES, in her 78th year, passed away to her rest; widow of the late Joseph Gladwell, of Ipswich. She was a member of Bethesda Chapel, Ipswich, under the late Thomas Pock, of blessed memory. Died at "Tigh-na-bruaich," East Ham, Essex, on June 25th, 1895; interred at Ipswich on June 29th, 1895.



THE LAST PHOTOGRAPHIC PORTRAIT TAKEN OF  
THE LATE MR. WILLIAM FLACK.

(See page 264.)

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## The New Covenant.

BY EDWARD MITCHELL.

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“I will make a new covenant with the house of Israel.”—Jer. xxxi. 31.

**A** COVENANT means a contract, compact, arrangement between two or more persons. As employed by God it denotes the methods and terms in which He deals with men. He brought Israel out of Egypt by His outstretched arm, and entered into a covenant with them at Sinai. In our text He promises to enter into another arrangement with His people of a different nature to that made at Sinai, which they had broken. An understanding of this covenant, and an interest in it, are matters of paramount importance.

VOL. LI. SEPTEMBER, 1895.

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It is denominated "A NEW COVENANT." This refers to the date of its publication, otherwise it existed before the other covenant. As Kent sings:—

"This cov'nant stood ere time began,  
That God with men might dwell;  
Eternal wisdom drew the plan,  
In all things ordered well.

'Twas made with Jesus for His bride,  
Before the sinner fell;  
'Twas signed, and sealed, and ratified,  
In all things ordered well."

But though existing from eternity, it was only made known after the covenant of works had been broken. The old precedes the new in the order of publication. It may be called *new* also from its lasting character. "In that He saith a *new* covenant He hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away." So the apostle reasons. Then, as the old is that which decays and vanishes, the new must be that which contains no element of decay, but remains in all its force and vigour, hence it is called also an everlasting covenant. The new has superseded the old, but will retain its vigour undiminished to all eternity, and never give place to another.

The new covenant IS ALTOGETHER DIFFERENT IN PRINCIPLE to the old. It is "not according to the covenant" made at Sinai. The old covenant was *conditional*, the new is *absolute*. In the old God engaged to bless on condition of the obedience of the people; in the new He undertakes to bless unconditionally. "I will," "And they shall," is the language our God employs in the covenant of His grace. This is of vast importance. The great error of the so-called evangelicism of the day consists in making faith the *condition* of the new covenant. This turns grace into law, and makes both covenants to be of the same nature, differing only in the conditions—one demanding perfect obedience to the ten commandments, and the other substituting faith in the place of perfect obedience. Were this true, the new covenant would be of no more service to us than the old—to believe savingly being equally as impossible to a sinner dead in sin as to keep the whole law. But there is not the least hint of faith as a condition in any of the editions of the new covenant contained in the Scriptures. All is absolute grace. "I will, I will," says God; and the sweet promises, free from the least suspicion of condition on our part, breathing nothing but free favour, engage the power and faithfulness of the great Promiser alone. Faith is, indeed, requisite to salvation, but it is included in the promises, and it is the means by which we receive, and the *evidence*, but *not* the *condition*, of our interest in the covenant. Grace, and only grace, is exhibited here; and the whole shall redound to the praise of the glory of His grace, who devised, made known, and will fully accomplish His covenant of grace.

THE LEADING BLESSINGS OF THIS COVENANT ARE SET FORTH IN THE CONNECTION OF OUR TEXT—they are unspeakably great and precious. God promises a *gracious renewal of heart*. "I will put My law in their inward parts, and write it in their hearts." This is in contrast to the law engraven on stones. So Paul writes to the Corinthians, "Ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." The law was written on stones; it commanded what was right and good, but it gave no power to obey. The new covenant is inscribed on the heart, where it abides a living operative force, producing gracious results. God gives a new heart, and puts His fear in the heart that we depart not from Him:—



“To work and run the law commands,  
But gives me neither feet nor hands;  
But better news the Gospel brings,  
It bids me fly, and gives me wings.”

A *blessed relation* stands next in the list of favours. “I will be their God, and they shall be My people.” To set forth the fulness contained in these words surpasses the powers of Gabriel. Here is wondrous grace and condescension on God’s part. Here is highest privilege bestowed on us. This relation assures us of constant, never-ceasing, watchful protection, a full supply of all needed provision, and final blessedness in heaven. What harm can come to those who have Jehovah for their God? What good thing can they lack? What bliss must be their portion!

“I must have all things, and abound,  
While God is God to me.”

What privileges this relation confers! We are secure of a refuge in every danger, comfort in every sorrow, help in every time of trouble, and deliverance in every trial and affliction. He that can rightly say, “My God,” needs nothing more. The covenant gives us this rich blessing.

A *divine education* is also promised. “They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them to the greatest of them, saith the Lord.” This does not dispense with means, but secures effectual teaching. God Himself undertakes the education of His people. “They shall be all taught of the Lord.” Whatever instruments He may please to employ, the efficacy is entirely from His Spirit. The dullest scholar learns in this school. God imparts the capacity to learn, and brings home the lessons to the heart. We know Him as revealed in His dear Son. “Everyone that has heard, and learned of the Father, cometh unto Me,” said Jesus. This is true, spiritual, and experimental knowledge; and to know God in Christ is eternal life.

Last, but by no means least, comes *forgiveness of sins*. “I will forgive their iniquity, and I will remember their sin no more.” Blessed promise, bringing joy and peace into the soul wherever it comes in power! Free, full, unrepealable forgiveness of sins! This tunes our harps to praise Him, and stirs up all our powers. “Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities!” Here is, indeed, matter for the highest praise. Gracious and ever-blessed Spirit, unfold this covenant to our minds; give us to understand its nature, and to experience its blessings; engrave it deeply on the fleshy tables of our hearts, that it may keep us in every hour of temptation; make it the joy and comfort of our souls, and enable us to glorify its great Author!

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THE raising of the body free from corruption and mortality, admitting it to the presence of God, putting upon it and the soul never-fading glory, a crown of righteousness, and palms of victory, and then bringing them to drink of those rivers of pleasure which are at God’s right hand for evermore: these are some of the exceeding great promises which are to be completed at the Lord’s coming to judgment.—*Romaine*.

## OUR PORTRAIT GALLERY.—No. IX.

## THE LATE MR. WILLIAM FLACK.

" Send help, O Lord, we pray,  
 And Thine own Gospel bless;  
 For godly men decay,  
 And faithful pastors cease;  
 The righteous are removed home  
 O, send more labourers in their room.

" O Lord, stir up Thy power  
 To make the Gospel spread,  
 And thrust out preachers more  
 Through Thee to raise the dead.  
 With feet to run where Thou dost call,  
 With faith to fight and conquer all."—  
*Berridge.*

OUR readers, after the various references of late to the state of health of the universally-esteemed pastor of Salem, Wilton-square, were not taken by surprise on reading the brief announcement in the August number of E. V. & G. H., that Mr. William Flack had "Crossed the narrow sea." This took place on July 17, 1895, in the 80th year of his age.

Our departed brother's life was a very eventful one, and it would well repay the reader to get a copy of "The Christian Pathway," if it is to be had, and peruse the same. All we can do is to supply a brief summary, and commence by giving

## HIS BIRTH-PLACE AND ORIGIN.

William Flack was born in the town of Ware, Herts., September 23, 1815. In infancy he had several narrow escapes from death; here is one in his own words:—

When about eight years old, I one day fell into the river Lee in a very deep place—many lives have been lost about the same spot, but I know of but few who having fallen accidentally into the same, have been saved. But I could not be drowned then. I remember, while in the water, seeing many persons standing on the bridge from which I fell, looking at me; but they dare not venture in, though eight of their number were swimmers. I went to the bottom, and floated twice, and went down again to the bottom a third time. At this moment a bargeman, loading a barge, came loaded with a sack of something on his back and asking whether they were looking at a dog? They replied, No, a boy. At which, swearing, he called them cowards, threw off his sack, and dived in after me.

This has often afforded me an illustration of my Saviour's great work. He did not, as some men say—let down a rope and say, Now, my child, take hold of that rope and I will draw you up. No! he did not stand parleying as they further represent—with—Is it not low enough? I'll let it a little lower. Now take hold—Now twist it about you—Now! you'll be lost if you don't. Now! Now! you'll be doubly damned if you don't take hold. You are already condemned for falling off the bridge; and you only add to your condemnation by every offer refused. No, he did not mock me thus; and mocking it would have been, for I was helpless,—all but lifeless. I could not have moved a finger, much less an arm, if it would then have saved me. Well! what did he do? Do! He plunged into the deep! He came down to the bottom. He came into my woe and misery. He came into my very grave. And what then? Why, with his strong arm he grasped my helpless frame, and brought me to the shore. What then,—did he leave me there? No! He carried me home in his own arms, helpless, senseless, and all but lifeless as I was; and placed me in my mother's arms. This was something like a saviour. And shall the salvation of my God fall short of it? No! in no wise.

Our departed friend speaks very highly of his parents, as "being upright in all their dealings, and very strict in training their children." Like many other boys he had a variety of situations and passed through

many trying and changing scenes; these, no doubt, prepared him for scenes of future usefulness.

## CALL BY GRACE.

In the year 1833, William Flack was brought to think seriously about eternity. "Eternity in heaven—Eternity in hell." These words haunted him much for some time, but he got a little relief on hearing Mr. Dampier, a curate, urging his hearers to pray for a clean heart—a right spirit. Huntington's "Bank of Faith," as also the ministry of Mr. Dale, at 'St. Bride's,' Fleet-street, and that of Dr. Dillon, Clerkenwell, were useful to him. There was still, however, much searching of heart and mourning under a sense of sin. While in this state, on returning home one Lord's-day, he says, "I retired to my bed-room, dropped on my knees and cried earnestly for mercy, and felt like Jacob, "I will not let thee go," &c.; when a holy rapture filled my soul with peace and joy.

"Now I could read my title clear, to mansions in the skies  
I bade farewell to every fear, and wiped my weeping eyes."

## CALL TO THE MINISTRY.

While in the enjoyment of liberty as above stated, Mr. F. was anxious to shew his gratitude to God for His goodness, when the words came, "Go ye into all the world and preach the Gospel to every creature." He made efforts to go abroad to the heathen. These failed. Returning to Ware for a time he attended cottage meetings, and it was at one of these Mr. Flack first opened his mouth, and the subject was "Abraham offering up his son Isaac." Soon after this he returned to London and became a City Missionary, and frequently spoke in the Lord's name. Mr. Flack was not yet a Baptist, but began to be anxious about baptism. At this juncture one evening, in passing "Beulah," Somers-town, he saw the doors open, went in, it was a baptising service—Mr. James Nunn, the pastor, was preaching—he (Mr. F.) became convinced under Mr. Nunn's discourse, and was baptized by Mr. Nunn, December 31, 1847, and united with the Church the following Lord's-day. He was now called upon to preach at Holloway, Islington, Hampstead, &c.

## HIS FIRST PASTORATE.

In October, 1850, Mr. Flack entered on his first pastorate, at Sutton, Cambs., where he stayed over five years. Leaving here he settled at Peterboro', where he remained about 12 months, and again returned to London.

Nearly 40 years ago, Mr. Flack and his friends opened Dorchester Hall, Hoxton, moving from there to "Salem," Wilton-square, New North-road, where he remained till the time of his departure from Salem here to "Salem's" courts above."

## HIS LAST DAYS.

For several years Mr. Flack had been unwell, but for the last eight months was confined to his bed, where he enjoyed much fellowship with his Lord. The last few days he was gently and lovingly waited upon by an old friend and Church member, Miss Burden, who, as far back as forty-six years ago, attended his children in sickness, and has since then nursed through distressing illnesses, and has been at the closing scenes of his wife, daughter, and son-in-law.

The following is from the pen of this friend:—

He asked to have Isa. li. read, which was sweet to him. At another time he said, "O death, where is thy sting? O grave, where is thy victory?" With deep feeling he would often say, "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed;" and often it cheered our hearts to behold the peace of his mind, which we saw beam through his eyes; then he would break forth with the sweet words, "I shall see the King in His beauty; they shall behold the land that is very far off." Then would come again, "Watchman, what of the night?" Truly, he was favoured to feed upon the Word of his God in a dying hour. He was very solicitous for the Church and school he was leaving behind, and prayed earnestly for both.

Psalms were read which he drank in with sweetness. He was often heard to say, "Come, Lord Jesus, come quickly," and then he would cry out as best he could, "O Lord, how long!" On one occasion, looking round, he said, "I would not come back." When the brethren came in to see him, he tried to speak with them, but he was hard to be understood, through the paralysis of his tongue; he would desire them to pray with him. When not sleeping, he was perfectly keen to all that went on. Psalm lxxi. was read to him, and that was one of his favourite psalms. He asked his son to read John xiv. to him; he entering into it by sighs. At another time he said, "I shall be satisfied when I awake in His likeness." He made brother Watson understand the words "He sent from above. He drew me out of many waters." When all his children were round him, he would talk with them. Sometimes they could understand a few words, and sometimes not; they could tell by his look he was blessing them, and seeking blessings for them. On the Tuesday, as he was taken home on the Wednesday, he raised the only arm he had use of as a token of his readiness to go home.

#### THE FUNERAL

took place Tuesday, July 23, service being held in the chapel, which was well filled, Mr. J. Box presiding, who commenced with a short prayer. Mr. Britton gave out hymn No. 4<sup>v</sup> :—

" O blest retreat, O sacred rest,  
Beyond the surging deep;  
Where never sin disturbs the breast  
Or mourners ever weep."

Mr. Bootle read the Scriptures, and Mr. Reynolds offered prayer. Mr. C. Cornwell ascended the pulpit and gave the address, speaking of his early acquaintance with Mr. Flack, which commenced in 1862, and proceeded to speak for a few minutes from the words, "And so shall we ever be with the Lord." Mr. Cornwell was helped to give a most faithful and timely address. Mr. Walter Abbott announced hymn No 7 from the same leaflet :—

" Who can tell the bliss immortal  
Which the dying saints enjoy,  
Just before they reach the portal  
Of the mansions in the sky!"

Mr. Box closed the service in the chapel with prayer. The funeral procession then wended its way to Abney-park Cemetery, which was reached about 5 p.m. The mortal remains were borne to the grave, and lowered to their last resting-place by the deacons of the Church, the superintendent of the Sunday-school, and three other friends. Mr. Box then addressed the large assemblage of old associates, who had gathered round the grave to manifest their esteem and respect for him whom they had so dearly loved. The hymn, "For ever with the Lord," was sung

\* Hymn Sheet No. 10.—"Hymns for Funeral Services." By. W. Winters. London: R. Banks & Son.

with much feeling, and Mr. Bloom, with great earnestness and warmth for the bereaved family, engaged in prayer.

Messrs. Abbott, Sawyer, Wakelin, and Wilson attended as a deputation from the M.A.S.B.C. Among the friends present at the chapel and ground, were brethren Hodges, Smith, and others (Chadwell-street); Day (Shalom, Hackney); Bumstead (Surrey Tabernacle), and many more from different parts.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

HOME AND COMMON THINGS.—No. IX. RAIN.

**A** VERY common, and sometimes we are apt to consider rain a very unpleasant thing, if it interferes with our comfort when we are contemplating or engaging in some outdoor pursuit or pleasure. Yet what could we do without rain? Those of us who live in London are not so much inconvenienced by dry weather as those who inhabit country places, and we are apt to think more of the mud that rain causes than of its cleansing properties, though even we can appreciate our pavements being washed white by a drenching shower; and a short and altogether inadequate supply of water is a great trouble in hot, dry, dusty weather. Still, it is in the "country" that we can best realise the need and the benefit of rain, when, after a long continuance of bright sunshine, and little or no rainfall, the earth becomes chapped and parched, the grass is sere and almost burnt in appearance, and even the trees look faint and drooping, and their leaves seem all ready to wither and die in the midst of summer; while fields that have been sown produce nothing, and have to be ploughed over again, and re-sown with other seed. Then we learn how the rain, like the snow, must come down from heaven and water the earth, causing it to bring forth and bud, that it may give seed to the sower and bread to the eater." And when the gentle yet copious showers descend as they have recently done, all nature looks fresh and young again, the dust is washed off the leaves, the grass springs up green and tender, the pretty wild flowers dot the verdant "carpet" with their varied hues, the sheep and cows graze contentedly in the meadows, the vegetables grow apace, and all nature smiles once more, while the dreaded "water-famine" is averted in our villages and towns.

Yes! rain, though common, is a priceless blessing, notwithstanding; "God watereth the hills from His chambers, the earth is satisfied with the fruit of His works," and no one can water like He can, and no water-pot, however fine its "rose" may be, can for a moment be compared with those wonderful clouds through which the rain so gently percolates, and so refreshingly falls upon the thirsty ground. It is true that sometimes we suffer in our country from an abundance of rain; still, it is wonderful how many different things, some requiring much moisture and others more heat, all grow at the same time, and we seldom find a total failure of either grain, vegetable, or fruit. In Palestine and its surrounding lands, where the sun shone much and brightly, it was nearly always the want of rain that brought famine and distress; for the same rain that waters the herbs and fruits, feeds the springs that supply

the brooks and rivers, and thus in every way rain replenishes and gladdens the earth.

What a terrible time that must have been when, in answer to Elijah's prayer, the "heaven was shut up for three years and six months," so that neither dew nor rain came down from the clouds, and an awful famine was the consequence! Have you ever wondered that a good man could pray for such a calamity? Well, I believe he was inspired of God to do so. The king and the people had fallen into awful idolatry; they were worshipping Baal, the sun-god, and it was the best way to bring them to their senses to let them see that the sun might become a terrible enemy to them, if his influence was not accompanied by the waters of heaven. And most likely the prophet hoped that both Ahab and Israel would soon repent of their wickedness, and, by returning to the true God, He would mercifully give them rain and fruitful seasons, filling them with food and gladness again. But, alas, it was not so; month after month passed, and even year followed year, until, if the nation was to be spared at all, a change must come. And then, again impelled by the Lord, who pitied the guilty people, he prayed for rain; and an abundance was sent, but not until the people had been constrained by that fiery miracle to acknowledge, "Jehovah, He is God! Jehovah, He is God!" And then, in due time, plenty was restored; though, alas, they still went on frowardly in the way of their own hearts.

But this natural blessing is often used in Scripture to set forth spiritual and heavenly good. God promised to "be as the dew unto Israel," causing the people to blossom like the lily, spread forth like the cedars of Lebanon, and grow as the vine and the corn. Concerning Jesus it is said, "He shall come down like rain upon the mown grass, and like showers that water the earth." Dear reader, do you thirst for this spiritual dew, this gracious rain? If you are a plant in God's garden you will; and if you can truly say, "I thirst for God, for the living God," you shall not long in vain. If His grace does not seem to descend upon you like a copious shower, yet—

"Upon your branch, when parched with heat,  
Refreshing *dew* shall drop;  
The plant His own right hand hath set  
Shall ne'er be rooted up."

His own sweet word concerning all His vineyard is, "I will water it every moment, lest any hurt it I will keep it night and day." Lord, make us all thirst for Thee and Thy salvation, and fill us with Thy love, *Thyself*. Amen.

## FOOTSTEPS OF THE FLOCK.

SPIRITUAL REVIVING.—PSA. XXIII. 3.

BY M. A. J.

**T**HERE is almost an endless diversity of experience through which the chosen elect and precious sons of Zion pass; this we gather from this wonderful book of Psalms, which is the treasury of Christian experience. A careful perusal of these records of Hebrew poets reveal facts which interweave themselves into the thought, feeling, and daily experience of good and gracious men. Take, for example, the precious

word contained in the verse to which attention has been directed—"He restoreth my soul." I take it that this gem of truth clearly indicates that, however great or good, however strong his confidence may be, there are certain times when even his confidence ebbs, and like all sojourners he feels cast down.

You know full well that the "man after God's heart" could confidently sing—"The Lord is my Shepherd;" yet the same individual most fervently prays—"Restore unto me the joy of Thy salvation." There were times when he could rejoice in the broad sunshine of Jehovah's presence; yet at another time he mournfully speaks of the departure of that presence, and tells of the soul-trouble which followed.

The word which is more deeply impressed upon my heart is that of spiritual reviving, or, as put in the Psalm before us, "He restoreth my soul." It will be apparent to most of the Christian readers of this short paper, that the first thought suggested is that men—the best of men—possess an inherent tendency to wander away from God: It is not a cheering reflection, that we possess in no small degree the spirit of the prodigal son: and even the most excellent of the earth get into a low condition of life and feeling. It matters not how great their joy, or how intense their love in the past, there are times when they greatly need spiritual reviving, or soul restoration. We are confronted with another thought, that the best of men are impotent to extricate themselves; hence David tells us plainly that God had appeared for him, "He restoreth my soul." This at once cuts at the very roots of human agency, by which I mean creature efforts; and leads the mind of the regenerated to appeal to the Good Shepherd for deliverance.

This is a very encouraging truth for the feeble, and all of us who are insignificant, to receive the testimony which more prominent men of knowledge and spiritual power can give. If, therefore, we can take the soul-inspiring testimony of the word before us, we shall doubtless be greatly cheered and helped. For truly the Psalmist has stated a most blessed truth, one in which most of the elect can participate—"He restoreth my soul." Thus you see that the good man gives us clear and unshaken testimony of a personal deliverance from a trying experience which was still vivid to his mind. And is it not so with us? Have we no testimony to record of delivering mercy? Have we no Ebenezer to erect? Or have we never been in the valley, or wandered among the tombs of solicitude? Methinks there are comparatively few of the "flock" but what have come into the "Valley of Achor," and have had their times of darkness and soul trouble. On the other hand, may we not say there are few of the ransomed but what can produce the most convincing evidence, and the best proofs of soul restoration. It is this which gives additional interest to the words before us, and makes them appropriate to the redeemed all through the ages. We know that it is possible that you are rejoicing in the fulness of Gospel blessing, but shortly you may be asking—"Is His mercy clean gone?" Under this peculiar experience, how blessed to know that "He restoreth my soul"!

That we shall be tried and tempted, and consequently often depressed, is no fresh prediction to make; it is simply a repetition of what has come all down the centuries. This being so, it is our mission to try to direct each other to the remedy. Hence we say to those who may be walking in darkness—to those who complain of coldness of heart, and indiffer-

ence of spirit, and who lack interest in the holy activities of service—Does not this short text hold out a great hope to us? May we not regard the words in the light of a promise which has already been fulfilled many times, and will be fulfilled over and over again. It is certainly calculated to call forth our faith into lively exercise, and to inspire us with hope, and encourage us to appeal confidentially to God, that He will graciously put forth His power and lift us up out of the pit of doubt, and cause us to sit among the princes of His people. I would speak comfortably to the little ones by asking them to try to remember that, although they may feel to wander, they cannot go beyond the reach of divine love; neither can they sink into the mire beyond the arm of mercy. He who has so often restored, and times innumerable revived our souls, is still able to do so. He who hath caused us to triumph will still give us victory. According to Paul, “He who delivered will deliver;” therefore, if such was the apostle’s experience, such will be yours, for you are equally precious to Him. May I not say, in conclusion, that past restoration is a great incentive to our faith to believe that, whatever our case may be, it is not too hard for the Lord—not too intricate for the great Healer to restore us to our former enjoyments, however great they might have been. Neither does it matter whether your case of indifference be of long or short duration, He has the right balm never known to fail in any case submitted to its medicinal properties. Here, then, is the antidote to our spiritual infirmities—God Himself is the Restorer, and He alone can revive thy drooping soul. Go to the throne, tell thy backslidings, thy wanderings at the altar-throne, for “He restoreth my soul.”

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## WHO FEARS THE LORD?

AN ENQUIRY.—ISA. L. 10.

BY JOSEPH PRINGLE, NEWCASTLE-ON-TYNE.

**T**HIS is an important enquiry, a necessary enquiry. Who fears the Lord? Only those who have been taught that they have personally done wrong; wilfully and willingly sinned without any excuse for the sin; no extenuating circumstances to plead in mitigation of the wrong-doing. Many professors of religion know nothing of this personal wrong-doing. They are sinners because all are sinners; a common ruin that all have been involved in. Such characters are not the people that the prophet is enquiring for; he wants those with a knowledge of their personal wrong-doing. These people know something of the Word of God as a word with power; it has spoken to them with authority; the Holy Ghost has applied it in a way that has commanded obedience; they have trembled under its threatenings; not that all the threatenings of the Word has had an effect upon them. No; it has been some particular portion or portions. There is something more that distinguishes them from the ordinary professor; they are unable to apply that second-hand knowledge of spiritual things which they have acquired in such a way as to throw light upon their pathway; they walk in darkness: and this not from choice, but necessity. They would set up rushlights; they would kindle sparks and walk in the light of them; but they cannot do this; their rushlights and sparks are blown out; the night with them is tempestuous. They walk; this is something of vital moment; a whole



volume of meaning lies here. Plenty of people have periods of darkness, but as a rule they can sit down and wait patiently for the return of light; or, if the return of dawn is delayed, they can go to sleep and get a good rest. But these people walk; and they walk in darkness. Not that it has been all darkness. Oh, no! there have been periods when a little light has broken in upon them. But the effect of it has been to make the darkness more conspicuous; and yet there has been such need for light, an absolute necessity for spiritual illumination. Some people love darkness; it is their natural element; but not these. With them it is necessity, not choice; but, dark or light, they still go on and this is an important feature; they know that travelling in the dark is attended with danger, and many a time have tried to sit down, but could not do so for any length of time. This perplexes them; they think, if they could just leave themselves in the Lord's hands as some people they know do, they would be so happy. But they cannot do this. They are afraid if they sit still the opportunity they have been looking for of entering into light may not be seized at the time it presents itself. And yet they have no faith in opportunities. They know too well what they are to clamour for opportunities. They know that if they had the opportunities of a Gabriel, they are so unredeemably bad that they would abuse them. Of all evils the greatest evil that could befall them would be to have their destiny in their own hands. From sheer necessity they are brought to hope that God holds the issue of life in His own hands—that He is the Potter and they the clay. Yet this hope does not prevent them from fretting and fearing. Their faith seems so weak here. If they could only be certain that God holds the tangled threads of their life in His own hands, they could sit down and quietly wait His unfoldings. But they cannot get that assurance they wish here; and this causes them anxiety. Here is a fundamental belief that they are so weak upon; and they say again and again, if their religion was of God, they would not be so weak here, but be able to trust God more. This is an insinuation of the devil, but they do not recognize it as such; they are verily in darkness and have no light.

Well, what are these people to do? They are just to do what they will do and what Josiah tells them to do; that is, trust in the Lord. They cannot do anything but this; they are driven to this; everything fails them but this. The fact that they have to walk in darkness, to fight in darkness, for their life is more or less a continual struggle, keeps them always cognizant of what they are, weak, blind, and bad; and yet this foundation they are always driven back to, seems to them to be the thing they are least depending upon. There are many things they have had confidence in. Yes, they have many times set out in full assurance that they were on the right track at last; but they found out it was confidence misplaced, and, weary and footsore, they have crept back to this hope of their soul-God.

Prove conclusively there is no God and you inflict upon them the heaviest blow that can possibly fall. It would be a blank, dismal, melancholy world to them, if there was no God. Thus, though they walk in darkness and have no light, God is verily their Sun and Shield, and ever will continue to be.

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A CHINAMAN, in reply to the question how he found Jesus, answered, "I no find Jesus at all: He find me."

## A FEW WORDS ON GOD'S PROMISES.

IT is an invaluable resource to have the memory well stored with the promises recorded in Holy Scripture, and a vast help through life to be able to recall them in faith. They were made to be used, and in them the believer has a rich treasury from whence to draw largely under any presumed, actual, or possible circumstances.

*Some are absolute.*—There is no question about the certainty of every one of the anciently chosen, efficiently redeemed, completely justified, and supernaturally regenerated, being found on the right hand of the Lord, the Almighty Judge, in the grand day of assize, or of their individually realising all that is embodied in everlasting life. But we are journeying to the inheritance of the saints in light, and God's promises are our principal portion for the way; from such view a few considerations may be profitable to well weigh over.

*Some are conditional.*—They are either connected with certain precepts named and recorded on the place, or easily to be read out in the largely enumerated instructions of the Word of God. Obedience to the plain orders for the family use and discipline will ensure the fulfilment of the family promises. Negligence of the Lord's directions will meet with the consequences of disobedience, and fatherly corrections follow, ruled by Infinite wisdom and unchanging love.

*Some are in the running tense.*—What is the daily life of Christians, men and women of prayer, but the large fulfilment of Divine promises? Mercies general or special, seen or unperceived, remembered or forgotten, appreciated or unconsidered (it may be) until, for infinitely wise reasons, some long-continued blessing is suspended, and its withholdment realised and, moreover, sanctified.

*Some are undated and their fulfilment deferred.*—It is a mistake to suppose that we have only to ask and have, irrespective of the lawfulness of the request, the wisdom of the suppliant, or the scriptural lines on which we are authorised to solicit promised favours. The Lord knoweth perfectly the right time, place, or means whereby He intends to fulfil all His promises. Our finite misconceptions will never alter the meaning of the infinitely wise Promisor, or infringe upon Divine veracity and faithfulness. Millions of the prayers of the godly have been doubtless answered after the pleaders have reached the better country; others have seen the fulfilment of God's promises long waited for before they went hence.

*Some are contained in few words, but comprehensive in signification.*—What the scholar might term a definite for an indefinite, or very wide in range, these require to be studied by comparing scripture with scripture, and conclusions drawn only from such sure and safe lines. How many have ran into extravagancies through taking hold of some sentences of the Word without considering its general tenor! It is possible to hang upon a Divine promise without having arrived at its real intention; collateral statements clearly recorded have been overlooked or forgotten, and from such mistakes disappointments have followed.

*Some are general and for the use of all sorts of persons.*—The substance of which are to this effect: That no penitent suppliant for Divine mercy shall ever seek sincerely the forgiveness of their sins, and the:

salvation of their souls through the merits of the great Lord Jesus Christ, in vain or prove unsuccessful.

Be it ever fixed in the minds of the godly that "The Word of the Lord endureth for ever;" in accordance with which we may rest assured all our needs will be supplied, but not all the wishes we may have; veracity and faithfulness are Divine attributes, equally with infinite wisdom, omniscience, omnipotence, and immutability. Moreover, it may be well just now to say that, while intelligent Christians, whose views run generally on the lines of Calvinism *versus* Arminianism, believe that infants—*i.e.*, all dying under the age of responsibility—are included in the grand results of the great Atonement—such is not founded upon either the universal redemption or baby sprinkling theories. Skilful Bible theologians can give substantial reasons for their belief, as also for that of degrees in punishment. Human councils, conferences, or creeds have not the slightest weight with such except they accord with Holy Scripture.

HENRY COUSENS.

Buckhurst Hill, Essex.

## A DOUBLE NATURE AND A DOUBLE BLESSING.

"With my staff I passed over this Jordan; and now I am become two bands."—Gen. xxii. 10.

**T**WENTY years before the utterance of this prayer Jacob had fled from before the wrath of Esau into the land of Padan-aram. As he rested on his journey at Luz, God graciously condescended to give him a cluster of promises—promises which included spiritual and temporal blessings. Jacob vowed a vow then and there that if God would do this and that, and would give him *bread to eat and raiment to put on*, he would serve God, and give a tenth part to Him. Now we find him returning to his own country, and, being still under the fear of his brother's wrath, he offers up a petition for deliverance, and in the course of it, he uses these words: "With my staff I passed over this Jordan; and now I am become two bands."

Let us look at the words as they concern God's providential dealings with Jacob. There was an argument in the prayer. He reminded God of what he had done in the past. What had God done for Jacob? He had promised to give him a seed, and Jacob was now the father of eleven sons. He had promised to be with him (and such a promise includes God's favour in every step of our journey), and Jacob had been prospered. God had promised to keep him wherever he went, and he had done so. God had promised to bring him again into that land, and Jacob was just getting the fulfilment of that promise. God had more than made good His promises, and He had also deigned to listen to Jacob's vow, and had given him not merely *bread to eat and raiment to put on*, but oxen, camels, asses, flocks, men-servants, and women-servants. Truly, then, when Jacob looked back he had a wonderful record of God's past favours to encourage him, and though acknowledging that he was unworthy of the least of those blessings, he uses them to press home his prayer for help at the difficult point he had now reached. The sequel proves that God hearkened and heard that prayer.

How does this concern us, however? We praise God that He helped

and prospered Jacob so, and gave us this record of it in Holy Writ. We take courage from it. If we are in adversity we look up to the God of Jacob, who has promised to be with us, and we plead what He has done for Jacob, what He has done for all His people, what He has done for ourselves in our own experience, and, remembering all these things, we fear not, but rely on Him who has given us the promise of the life that now is, as well as of that which is to come. If we are in prosperity, we can praise Him for making His promises more than good, for answering our prayers, and for recompensing to us the double for all our sins, as Jacob could, when He acknowledged his gratitude to the Lord who had made him two bands. You, then, who are in the sore fight of adversity, take heart; and you who are favoured with prosperity, exclaim:—

“O, for a heart to praise my God,  
A heart from sin set free,  
A heart that's sprinkled with the blood  
So freely shed for me!”

I will now ask the permission of my readers to attempt to spiritualise the latter part of these words: “I am become two bands.” Up to the time of leaving his father's house, we read nothing of any direct intercourse or communion between Jacob and His God, and save for the solemn declaration of service to the Lord when at Bethel, he seems to have been almost wholly absorbed in gathering together riches, till the critical moment when he fell under Laban's displeasure. Then came another promise, that God would be with him, and henceforth we find him in closer dependence upon the Lord, more and more looking to Him and receiving His guidance, and acknowledging again and again that it was the Lord's blessing alone that had prospered him. Like all the members of the Church of God in all ages, he had become “two bands,” “a company of two armies” (Cant. vi. 13), “another law in his members, warring against the law of his mind” (Rom. vii. 23). His ordinary nature (there was nothing grand about Jacob as a man) quailed before Esau, and, in a certain sense, rightly so. The second band—his spiritual faculties—were strong in the Lord, they felt the helping grasp of the hand of *Omnipotence*, they spiritually discerned the spiritual promises of Jehovah, and these spiritual faculties were those which lead him to defy all threatened evils, for “grace shall reign.” Have we become “two bands”? Is there the new nature and the old nature at war within us? Does our own experience furnish any easy explanation of the otherwise difficult seventh chapter of Romans? These are important questions. When the new nature is given, sooner or later it *must*, and will, come into conflict with the old nature. Be not dismayed when the rude shock of battle comes. It indicates spiritual life! Where this is lacking, there is peace of a sort, but it is the awful silence of spiritual death.

Is the conflict between the two bands getting milder, Christian? God grant that we may not be making a covenant with hell. Preserve us from a false assurance. Rather let us be in the hottest of spiritual conflict, with the promise that the grace of God shall triumph, than be lulled to the sleep of death by tranquillity in our souls, for which we have no warrant. Bless God if you have become “two bands.” Pray that the old band may be kept under, and that sin may not have dominion over you. Indeed, has He not distinctly said, “Sin shall not have dominion over you”?

If these truths find a cheerful and thankful assent in our hearts, we will praise Him for the two bands, and pray that though we may have conflict with the world, the flesh, and the devil, we may yet realise the peace of God, which passeth understanding. FRED. W. KEVAN.

## A SATURDAY NIGHT'S MEDITATION.

1 COR. iv. 3, 4.

BY PASTOR W. TROTMAN.

THE apostles, and early preachers of God's Word, did not so preach as to darken counsel by words without knowledge, but rather sought to so present truth—the truths of the Gospel—that they might be clearly seen, and easily understood, by the disciples of their Lord and Master. This the apostle shows by reference to the use of the mirror in ancient times, which was not to obscure, but to reflect the *very image* of the things shown therein.

In pursuing this course, they showed a decided contrast to teachers among the Gentiles, and equally so to Rabbinical teaching among the nation of the Jews, to which the apostles belonged. Paul was, perhaps, an exception among his brethren. Having acquired the learning of the Hebrews, and also of the Greeks, he was thus qualified to speak and write to Jew and Gentile. But he tells us that he and his fellows had renounced the methods, both of the fathers among the Jews, and of the teachers among the Gentiles, both of whom deceived the people, one by their traditions, and the other by vain philosophy, or "science falsely so-called," and so led their followers to oppose the Word of God and the preaching of the Gospel. We say we have renounced it all—all traditions of men, doctrines of devils, as "the hidden things of dishonesty," and the practice thereof; as walking in craftiness, "and handling the Word of God deceitfully. God, by His Spirit, has made us to love His Word and to honour it. We cannot, therefore, so handle it, by twisting and turning it, that it may suit our carnal purposes, and not, as God intends, by the revelation of Himself, that it should show forth His glory in the condemnation and destruction of sin, and the magnifying of Jesus Christ in our bodies and spirits, by the salvation He hath wrought. It is as though we should say our Gospel is an open letter to the world of Jews and Gentiles. We have nothing to hide, but everything to proclaim. Our mission is, Go ye into all the world, preach the Gospel to every creature, teach all nations, lost and saved alike.

The Word so preached will not be received by all. It will be hid from some; they are the lost—lost sheep, it may be, of the House of Israel, or those "*other* (lost) sheep" of the Gentiles, of which Christ said, "Them also I must bring"; they are all equally lost; and to them, both Jew and Gentile, the Gospel is a hidden mystery. The objects revealed therein are plain only to him that understandeth, and right only to him that seeketh knowledge. The inability of man to receive the Gospel of Christ does not lie in its obscurity or mystery, but in the darkness and blindness of sin and unbelief, which the apostle sets forth as the work of the god of this world of malice and hatred to the glorious Gospel, the light in which it shines, and its glorified Author. It is,

therefore, to day, as it has been from the beginning, an upstanding fight betwixt the agents of the devil, who are employed, darkening the world, and blinding the eyes of those which believe not, and the servants of Christ and of God, who are lightening and brightening the world by the light of the testimony of Jesus, which it is their privilege to give forth in the preaching of the Gospel, with the Holy Ghost sent down from heaven. This glorious work the apostle ascribes entirely to God, in the 6th verse, using as a comparison the creation of light in the beginning by the Word of God. The same God hath shined in our hearts to *give light* in the new creation as in the old. The one, the great light that should rule the day; and the other, Jesus Christ, whose countenance John describes to be "as the sun shineth in his strength." So here, "God, who commanded the light to shine out of darkness," hath shined in our hearts to give the light of the glory of God in the face of Jesus Christ; and this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us.

You can scarcely believe that the tiny earthen lamp in the picture is of much consequence in the darkness of that night, when the 300 men followed Gideon, each with his pitcher, lamp, and trumpet. Yet it all meant, "The sword of the Lord and of Gideon"; it meant the confusion and destruction of the Midianites, the Amalekites, and their helpers; it meant the deliverance of Israel out of the bondage they were in to their enemies, and the sufferings they endured by their tyranny. And just so, the seemingly hidden "Light of the world," which is Christ; the sound of the trumpet, which is the preached Word; and the sword of the Spirit, which is that very Word itself, means the discomfiture of all the foes of Zion, and the present and eternal salvation of all His sons and daughters, through Christ Jesus, unto the glory of our God and His Father. Amen.

Stonehouse, April 29th, 1895.

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#### THE LATE R. W. DALE, LL.D., ON CALVINISM.

DEAR MR. EDITOR,—The following extracts are culled from a sermon preached at Carr's-lane Chapel, Birmingham, on Sunday, March 25, 1892, and printed for the first time in the *British Weekly*, of August 15, 1895, and I think they will interest the readers of the E. V. & G. H. I can only remind you that in France the Protestants, who suffered intollerable cruelties from the Guises, and were murdered by thousands in Paris in the massacre of St. Bartholomew's Eve, held the Calvinistic creed. It was Calvinism which suddenly raised Holland to the rank of a great European power. Calvinism breathed into Scotland a new national life, impressed upon its people some of those national characteristics which have enabled them to achieve such remarkable success in every province of human industry and adventure, and in every county in which they settle. Had Ireland only been Calvinistic, we should have had no Irish problem. People seem to forget that Calvinism was the faith of English Protestants during the most splendid and glorious periods in the history of English Protestantism. The early English reformers, the Protestant martyrs under Mary, the great Anglican Churchmen, as well as the great Puritans of the age of Elizabeth, were Calvinists. The great body of religious men who sustained the long Parliament, and also fought Charles, in the hope of making England a really Christian kingdom, were Calvinists. The Westminster Assembly adopted a strong Calvinistic confession.

The great theologians of the Commonwealth times, with one exception,

were all Calvinists. Even Richard Baxter, "who attempted to find a middle path between opposing systems," was very much more of a Calvinist than an Arminian. Unhappily, with the decline of Calvinism, there came a decline of religious earnestness, and a surrender of faith in the divinity of our Lord Jesus Christ and His atonement for the sins of men. Nearly all the fire and depth of religious life that remained among the dissenters were found among those who held fast to Calvinism. The Pilgrim Fathers who founded the Plymouth colony, and the Puritans who founded Massachusetts, were strong Calvinists.

Calvinism has held too large a place in the religious history of the last three hundred years—has achieved too much for the religious life of great nations—has created too deep a loyalty in the hearts of great numbers of able, profound, and learned men, to be treated with scorn and contempt. Calvinism made men fearless of all the political power of the world, it redeemed them, and redeemed them for ever, from subjection to priests who claimed to be the ministers and channels of eternal salvation. Priestly authority, priestly absolution, the sacraments which had received priestly consecration—What were all these to the man who believed that the decree of God had made his salvation sure? The splendour of a great historic Church, the claim of its chief bishop to derive his prerogatives and powers through a long succession from Peter—these were nothing to the man who believed that he—he himself—had been singled out from eternity by the infinite grace of God, destined to be made a son of God and to inherit eternal glory; the intervention of Pope or priest was a profane impertinence; the penitent and believing soul received everything direct from God. All over Europe, where Calvinism penetrated and its real genius was free to work, it inspired fearless resistance to political tyranny and a vehement hatred of priestly pretensions. It was everywhere the friend and ally of freedom against the powers from which in those days freedom had most to fear. The doctrine closes with the following remarkable words: Calvinism, I repeat, is a great creed—false, as I believe, in some of its characteristic articles; but striking its roots deep into the religious life of man. It has rendered enormous service to the moral and religious life of Europe and America; and though many of us may be compelled to surrender it, we should often ask what it was in Calvinism that made men who held it martyrs and heroes, and should take care that, in rejecting what is no longer credible to us, we do not reject, also, conception of God and of His relation to man, which are indispensable to all the higher forms of Christian power and perfection. DAVID SMITH.

Bilston.

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### THE LATE MR. WILLIAM JOYCE.

"Sleep on, beloved, sleep and take thy rest:  
Lay down thy head upon Thy Saviour's breast:  
We love thee well; but,  
JESUS LOVES THEE BEST!  
Good night! good night! good night!"  
MISS SARAH DOUDNEY.

"So He giveth His beloved sleep."—Psa. cxxvii. 2.

THE sweet sympathy set forth in the above paraphrase of Holy Writ, by one of the kindred of the late venerated Dr. Doudney, is a help to us in introducing to our readers the removal from earth to heaven of

"A BROTHER BELOVED."

William Joyce, the subject of this sketch, was translated, at a time when, as it appears to us, he was in the full vigour of usefulness, both in the Church and his daily avocation. To the devoted family, and the Church at Providence, Highbury, this is a dark cloud, but (though our vision for a time is holden) we know there is a silver lining to it, as Cowper, in truthful and telling words, puts it:—

"Behind a frowning Providence  
He hides a smiling face."

We can only briefly refer to our departed brother, as material to work

from is limited, yet we have a desire to manifest our esteem for him and raise a literary monument to his memory.

#### HIS ORIGIN.

William Joyce was born at Horndon-on-the-Hill, near Romford, Essex. After passing the days of childhood, he entered the service of the Great Northern Railway Company, and in his teens, left his native village and came to London. On one occasion, while passing through the Strand, he entered Exeter Hall, where Mr. Ryle was preaching (now Bishop Ryle, of Liverpool); the word was sent home; the arrow of conviction entered his heart; he became a seeker, and proved the truth of our Saviour's words: "They that seek shall find." He knew what doubts and fears were, and would often say, "O, wretched man that I am," &c. But, withal, God gave him an intelligent mind, cheerful disposition, a kind, true, sympathetic nature, a noble appearance, and, above all, made him a partaker of His free, sovereign, distinguishing grace; for we have heard him say and sing:—

"Grace taught my soul to pray,  
And made my eyes o'erflow."

And those who have heard him pour out his soul at the throne of grace are well assured of the fact.

Our brother's movements among the Churches in his earlier days was of a contracted character. The late James Wells, the late William Flack, and

#### HONEST WILLIAM LODGE,

were amongst his ardent admirers as preachers of the pure, simple Gospel of Christ. While attending the ministry of Mr. Lodge, at Cumberland-street, Curtain-road, he was baptized by him.

For the last quarter-of-a-century Mr. Joyce was a member at Providence (then in Upper-street, now in Highbury-place), where for over 13 years he served the office of deacon, and gave out the hymns.

#### HIS TRANSLATION.

The removal of our brother from earth to heaven was very sudden—only laid by three days; and on July 30th, in his 63rd year, the summons came, "Come up higher." He is "Not lost, but gone before." He will be missed—

#### HE IS MISSED—

both by the Church, and his own family circle, where a fond wife and loving children will hear his voice no more, as they gather round the family altar; but we hope and trust each and all may hear the Saviour's voice "in mercy to them speak," and that the consolations of the Gospel may support and strengthen widow and children.

#### THE FUNERAL.

For a number of years Mr. Joyce was the representative of the Great Northern Railway at the Central Meat Market, Smithfield, where he was highly respected. The funeral took place at the Northern cemetery, New Southgate, on Saturday, August 3rd, 1895. The large chapel in the cemetery was quite full of sympathising friends, from Providence, Highbury, Mount Zion, Chadwell-street, several gentlemen from the Great Northern Railway, and many of the men in deceased's employ; also representatives of the City Police Force, stationed in Smithfield, and others from the market. Mr. P. Reynolds conducted the solemn service in a most intellectual and pathetic manner, occasionally addressing very pointed remarks to some present whom, we believe, were not in the habit of attending worship, but who, nevertheless, with many others, were moved to tears. At the conclusion of the service in the chapel, the cortege moved slowly to the grave, the coffin being borne by men from the market who were in deceased's employ, followed by the large concourse of friends, where the mortal remains of brother William Joyce were solemnly committed to the custody of the grave till the resurrection morn, and as we looked into the tomb, we could say with Miss Doudney:—



"Calm is thy slumber as an infant's sleep ;  
 But thou shalt wake no more, to toil and weep ;  
 Thine is a perfect rest, secure and deep.  
 Good night ! good night ! good night !"

Many tokens of respect were demonstrated, by numerous wreaths and flowers—viz., from the salesmen of the Central Meat Market, the staff in decessed employ, Mr. Mears and police staff, Great Northern Railway Office, Farringdon-street, several kind friends and relations, members of the family, &c., &c.

The funeral sermon was delivered by Mr. Reynolds, at Highbury, on Sunday evening, August 4th, when there was a very large attendance.—J. W. B.

#### THE LATE MR. C. DEEKS, OF HURST HOUSE, BEDFORD.

He was well known and much esteemed in the counties of Cambs., Hunts., and Beds. as an acceptable preacher of the distinguishing doctrines of divine grace. He was born in the county of Suffolk, at Hamstead-place, near Bury ; his father died when he was only a few months old.

In the providence of God he was moved to reside at Bury. He grew up like many more youths (though a Churchman) without any fear of God, "with no veneration for God or religion." Though compelled to attend Church, it was much against his inclination, and he also had a great animosity to dissent. But God had merciful intentions towards him ; he was induced, out of curiosity, to go to the Baptist chapel, where the late Mr. C. Elvin so long and successfully laboured.

Previous to this, he felt workings of the divine Spirit in his mind as a check to sin. Years before he was brought to feel the power of conviction for sin. On one occasion he was requested to go and count the number of the sheep belonging to his grandfather; and as he was leaving them without so doing, but intended saying he had done so, these words were spoken like a voice which greatly alarmed him, "He that telleth lies shall not tarry in His sight."

But years passed away before he felt the burden of sin. One Lord's-day morning Mr. Elvin was administering the ordinance of baptism, when one female, as she came up out of the water, exclaimed with a loud voice, "Bless the Lord, O my soul, and all that is within me bless His holy name" (a most unusual case). Our young friend was then sitting quietly and carelessly in a corner of the pew ; but, as soon as the words were spoken, they came upon his conscience like a thunder-bolt; he was greatly alarmed, and he sought some secret place where he could weep and give vent to his feelings. The conviction of sin was deep. He wept and begged for mercy, for the forgiveness of his sins, for they appeared like mountains for their size. Many times he feared he should sink into hell. The sins of his youth were brought to remembrance, and for months he was under deep conviction for sin. Mr. Elvin preached a sermon from Matt. xxvi. 22, "Lord, is it I?" which produced great sorrow for sin and deepened the conviction in his soul. This made him anxious to attend the means of grace, and a companion lent him a book, and the perusal of it let some heavenly light into his mind, and their going together in prayer was a great source of help to him. He often retired in secret alone to pray, but the devil often appeared to distress him, and he tempted him to commit suicide by jumping into a certain pond as he passed, but the Lord mercifully delivered him.

On one occasion he was reproving a young man on account of his evil habits, pointing out to him what would become of him, when the thought entered into his mind, "What will become of me?" Then the following words were applied with great sweetness to his soul, "There remaineth therefore a rest to the people of God" (Heb. iv. 9), which has been his life's motto-text and comfort in his last days.

From this time he was led to see the ordinance of believers' baptism, and practise it. After this he was moved to Bungay, where he began to preach the Gospel in the villages, and he continued to do so for many years with

considerable acceptance in the different Churches. God evidently raised him up and gave him seals to his ministry. Residing in Cambridge, he was able to serve the Churches; but for some years his health has failed, necessitating him to keep at home, but now the time of his departure has come. He had at times fears about death, but they were all removed. He had a sweet, calm peace of mind quietly resting in the Lord and longing for His coming to take him to the promised rest. The last paragraph we find in his autobiography is, "May the God of all grace be exalted, who, I trust, has made me to differ from what I was, and has taken me to possess my promised inheritance." He passed away on July 9th, aged 80 years, and was interred in the Histon-road Cemetery, Cambridge; and at the interment very many friends from various parts of the country came to pay their last tribute of love and esteem to him whom they had so long known and loved.

J. JULL.

Eden Lodge, Cambridge.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.



#### PRESENTATION OF COLOURS.

BELOVED READERS,—I want to present you with a BANNER. Our printer will not, I expect, give you its colour, which is

#### BLOOD RED;

for it is the Banner of the Cross. On this Banner, in letters of gold, I read,

"FOR CHRIST'S SAKE."

Our dear brethren Hutchinson and Booth took this Banner with them to India. It was for Christ's sake they left their native land, and a large circle of loving friends. Already they have had their difficulties and trials; but for Christ's sake they have bravely borne them. Christ is their Saviour, and the remembrance of what He has done for them fills them with holy longing to spread His fame abroad.

*For Christ's sake* let us remember them in

#### OUR PRAYERS.

Not only in secret, but in public, let us pray for them. They will have their temptations, and doubtless their times of depression; especially when the vices of heathenism are before them, and their conscious inability to cope with them constrains them to cry, "And who is sufficient for these things?"

*For Christ's sake* relieve the Committee of anxiety by your

#### SYSTEMATIC GIVING.

We value donations (the larger the better), but our financial strength lies in our regular subscriptions. *For Christ's sake* we ask for volunteers to the roll of our subscribers. It will also help us if the contents of our Sunday-school boxes are forwarded to our financial secretary quarterly.

*For Christ's sake* we ask our readers to remember

#### THE ANNUAL MEETING

of the Mission, which will be held at "Soho" Chapel, Shaftesbury Avenue, on Tuesday, October 22nd. Our brother Mr. S. K. Bland will preach in the afternoon.

We want, not a spasmodic enthusiasm, but the manifestation of true heart consecration. Brethren and sisters, kindly accept our Banner.

R. E. SEARS.

50, Grove-road, Bow, E.

#### THREEFOLD ANNIVERSARY AT STOKE ASH, SUFFOLK.

"He is faithful who hath promised," is the word that comes down to us from the good old Book. Yes, though we so often doubt Him, we must confess "God is faithful." It deserves to be written in letters of gold before our eyes, and have a warm, fragrant place within the tablets of our hearts. He still is a prayer-hearing and prayer-answering God; and, like the poet, may we not

sing, as individual members of Christ's mystic body, or as churches collectively scattered about in the world :

"A prayer-hearing, answering God,  
Supports us under every load!"

About a month before we celebrated our dear pastor's Jubilee, some of us thought, as he continued so weak, would he be raised, and so be able to attend those services? Many loving hearts prayed on, and God answered. He was able to be present on that occasion, and oh! since then what rich feasts we have had, listening to him in eloquent strains, and grand sublime language, telling forth the old, old story of Jesus and His love.

Lord's-day, July 28, dawn. It is a stormy, wet morning. Some of us wonder, when we get there: Will the pastor be present? Will he, at his advanced age, venture a three miles' drive? But go we must, as long as we can; for King Jesus is sure to be there, if His servant is not. Some have

#### NO UMBRELLAS,

some have cold hearts, some domestic afflictions; and so the congregation is somewhat small in number. But those who have braved the weather not only have the pleasure of seeing the venerable pastor present, but of listening to two sermons we hope they will never forget. Mr. Hill told me he was about to preach from the first text he ever preached from in his life, Psa. iv. 3, in connection with Psa. xxxii. 6. He said that at the close of the day he would conclude his fifty-third year of work in the Master's service in Suffolk, and the forty-sixth year of pastoral labour at Stoke Ash. Fifty-three years had passed away since he first preached from the words contained in Psa. iv. 3. Then one bitter against Dissent was standing

#### OUTSIDE THE COTTAGE

window listening, ashamed or too proud to show himself inside; there the words spoken by the then youthful, but now grey-headed, servant of the Lord, were sent home with power to the heart of the outside listener, and he became a witness to the power of godliness, and useful member of a Christian Church.

We do not know how many the Spirit of God arrested as Mr. Hill once again preached from his first text, but we do know on July 28 it was lovely to listen as he described to us the meaning of the word "GODLY": who they were; how so made; their universal characteristic; the purpose for which they were made, and their privileges; with (lastly) one word of warning to the wicked.

#### FIRST LORD'S-DAY IN AUGUST

is ushered in, and again nature does not look very inviting to those who have far to travel. It looks like storms all round, but people are more brave to-day; have

#### FOUND THEIR UMBRELLAS,

or have become so hungry they cannot keep at home; for by half-past ten the chapel is well-filled, and service begins by heartily singing the hymn:

"Now begin the heavenly theme,  
Sing aloud in Jesus' name," &c.

Our pastor is again in his place. It is a treble anniversary to him. He was baptized on the first Lord's-day in August; commenced preaching first Lord's-day in August; and came to Stoke Ash first Lord's-day in August. So he has really commenced his fifty-fourth year of labour in the service of King Jesus, and forty-seventh year of pastoral labour at Stoke Ash. He announces his text: "Having obtained eternal redemption for us" (Heb. ix. 12). Amid other things in his introductory remarks, he tells us that fifty-three years ago Bank Holidays were things unknown; many social and other changes are constantly taking place, but God and His Word remained the same. Some eminent men had of late years expressed a wish that we could go back to the old truths loved by our Puritan forefathers. It was the adhesion to the good old-fashioned truths of the Bible that made the heroes and worthies who used to be the supporters of our Suffolk Churches in the days of yore. How giant-like some of them looked compared to some of the puny Christians in the present day. God's cause was first with them. Umbrella or no umbrella, they were there when the gates of Zion were opened for worship; no wet Sunday kept them away. For one thing, the pastor said: "I feel this morning devoutly thankful that I preach the same sentiments I did fifty-three years ago, the sentiments contained in your opening hymn of praise.

#### 'REDEEMING LOVE'

has been all along my theme, and shall be, if it pleases God to spare my life a few more years, months, or weeks, while I have strength and can speak for Him.

'Redeeming love hath been my theme,  
And shall be till I die.'

I know no other theme. I only know the old truths. That is one reason why I have chosen the text this morning, "Having obtained eternal redemption for us."

1st. We look at what's obtained,—

ETERNAL REDEMPTION.

2nd. How it is obtained: By Christ's life, death, resurrection, and ascension.

3rd. Who for? All who want Him, and feel their need of Him."

In the afternoon we had a sermon about heaven, from the words contained in Heb. ix. 24. Mr. Hill said: (1) Christ is gone up into heaven, into the holy place or residence of God, the home

of Christ, the inheritance of the saints. (2) How? In His humanity, by His merit, with His blood. (3) What for? To make a way of acceptance, to intercede for His people, to send His Spirit after His loved ones, and to wait and welcome them all home.

Thus, dear Mr. Editor, your Suffolk correspondent has tried, as far as words will permit, to report to you how Christ was extolled, and how God blessed us at Stoke Ash, on Lord's-days, July 28 and Aug. 4. Our hearts are glad as we try to thank God for blessings enjoyed. Yet we long to see many gathered in to tell what the Lord has done for their souls. "Arise, O Lord, send now prosperity." So prays P. BARRELL.  
Wickham Skeith, Eye,  
Aug. 8, 1895.

WOOD GREEN.—Park Ridings Church celebrated their seventh anniversary on Bank Holiday, when pastor E. Mitchell preached most acceptably. The evening meeting was well attended. Brother J. Barmore occupied the chair, who gave out the well-known hymn; "Come, Thou Fount of every blessing." After reading Eph. ii., brother I. R. Wakelin sought God's blessing. Brother J. Flegg (pastor) gave a short statement respecting the work of the past year. He said there was cause for much thankfulness. Progress and prosperity attended their work. The Sunday-school, Tract Society, and open-air services were the things for which God's blessing was sought. They were free from debt. Incidental expenses had been paid, and they had a balance in hand. The collection was for the Building Fund, which amounted already to £25, and they hoped to realise a further £5 from the meeting. The chairman, having expressed his great pleasure in meeting the friends at Wood Green, called upon pastor R. E. Sears, who said he liked to speak about the Master. "He lives"—lives in resurrection glory, lives in heaven. His atoning sacrifice never loses its efficacy, because "He lives." Brother W. Sinden spoke of anniversary being understood to mean a review and prospect, and took the words in Hebrews, "Jesus Christ the same yesterday, today, and for ever." With reference to the everlasting love of God, he said that he believed brother Flegg's testimony had received His blessing, and that it had come through the medium of everlasting love. Brother Mutimer, of Brentford, based his remarks on the words, "Who is this coming up out of the wilderness leaning upon her Beloved?" (1) Person spoken of. (2) Place—wilderness. (3) Progress—coming up out—out of trials. (4) Posture—Leaning, "Lean hard upon your Beloved." Brother Chilvers took the words of the Psalmist, "My times are in Thy hands." Brother J. Parnell dwelt

on the words, "In God is my salvation and my glory." The chairman said the Master's presence had been realised, and he would go home richer. The collection amounted to £5 12s. 2d., over the sum asked for. The meeting concluded by prayer and praise.

ST. ALBANS (BETHEL).—On Monday, Aug. 5, we were favoured with a good day. Pastor's first anniversary. Mr. G. W. Thomas, of Watford, preached two sermons; in the afternoon upon Christ the Priest, and in the evening upon Christ the Surety. We were much cheered by our brother's words, and by the numbers of friends who came to encourage us, including Mr. John Box and about twenty of his school teachers. We had a holiday indeed, and gave God the praise. We do pray that we may have many such happy gatherings.

YATELEY, HANTS (ZOAR).—On Monday, August 5th, the sixty-eighth anniversary was celebrated. Two good and appropriate sermons were preached by Mr. F. C. Holden, of Limehouse. The text in the afternoon was from Isa. lx., and the last clause of ver. 16; and in the evening from Deut. xxxiii. 19. Other ministers were present, and assisted in the services. Mr. F. Fells, of Hartley Wintney, gave out hymns in the afternoon, and Mr. Nash, of Egham, in the evening, and Mr. Fells conducted the devotional part of the service. Friends were present from Hartley Wintney, Waltham Abbey, Aldershot, and Swallowfield. The Lord gave us a good day, and all the praise shall be given to Him. An excellent tea was provided, and deacons Newman and Ives, together with all the friends, gave the visitors a cordial welcome. May God bless this little hill of Zion, is the prayer of—F. F.

#### SAVOURY SERVICES AT CLACTON-ON-SEA.

SUCH was the nature of the services held on the last Sabbath in July, commemorating the second anniversary of this interesting cause of truth. It becomes quite familiar to meet with kindred friends at the seaside during summer season, and on this occasion we could truly say,

"The fellowship of kindred saints  
Is like to that above."

We were pleased for the first time to meet with our dear brother Mr. F. C. Holden (the esteemed pastor of Elim, Limehouse), who was the preacher this year, and of listening to his solid, truthful, and savoury utterances of divine truth, which found an echo in many hearts. As a few of God's people here, we rejoice to speak of His covenant care and love, and feel grateful for the presence and support of kind friends who

have visited us, not the least being that of meeting with some of our dear brethren in the ministry; for on June 30th Pastor T. Jones, of Zion, New Cross, took our evening service, and, whilst speaking of the needs of God's living family being supplied through Christ as the appointed means, we felt that all fulness centred in that divine Person.

May the God of all grace richly bless our brother in his new sphere of labour, and shower blessings upon all our Churches and revive barren spots in the earth, is the prayer of  
PASTOR J. W. MOTSON.

CLAXTON, NORFOLK.—The anniversary of the Sunday-school was held on Lord's-day, August 4th, when Mr. T. L. Sapey, the pastor, delivered two appropriate discourses and delivered an address in the afternoon to scholars, teachers, and friends. On Monday, the weather being fine, the children were entertained in a meadow kindly lent by Mr. Forder, and at five o'clock returned to the chapel where, in conjunction with many friends, were served with tea. A meeting was held in the evening, when addresses were delivered by Messrs. Dunham, Fairhurst, and Muskett. Mr. Sapey was glad to say there had been an increase of ten during the year. Finance good. Prizes were presented for regular attendance, good conduct, &c. Special hymns were sung by the children. On the Sunday morning one from the Bible-class was baptized by the pastor.

CHARSFIELD.—On Lord's-day, July 28, Sabbath-school anniversary services were held, when our aged and esteemed friend, brother P. B. Woodgate, was helped to preach three sermons full of Gospel truth. Our congregations were fairly good, considering that rain fell throughout the day. On the following Wednesday the children had their treat, when we were favoured with beautiful weather, and the largest gathering of friends that we have had for many years to help and encourage us from Grundisburgh, Tunstall, Otley, and Ipswich (Zoar). Most heartily do we thank them, and our covenant-keeping God, who has once more fulfilled His promise in our experience wherein it is said, "God is in the midst of Zion: God shall help her, and that right early" (Psa. xlv. 5). At two o'clock, service commenced by singing, brother Woodgate presiding at both services. Brother H. D. Tooke read and prayed. The children recited parts of Scripture chosen from the life of Jacob, after which brother Tooke addressed them in a very interesting and pleasing manner on, "Beware of Dogs." At the close the president presented our good friend Mrs.

King with a butter-cooler and knife (engraved), value £1 6s., as a small token of respect for her continued interest she has taken in teaching the children to sing for fifteen years. The evening service commenced by singing "Kindred in Christ, for His dear sake." Brother Dunnett, of Grundisburgh, read Psa. xix. and offered prayer. Brethren Grimwood, Tooke, Bond, and Woodgate gave excellent addresses to children and friends. Collections were good. Benediction and prayer brought the happy and successful meetings to a close.—A WELL-WISHER.

GRUNDISBURGH.—With grateful hearts we again record the mercy of our God towards us in continually blessing us with manifestations of His love, and in owning the Word preached here from Sabbath to Sabbath by our beloved pastor. We have again and again seen the promise fulfilled, "Ask and ye shall receive." Very earnest have been the prayers of the people, and we rejoice to-day that the Lord has both heard and answered prayer. On the last Lord's-day in June we had a good time. Our pastor preached a very impressive sermon from the words, "What is that to thee? follow thou Me." He afterwards baptized seven believers, five sisters, two brethren, six of whom have joined the Church. We had a large congregation to witness, and the Lord Himself was present to bless the Word. Others have since come forward to testify to this. On the last Lord's-day in July our pastor was again privileged to baptize six sisters. Each have united with us in Church fellowship. This is an encouragement to us to pray on, especially encouraging to our pastor, whose labours have been a blessing, both in convincing them of their state as sinners in the sight of God, and also in bringing out the Lord's hidden ones. And our desire is that in all things our God may be glorified, for He and He only can give the blessing.—C. D.

STRAFORD (GURNEY-ROAD SUNDAY-SCHOOL).—Most favourable, God-blessing anniversary services were held on Sunday and Tuesday, May 19th and 21st. The pastor (Mr. E. Marsh) and Mr. J. H. Lynn preached encouraging discourses; also by Mr. H. T. Chilvers on the afternoon of Tuesday. Good congregations met together on all occasions. The public meeting, presided over by Mr. F. J. Catchpole, was ably addressed by all Sunday-school earnest supporters:—Mr. E. Marsh, Mr. Lynn, Mr. Pounds, Mr. Chilvers, and Mr. I. R. Wakelin. The annual report, both financial and statistical, presented by the secretary, S. J. Taylor, breathed the word "Increase" on every page. Number of teachers and scholars, with

their attendances, showed it: the scholars, baptized and received into the Church, numbered 8; the Bible-classes gave 6 as teachers; and the finances were completed with a clearing of a £1 debt, and a balance to the good of 9s. Collected by teachers in boxes at home, for the Strict Baptist Missionary Society, £3 2s. 9d.; while teachers and scholars gave 14 guineas towards the support of their school. The collections on all occasions exceeded previous six years, being £14 12s. 4½d. The singing of good pieces were heartily entered into by all, thanks to the help of our brethren Fereday and Rush. So much kindly mercy and showered blessing has God bestowed upon us this, the best and the 24th anniversary, that, gathering confidence from the past, we would join the poet, when he says:—

“Forward let Thy people go,  
Israel's God will have it so;  
Though the path be through the sea,  
Israel, what is that to thee?  
He who bids thee pass the waters  
Will be with His sons and daughters.”

“Paul planteth, Apollos watereth;  
but God giveth the increase.”—S. J. TAYLOR.

**NORTHAMPTON**.—August 5, found it good to gather with the friends at the throne of grace in Providence chapel; also again on the 7th, when the pastor, Mr. Walker, preached. The Church is prospering. Thank the Lord.—JABEZ.

**WELLINGBORO'** (KNOX-ROAD).—August 6, Mr. Feazey, of Leamington, preached in the afternoon from Deut. xxxii. 10. and evening from Psa. cvii. 4, 7. The word came with power and sweetness. There was a good number to tea. Mr. Peet and others from Sharnbrook, Irthlingboro', and neighbouring Churches. It was good to be there.—J. W.

**IPSWICH**.—Profitable and very pleasant services were held on August 4th to commemorate the fourth anniversary of our beloved pastor's (Mr. Bardens) settlement amongst us at Zoar. Mr. Lambourne, of Warboys, a stranger to Ipswich (but who spoke of himself as one who had long known and loved our pastor) preached in the afternoon from Psa. iv. 3, dwelling chiefly upon the act of God in setting His people apart for Himself. Our preacher boldly declared those precious truths of predestination, election, and effectual calling, truths which are so God-honouring and truths we love and hold so dear. A public tea followed. At the evening service Mr. Bardens presided. Mr. Morling, of Hadleigh, sought the divine blessing. The chairman read Psa. xlvii., and, in the course of a few cheering remarks, stated that eleven had been added to us during this year, and,

altogether, about sixty during his pastorate. Warm-hearted, truthful, and inspiring addresses were delivered by brethren Haddock (of Occold), Ranson (of Somersham), Morling (of Hadleigh), and Lambourne (of Warboys), each expressing their deep attachment to our pastor. During the evening brethren Howe and Keeble (deacons) made a few remarks on the Lord's goodness to us in sending and still blessing our pastor amongst us. Mr. Bardens briefly thanked all who had taken part, not forgetting to render praise to Him who had helped him hitherto. Singing and the benediction brought this soul-refreshing meeting to a close.—H. B.

**IPSWICH (BETHESDA SUNDAY-SCHOOL)**.—We celebrated our anniversary on Lord's-day, July 21st. Many dear friends met with us on that occasion from distant causes, thus manifesting their sympathy for and encouragement in the work of Sunday-school instruction, which is so necessary and important in the day in which we live, seeing how manifold are the temptations to which our children are exposed. Oh, we marvel at the thought that so many lack sympathy with those who are endeavouring to carry out the exhortation of the Master in those beautiful words, “Feed My lambs.” But we thank God there are a few. Our dear brother E. White, of Enon, Woolwich, was with us, and preached morning and evening. In the afternoon some very touching and instructive recitations were given by the scholars, which were very creditably rendered, reflecting great credit both to themselves and their teacher, Miss Jessie Farrow, who is ever ready to extend a helping hand in all things for the good of the school. Special hymns were sung by the scholars, led by our good brother Oliver and Miss Harris. Brother White then gave an address to scholars and teachers. Very appropriate and encouraging were his remarks both in his sermons and also the address. God grant they may be as bread cast on the waters, to be found in days to come. Our collections (over £13) were encouraging, considering the heavy showers of rain during the day, which to some extent interfered with the attendance. We thank God our school is prospering. “Not unto us, Lord, not unto us, but unto Thy name be the praise. Amen.” The school treat took place on the following Wednesday. By kind permission of Mrs. Cobbold we took our scholars to the Grove meadow, where a good treat was in store for them. Our pastor was with us, and did good service in making the children happy, assisted by our good brother White and many friends, including Mr. S. Kenney, Mr. H. W. Harris, and many others to whom we are very

thankful. We are looking forward to the time when we hope it will be our joy to hear many of our scholars express the solemn lines—

"He plucked me as a brand from hell,  
His lovingkindness who can tell?"

—JAMES SCARLETT.

#### STONE-LAYING AT AYLESBURY.

THE projected improvements at the Baptist chapel, Walton-street, have at last reached a practical stage, and the work is proceeding apace, so much so, that on Thursday, August 15th, memorial stones were laid, and a pleasant gathering together of the friends of the movement took place. Starting with the assumption that £600 would suffice to carry out the work, our friends met with the usual experience of those who meddle with bricks and mortar in the way of building, and found the lowest tender came out at £827. This sum, of course, will not cover all expenses, and they fear one of the speakers was not far wrong when he said they were "in for £1,000." Before the stone-laying, the total amount collected and promised was £329 5s. 6d.

At the afternoon ceremony, after the opening hymn and prayer by Mr. W. Coombes, pastor Witton explained briefly their position, and the reasons for the work, after which Mr. T. Glover, of Tring, laid the first stone; one other was laid by Mr. J. Barmore, of Hemerton; one by Miss Smith, on behalf of her father, Mr. W. Smith, of Aylesbury; and a fourth by Mr. Wild (president of the Bucks, Berks, Herts and Oxon, S. B. Association). Several bricks were then laid by friends to the cause, the net result of the afternoon proceedings being £38 11s. 6d. Tea followed in the old Wesleyan chapel, where the Sunday services are held during the alterations, and a public meeting was held in the evening at the same place.

Mr. W. Hazell, M.P., who is ever foremost in any good work in the town of Aylesbury, kindly consented to preside over the meeting, and in the course of a characteristic address, said he had often wondered, on passing the old chapel, when it was to be brought out nearer the front, and follow the lead of all the other chapels in the town. He was glad to see that the time had now come, especially as he believed it was but the outward and visible sign of spiritual life within. In kindly words he spoke of the "family" feeling engendered in such small causes, and compared them favourably with the larger Churches, where one too often felt lost in the crowd and learned nothing of the hallowed associations surrounding the smaller communities. Messrs. J. Barmore, D. A. Davies, H. J. Lester, J. Read, J. Turner, H. Chapman, W. A. Chapman, and the pastor were also on the platform, and took part during the evening. Hymn-

sheet No. 5 was used throughout the day, and "Blest be the tie that binds," was a suitable close to a successful meeting.

On the previous Monday evening at the prayer-meeting the petition went up that the Lord would send £50 on the Thursday, and this fact came out at the meeting after the collection had been made. On the proceeds of the collection being counted and added to the result of the afternoon's ceremony, it was found to be but a few shillings short of the sum required.

Willing hands were held up to supply this deficiency, with the result that £50 8s. 1½d. was chronicled as the total outcome, making in all £379 13s. 7½d. The balance is a large one for a small cause to raise, but many prayers are being offered that the building may be opened free from debt, and who shall say that these prayers shall not be answered also? Reader, will you help to answer these prayers by sending a donation? Remember the Lord works by means, and it is from His stewards the money must be forthcoming.

#### SALE OF WORK AT TONNING-STREET BAPTIST CHAPEL, LOWESTOFT

LATELY there has been a healthy reaction at the little Baptist chapel in Topping-street. It was not long since that it seemed nothing could be done to alter the evil estate on which it had fallen. But Mr. D. Bennett, B.A., came along, and under his pastorate a great change has taken place. The services are well-attended, and the Sunday-school has a good number of children. But the chapel needs a good deal of work to make it what may be termed comfortable, and with the intention of raising the wherewithal for this purpose, a sale of work was held in a tent on the vacant piece of land on the esplanade on Thursday and Friday, August 15, 16. Members of the congregation and other friends exerted themselves, and as a result the some half-dozen stalls were laden with a wealth of useful and fancy articles, those having charge being Mrs. Welham, Miss Golder, Miss Hammond, Mrs. Bennett, Miss Weaver, Mrs. Buckeridge, Mrs. Weaver, Miss Stocker, and Miss Rawlings. A refreshment stall was in the hands of Mrs. Large, and Mr. Banham superintended a hardware stall.

The opening was performed by the Mayor (Alderman Jefferies) at 3 o'clock on Thursday, in the presence of a fairly good gathering, which included Mr. L. H. Colls (pastor of the Beccles Baptists), Mr. S. B. Driver, Mr. J. M. Hamilton, Mr. A. H. Large, &c., with the Rev. D. Bennett.

Prior to the opening, pastor Bennett briefly stated the objects of the sale. The chapel had seen bad days, he said, it had

got into decay, and there were many things that were necessary to be done. In fact, it would be very easy to spend £300 upon the place. The Town Council had given them permission to enclose their chapel, and had practically given them back the ground which they purchased, but which, through neglect, they had failed to enclose. It was now proposed to put a wall and rails round, and thus make the chapel attractive.

The Mayor, who expressed his entire sympathy with the movement, made some humorous reference to bazaars and sales of work. Their cause was small, it was true, but there was the greater room for growth and improvement. His feelings went with them, because his grandfather was the pastor of a similar cause in the county of Suffolk. He rejoiced to see the change that had taken place. For many years the chapel was in a god-forsaken state, but under their friend, Mr. Bennett, an alteration for good had taken place. He declared the sale of work open, and wished it every success. (Applause.)

A hearty vote of thanks to his Worship was proposed by the Mr. J. M. Hamilton, seconded by Mr. A. H. Large, and this having been heartily accorded, and response made, business proceeded.—*Lowestoft Journal*.

#### A YOUNG DAMSEL'S DILIGENT DESIRE.

O SAVIOUR, I would follow Thee—  
More like Thyself I long to be—  
Thy footsteps mark, dear Son of God,  
To tread in them as Thou hast trod.

Help me the power of sin to break,  
And of Thy life a study make:  
Lose sight of self in thoughts of Thee,  
And thus a faithful follower be.

When by temptation sorely tried,  
Keep me, dear Saviour, by Thy side;  
O may I feel Thy loving aid!  
Then I shall never be afraid.

Should trouble come, firm may I stand,  
Kept by Thine all-sustaining hand:  
Watch'd and protected, Lord, by Thee,  
I never can confounded be.

Bid doubts and unbelief depart  
Away from this my sinful heart;  
O let me from them all be free,  
And ever put my trust in Thee!

Then, when my life on earth is done  
And I shall hear Thee call me home,  
Grant then that death I may not fear,  
But feel, dear Lord, that Thou art near.

Joined with the ransomed throng above,  
To sing of Thy redeeming love,  
Thy beauties see, Thy glory share,  
The glorious crown of life to wear.

A. M. RUMSEY.

November, 1894.

#### REMARKABLE SERVICE IN A PROTESTANT CHURCH.

A MOST remarkable service was held yesterday morning, St. Mary Magdalene's Day, at the Church of that dedication in Munster-square. Probably

few high celebrations have ever been so gorgeous, and the minute details of ritual so elaborate. There was a wealth of flowers on the altar and the ohancel screen, and besides the celebrant deacon and sub-deacon in Eucharistic vestments there were ten priests in copes in the procession, which perambulated the Church during the singing of the hymns, "Sing we now the praise of Mary," and "Weep not, Mary, weep no longer." Incense was freely used, the epistle was sung from the chancel steps, and the gospel, for which there was a special procession, was sung from beneath the pulpit. Canon Thynne, who was the preacher, gave an able sermon on St. Mary Magdalene's conversion, sorrow, and joy, which was preceded by a remarkable version of the Bidding Prayer, which after naming the Queen, "our lords and fathers, the Archbishop of Canterbury and the Bishop of London," ignored Parliament and the universities, but prayed for clergy and laity guilds, parish schools, and scholars, and for the repose of the souls of the first two vicars of the Church—Mr. Stuart and Mr. Ponsoby—and all patrons and benefactors of the Church gone before.—*Daily Chronicle*, July 23rd, 1895.

[These are the people, in connection with other sections of the Establishment and the Pope, who are trying to get entire command of the School Board and education of the rising race. British School Board electors, Beware!—J. W. B.]

#### IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?

WILLIAM HOLDEN, although blest with a godly mother, and was strictly moral, knew nothing of his real state as a sinner in the sight of God until about three months before his death, being stricken down by an internal complaint which caused him to bring up a quantity of blood. Soon after he took to his bed he told his dear mother that his sins appeared like a great mountain, which he feared would sink him to hell. He expressed a wish to see the writer, having known the family many years. When I went to his bedside and asked him how he was, he held up his hand and said, "Oh, my sins, they hang over me like a cloud, and I am afraid they will sink me to hell." I endeavoured to point him to the only way of salvation, and quoted many texts of Scripture suitable to his case. He listened eagerly to all I said. After pleading for him at the throne of grace, I left him. He begged of me to come again soon. I promised him I would. When I had gone he told his mother I had expressed just what he experienced, and a great load was taken off his mind,

When I saw him again he told me he



had been tempted to believe he was too great a sinner to be saved. I read to him from the Word of God, and told him of some of the great sinners God had saved. I again prayed with him. He told me with tears in his eyes how greatly he felt comforted. I saw him frequently to the time of his death. Each time I found him more composed. He told his dear mother he did not want to get better to be mixed up again with an ungodly world. He loved the Bible. His dear sister has often (when outside his door) heard him begging for mercy to be bestowed on a poor helpless sinner, as he felt himself to be. At one time he said, "Mother, Jesus died for sinners:

WHAT A MERCY!"

Once, seeing his mother in tears, he said, "Don't fret, mother; the Lord will provide for you as He always has done," knowing that He had been her principle support for some years.

The last few days of his life he was much in prayer, begging of the dear Lord to come and take him, having the sweet assurance that his sins were forgiven him, for Jesu's sake.

His mother and sister were sitting by his bedside not long before he died listening to catch what he said, when he quoted these lines—

"Jesus sought me when a stranger  
Wandering from the fold of God."

His strength being gone, his mother finished the verse, at which he was much pleased.

Many other things could be said, but I fear to take up too much of your room, so will come to his last day on earth.

About seven o'clock in the morning he said to his mother that "he could see Jesus coming for him," and, as he put out his arms, he said, "Take me, Lord, take me now," and kept asking, "How long, Lord Jesus? how much longer?"

He expressed a wish to see me once more. His sister came for me. I found him very low; he could not talk much, but said that he was not afraid to die, and was longing for his dear Lord to come and take him to Himself, which He did soon after. His end was peace, and I have no doubt that his happy soul is now in glory with the Lord. He often said, when I was leaving him, "I don't know how to thank you enough for the use you have been made to me." I always replied, "Thank the Lord; He has done it all."

During his illness Mr. Blackman, senior, a deacon of Lynton-road Chapel, where his mother is a member, frequently visited him, and can testify to the reality of the change wrought in him.

We laid his mortal remains to rest in Tooting Cemetery on July 23rd, 1895, in the 29th year of his age. The writer had

the solemn pleasure of saying a few words at the grave to the praise of Him who had wrought such a glorious change in the departed.

W. STRINGER

#### A LESSON LEARNED ON A MOUNTAIN.

How much can be seen and learnt from a mountain top! Some time ago I ascended one not far from the beautiful city of Vienna; we went up part of the way by train, and each turn in the line opened a fresh scene of beauty. When at the summit, the large towns, and Vienna itself, could only just be discerned in the distance; while the mighty Danube appeared as a ribbon only, stretched for some miles; everything that was looked upon as so large and beautiful when near them, now seemed to be small and quite insignificant from the great height that we now viewed them.

This is exactly as it is spiritually. When we are in the world, its pleasures, its charms, and even its follies, appear so great and wonderful; and it is not until we are lifted by God's grace upwards from earth that we see these things of time to be but bubbles. How strange that vain man should pride himself on his dunghill home, and prefer it to the delightful fresh air of the mountain of God's love. But so it is until changed by God. Reader, which do you prefer?—H. J. WILEMAN

*PAST AND PASSING EVENTS, &c.*  
AUGUST is generally a quiet month for special services in our London Churches. We have heard of one building—not a Strict Baptist Church, certainly not—in the West Central district, closing for three months during "the season."

Our authority for the above statement is indisputable; it came from a Christian brother whose word and reputation stand A 1 in the Church.

"Perhaps it would be of little matter if it were closed altogether," replied a stalwart defender of "the faith once delivered to the saints."

During "the season" The soul that hungers and thirsts after spiritual food, feels the need of "the season" every day in the year. Starchy, stoical "sermons" (?) on social schemes and political points are of no use to seeking souls.

God save England, and preserve unto her her civil and religious liberties, is our earnest prayer; but, if God has handed over the professing Church to the power of Satan for a time, as He did Job, may He give us grace to say,

As Job said, "The Lord gave, the Lord hath taken away, blessed be the name of

the Lord," for it is difficult under these circumstances to sing,

"What cheering words are these!  
Their sweetness who can tell?"

We are sorry to have to defer our brother Ranson's portrait and sketch for another month; it has been in type some months now. October certain.

We are thankful to the Lord for making our good brother so useful at Somersham; the Lord bless him and His cause there, is our earnest desire.

The infant Church "Rehoboth," Clarendon Hall, Clarendon-street, Lake-road, Portsmouth, has been much encouraged by visitors this season. [See advt.]

Old Mr. Hodges says, "I strongly object to persons partaking of the elements at Lord's Supper with gloved hands." So do we, my fellow-countryman and Christian cousin; we have often referred to it; but, perhaps, it will do no harm in again noticing the fact. We think, to a great extent, it is want of thought

That leads people to take the bread without removing the glove; we are sure in many cases a reminder only is necessary. A word to the wise ought to be enough.

Our readers will observe with pleasure the record of events on July 28, and August 4, at Stoke Ash. Thanks to our busy little Suffolk correspondent. We expect "P. B." will be running up to the big metropolis some day.

"Have you been for your holiday?"  
"When are you going?"

"Where are you going?"  
The late William Flack said some few years ago, in reference to "going out:"

"You often hear persons argue about the beautiful scenery, healthfulness of the situation, good water, excellent drives, nice boating, &c., but how seldom is the question asked,  
IS THE GOSPEL PREACHED THERE?"

John Taylor, sen., 29, Park-street, Borough, is gradually getting better; he can use his right arm a little, and is able to sit up. He says, "I am not half grateful enough to God for His goodness." He also said:

"My dear old pastor, Mr. J. L. Meeres, has been to see me; we had some nice talk together." He (Mr. Meeres) keeps about as usual; he has entered on his 85th year.

During the absence of pastor E. Mitchell, who is seeking a little rest, pastors Josiah Morling, High Wycombe,

and E. White, Woolwich, preached on the Lord's-days, and brethren E. Marsh, Oliver, and others on Thursdays.

A good brother, deacon of one of the oldest established causes of truth in the metropolis, asked, "What books or literature would you advise young people to read? Well, our reply in the first place is

The EARTHEN VESSEL AND GOSPEL HERALD, because it always has an excellent article, written in a plain, simple, common-sense way especially for the young, by one who is well acquainted with the requirements of the rising race, and has an experimental knowledge of the Word of God, and is a partaker of grace.

The first article also, by pastor E. Mitchell, is so clear that, while it contains food for the sheep, the lambs in Christ's fold can comprehend its teaching.

We can also recommend *Cheering Words*, the *Little Gleaner*, *Old Jonathan*, and the *Sower*. These are publications of many years' standing, free from Fullerism, Duty-faith, and other errors; always bright and cheerful with illustrations.

A FEW THINGS.—"Zion," High Wycombe, has been re-opened after repairs and renovation. Surrey Tabernacle to be re-opened Sept. 1, after renovation, &c. Mr. Winch, of Providence, High-bury, has just concluded a three months' invite at Zion, Chatteris, with a view. Glad tidings from Cambridge, "four waiting for baptism", it was a thorough good day at "Eden" on August 4. Brother John Andrews, although leaving Waldringfield, will be open to supply; his address is on the cover. The health of brother Grimwood is still improving at Margate, and he is able to fill his engagements at Mount Ephraim.

THE AGED PILGRIMS' CORNER.  
THE Aged Pilgrims at Hornsey-rise were greatly cheered on Saturday evening, Aug. 17, by the presence of so many excellent patrons of the Institute.

On this occasion Mr. John Hodges presided at the usual prayer-meeting, and Mr. Josiah Morling, of High Wycombe, gave an address; and one of the inmates said, "We had a grand Gospel discourse."

Among those who took part were our venerable friend Mr. George Sawyer, of Chadwell-street, and Mr. Sharp, as well as other well-known friends.

Perhaps it is not generally known that there is a prayer-meeting held at

the Hornsey-rise Asylum every Saturday evening, at half-past six.

The asylum is pleasantly situate, and can easily be reached either from Camden Town, Highbury, or Moorgate-street, by tram or 'bus.

A prayer-meeting is also held in the chapel of the Camberwell Asylum, Seymour-place, Southampton-street, easily reached by 'bus or tram, at same time. Friends are cordially welcomed at either place.

It is quite a pleasure to the inmates to see visitors and rehearse with them the lovingkindness of the Lord—

"To talk of all He did and said,  
And suffered for us here below;  
The path He marked for us to tread,  
And what He's doing for us now."

If some of our young friends who have a Saturday half-holiday were to give an occasional visit to these excellent places, we feel sure an additional interest would be created, producing spiritual and, perhaps, financial results.

### Marriages.

GOLLMICK—DOUDNEY.—July 27, at St. Helen's, Hastings, by the Rev. D. A. Doudney, father of the bride, assisted by the Rev. C. E. Doudney, brother of the bride, and the Rev. H. C. L. Tindall, Victor George Gollmick, son of the late A. Gollmick, of Frankfort, to Edith Mary (Nidd), eldest daughter of the Rev. D. A. Doudney, rector of St. Helen's, Hastings.—*City Press*.

KIDMAN—ELNAUGH.—On Aug. 17, at Mount Zion, Hill-street, Dorset-square, by Mr. E. Marsh, of Gurney-road, assisted by Mr. Charles Wilson, George Charles Kidman (leader of singing at Mount Zion), to Edith Ann, eldest daughter of Mr. George Elnaugh, of No. 1, Lisson-grove. The presents (all of a useful character) numbered nearly 100.

### In Memoriam.

#### MENDLESHAM MOURN THE LOSS OF FOUR MEMBERS.

We are constantly being reminded "This is not our rest." The Lord keeps taking one and another from our ranks. We mourn the loss of three of our members, who have recently been called home, the first of them being our sister

MRS. W. DAVEY,

who died November 3, 1894, aged 38 years. She was a quiet living witness to the power of God; her death was sudden, but for her it was "sudden glory." She said to her husband just before she died,

"I AM GOING TO GLORY."

She leaves two girls to mourn their loss;

one is about fifteen, the other only five years old. These do in a special way need a mother to counsel and care for them, but may the Lord Himself be their Guide, Counsellor, and Friend. The next is our brother

MR. JOHN FINBOW,

who died May 20, 1895, aged 64 years. He was one of the oldest members of this Church, and stood by the Church here through "weal and woe." He was a real standard-bearer, and a father indeed in the Church; I am sure it may be said, that he was never absent from the cause of God when the doors were open, unless prevented by affliction, or something else over which he had no control. How he used to long for the little prayer-meetings! they were to him seasons of joy indeed, but prayer is exchanged for praise.

WE MISS HIM TERRIBLY.

He was greatly exercised at times concerning his own interest in Jesus. But there were times when he was so blest with a sense of God's great love to him, that it seemed more than he could bear. Only a few hours before his death, he was so enraptured that he called for a dear sister, that he might tell her of the great joy he felt, that nothing was too much for him to bear, and that he felt perfectly resigned to the Lord's will.

Now the next was our brother

MR. W. ARBON,

who died June 28, 1895, aged 48 years. He was the leader of the singing here for many years. The chapel did not seem like home when we first missed the well-known deep voice from the gallery. His affliction has been long and painful, but he has been graciously blest with a patient submissive spirit through it all. The last few weeks were spent in great pain and weakness; he was unable to lie down for some time previous to his death, his constant prayer was "to be kept patient till his change should come." A short time before he died, he said, "All is well," and sung.

"I'll speak the honours of Thy name  
With my last labouring breath.  
And, dying, clasp Thee in my arms,  
The antidote of death."

Mr. Arbon leaves a mother, a widow, and two sons to mourn their great loss.

The fourth called home is brother

JOHN LOCKWOOD.

He peacefully passed away on Monday, July 15, at the ripe age of 81 years. He was for many years an honourable member of the Church at Mendlesham: a regular attendant and good supporter of the cause as long as he had the means to do it. Oh that others might be brought in to fill the vacant places! Brethren, pray for us.—L. SCARFE AND H. T. HART.

## ALMOST A CENTENARIAN.

JONATHAN WELLS was the oldest man in the borough of Southend; he passed away Sept. 21, 1894. Had he lived till Sept. 29 he would have entered on his 100th year, having been born on Michaelmas Day, 1795. Mr. Wells, throughout his career, had been in humble circumstances, living a life of great laboriousness and some privation until he reached his 70th year. For over 72 years he was a Particular Baptist, not only by name but with strictness, letting his daily life and conversation bear evidence to the inward change which had been worked in him so long as 72 years ago. In an interview which a representative of this paper had with the old gentleman on the first day of last year, it will perhaps be remembered that deceased spoke in terms of great affection of the ministry of the late Mr. Pilkington, of Rayleigh, whose memory some twenty or thirty years ago was very fragrant with elderly Baptists. Mr. Wells bore testimony that Mr. Pilkington was a very strict man in the ordinances of God's house. Deceased himself was baptized in the sea at Southend beach, and in the interview above spoken of he defended it as being "a good place, and nice and clean," adding, "If I had to be baptized again I should prefer the sea." A lay preacher by the name of Whitmore, of Burnham, assisted at the baptism, and he remarked that "he knew Wells was baptized, because a large wave came up and rolled all over him." Mr. Wells had a very dim recollection of the news coming of the naval battle of Trafalgar, but could remember quite distinctly about Waterloo, stating there were "such rejoicings everywhere by everybody"; and then he added: "After the war the soldiers were disbanded and spread all over the country with their wives, not making things much better for the labourers." Deceased had a lively remembrance of the "press-gang," revenue cutters coming up to Canvey Island many times, "when the young men would hide themselves, being afraid of being pressed." Deceased himself was the possessor of a peter boat, bought by his father as protection for him.

Deceased had eaten regularly until the last fortnight, when he seemed to catch a cold, a cough supervened, and he gradually sank. During 1893 he was particularly hale, but since last January he had only been downstairs twice. The old gentleman retained his faculties to the very last, and passed away so quietly that his daughter, who is herself an aged woman, did not know that he was gone. Almost his last observation was to a friend on the night before he died: "If we never meet again on earth, we hope to meet in the bright world above, where we will cast our crowns at the dear Saviour's feet, and crown Him

Lord of all, for He is worthy." After that little further was said by the old gentleman, who, though a poor man, was well known in the district for his great piety, and about whom the testimony of his daughter is: "I don't remember the day when I did not wish I was like my father for his goodness." The eldest living son, Mr. George Wells, is 75 years of age, and deceased leaves six sons, daughters, and step-daughters, eleven grandchildren, and twenty-four great-grandchildren.

The funeral took place at Prittlewell Church on Wednesday, Oct. 3, the remains being deposited in a brick grave, Mr. J. Chandler, his pastor, officiating on the occasion. It was the largest funeral procession ever recollected in Southend and Prittlewell, many shops being closed, and numerous tradespeople and inhabitants following. Our brother H. D. Mobbs says: "He was indeed a good man, and it may be truly said of him, 'He walked with God.' Mr. Chandler preached his funeral sermon on the Sunday following: 'The memory of the just is blessed!'"

BRADFIELD-ST.-GEORGE,  
SUFFOLK.

DEATH has removed from us two aged and much-respected and loved brother and sister, MRS. MYMEA BARKER, in her 90th year, an inmate of the Almshouses, Rougham, built by Mr. James Stiff, of London. Our sister was well grounded in the Gospel of free and sovereign grace. In the beginning of her Christian life, this was the foundation upon which her faith was fixed; and, under the ministry of the late Philip Dickerson and John Norris, and others contemporaneous with them, the blessed truth that the soul's acceptance with God must be all of grace was, in her experience, fastened as a nail in a sure place. A few days before she died she said, "I have been having communion with death, and I am not afraid to die." She gave the writer her old, well-worn Bible, saying, "You will find verses marked to give you texts for years." We committed her body to the grave, in the Churchyard, Rougham, on the 18th of June, under the Burial Laws' Amendment Act. Mrs. Barker was not a member with us, but the cause of God laid very near her heart.

The other, our beloved brother, ROBERT HUNT, who for many years has been a member with us, one who loved the service of the Lord's house, and a good hearer. Nothing would do for our brother in preaching that did not lay the sinner low, and exalted the Lord Jesus and His work, in becoming the sinner's Substitute. Redeeming love, redeeming grace, redeeming blood, and the enjoyment of them by the Spirit's power, was the Gospel Robert Hunt loved. Many a warm shake of

the hand has the writer had from him. He was one of the few who attended the early prayer-meeting on a Sunday morning. During the 18 years of my ministry he was never absent, when health permitted him to come. In his last illness he very much enjoyed our visits to him. It was very near the heavenly home to be with him. He passed away to the home of the Father's house on Thursday, July 25th, 1895.

R obert Hunt, thy home at length is reached,  
O'er all thy fears the victory is complete,  
B y faith in sovereign grace,  
E ternal and redeeming love,  
R ich in the abounding mercy of our God,  
T hrough Jesus Christ, the Lamb once slain.  
H ere on earth it was thy hope, thy trust, thy  
U nto Him now for aye and aye to sing, (love,  
N othing but a sinner saved by grace,  
T hrough Jesus Christ, heaven's eternal King.

W. D.

#### ALMOST A CENTENARIAN.

CATHERINE MATILDA BASSETT.—The subject of this brief memoir was born in London, June 2nd, 1797. Deprived of parents when quite young, she was brought up by an uncle, who was clerk of the Church on Tower-hill, afterwards becoming servant to a family residing in Gracechurch-street, who attended the ministry of Dr. Rippon. Removing into Essex, she was the subject of deep conviction of sin for a long time. Being directed by the providence of God to Chatham, our sister was led to attend Zion Chapel, then under the pastoral care of Mr. W. G. Lewis, where she received encouragement to hope in God, but was by the Holy Spirit fully set at liberty in her own house by the words, "I have chosen you out of the world" (John xv. 19). The words of Isa. xl. 29 were also a great comfort to her. Highly prizing, and being much blessed under the preaching of the above, she was, with many others, baptized by him on Lord's-day, December 2nd, 1828, remaining (with her husband) in membership there till after Mr. Lewis's removal to Cheltenham, in 1842. The Church at Enon being soon after formed, they both became members of the same; her beloved partner falling asleep in Jesus, September, 1872.

Since that time, our dear sister has passed "through much tribulation," but has been a living witness of her Heavenly Father's providing and sustaining hand, and was much favoured with sweet communion with her dear Redeemer, giving joyful expression to many precious portions of Scripture and hymns of praise. "Oh! do sing that verse," she exclaimed on one occasion,

"All over glorious is my Lord,  
Must be beloved, and yet adored;  
His worth, if all the nations knew,  
Sure the whole earth would love Him too."

On a friend asking her, "What do you think the first sight of Jesus will be

in heaven?" she raised both hands, exclaiming, with fervour, "Oh, the glory! the glory! the glory!"

She was very constant in her attendance on the means of grace while health enabled, but repeated attacks of bronchitis weakened her once vigorous constitution, and confined her to her room, where she had many happy seasons in pondering the Word of God, although it was a trial in not being able to attend the sanctuary.

The appointed time came, and the Lord took her to Himself, after repeated longings to be at home, in the 99th year of her age, where the inhabitant says not, "I am sick."

Our dear brother, J. Casse, senr., one of her oldest friends and fellow-members, committed her remains to the earth, "In sure and certain hope" of a "joyful resurrection to eternal life."

At the close of the Sabbath evening's service, hymn. "Our sister has gained her release" (Denham's), was sung, after suitable reference had been made to the event.

EMMA RIDDLE, who had been ailing all the year, passed into rest, August 1st, 1895. For some time prior to her decease she had been dark in her mind, but rested on the promise given her, "At eventide it shall be light." And on Sunday, July 28th, she, at 4 a.m., broke out with, "The Sabbath's begun. The glorious Sabbath with no end. He's better than His word. for He has come at daybreak, not eventide." She then sang, "Praise ye the Lord," &c., four times; then, "O'er the gloomy hills," &c. She said, "Now I'm crossing the river. Never mind crossing the river like I did. I'll pass the river telling the triumphs of my King." "Jesus, Thy blood and righteousness," &c., was very sweet to her; also she sang, "On wings of faith," &c. (501, Denham's), to "Inheritance." When father was weeping by her side, she said, "Don't mourn, dad. Rejoice! And, turning to the girls, she said, "Mind you all take care to come." After this Sunday, whenever asked if she was happy, though very weak, she always replied, with much emphasis, "Yes! yes! yes!" Precious in His sight is the death of His saints. Her mortal remains were interred August 6th, by Mr. E. Mitchell, of Chadwell-street, London. Deceased was sister to Mr. Kern, of Ipswich, he being now the only survivor of the family.—E. M. P.

THOMAS NEWTON, a deacon of "Rehoboth," Pimlico, passed away to his eternal rest on Tuesday, May 14th, at the age of 54. He was for many years a member of the Church, and latterly was raised to the honour of a deacon, which office he faithfully fulfilled. His removal is greatly felt, because he was an earnest worker, and spent many

happy moments with the children of God in waiting at the throne of grace. Our loss is His eternal gain. A short service was held in the chapel on Saturday, the 18th inst. Many friends gathered to pay the last token of respect: at the request of the Church and widow, Mr. W. Harris (late pastor) officiated. The solemn service commenced by the singing of hymn 467 (Gadsby's):—

“Why should we shrink at Jordan's flood,  
Or dread the unknown way?  
See! yonder lies a stream of blood,  
That bears the curse away.”

Psalm xc. was read and prayer offered, after which a short and comforting address was given with respect to the rest that remained for the people of God. The remains were interred at Hanwell Cemetery. On the following Sunday evening Mr. Harris preached from the words, “Thy brother shall rise again.” The preacher dwelt much on the resurrection of the dead and of the life to come. The discourse ended by referring to the revelations which John saw when he witnessed that number whom no man could number, who had washed their robes and made them white in the blood of the Lamb.—W. E. TEBBUTT.

RACHEL REDRUP, of Prestwood, Bucks., safely passed over the Jordan, and entered the goodly Canaan, on July 10th. in the sixty-ninth year of her age, after a long and trying affliction, but which, through grace, she bore with much patience. It was her great honour to have been called by grace while yet in her teens, under a sermon at Great Missenden, and was baptized when about eighteen, by a good man named Payne, at Little Kingshill. In the order of divine providence, she was removed to Prestwood, and became identified with the cause there, of which she was a consistent supporter for many years. Many brethren in the ministry well remember her as one of the old-fashioned sort, always ready to converse upon the good things of the kingdom. Being upright in character, and having clear views of, and sterling love to, the truth, both doctrinally and experimentally, it was always a pleasure to meet her anywhere. She was a real lover of God's house, and there she would be, if possible, and certainly, at times, when it seemed dangerous, on account of her bronchial affection and weak heart. One friend said to the writer at her funeral: “She was not one who pulled the blind aside and said, ‘It is too foggy; I can't go to-day!’” She possessed a striking gift to cover the little faults and omissions of her fellow-members, and never lacked a kindly word of encouragement to her brother, Solomon Groom, upon whom for many years the chief burden of the cause has rested. The dust of fault-finding with the servants of the Lord

was NOT her meat. If she could not hear well, she would be very guarded in her expressions. Many choice utterances fell from her lips during her affliction. One day, when a cloud was passing over the sky, she said, “I can scarce look up to-day, but my desire is toward the habitation of the Lord.” She was much favoured with a solid satisfaction of her interest in a precious Christ, and of the certainty of going to the Father's house. Truly, her end was “peace, perfect peace.” At her own request, brother George Ives, of High Wycombe (for many years one of the supplies at Prestwood), officiated at her funeral, where many sorrowing friends gathered to pay the last tribute of respect. Brother Ives made some choice remarks, founded upon Rev. xiv. 13. It was truly affecting to see even strong men weeping at the grave, which indicated how much deceased was beloved. We deeply sympathise with the bereaved husband, niece, and nephew, and the cause at Prestwood, for the loss to them is great. Would that our God may raise up many more such sterling lovers of truth, the house of God, and servants, is the prayer of—JOSIAH MORLING.

MELICENT POTTER was born at Stow-upland, Stowmarket, Suffolk, August 27th, 1820, and entered into rest on January 5th, 1895. She was a daughter of John and Elizabeth Hart, and sister of Mr. Nathaniel Hart, whose obituary appeared in the E. V. and G. H. for June. Deceased was brought into concern about her soul at prayer-meetings held in her father's house, especially when listening to the prayers of one Samuel Steggall. Her father's prayers for “his offspring” were also blessed to her. She much enjoyed the preaching of a Mr. Hicks, and was set at liberty with the words, “I came not to call the righteous, but sinners to repentance,” and enjoyed peace and pardon for some time, but was the subject of doubts and fears down to near the end. The departed and her courtier were baptized together at Mendlesham; they were afterwards married at the old Surrey Tabernacle by the late Mr. James Wells (where they became members), under whose ministry they sat for several years with great delight. They lived happily together till death broke the bond January 5th, 1895, when Mrs. Potter entered into rest. Her husband soon followed her, he sweetly falling asleep on March 6th, 1895. One of her many songs of praise was—

“Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles too,  
But grace hath set me free.”

The ministry of the late G. Elvin, Mr. Rowlands, Mr. H. Hall (whom she heard at the old “Garner,” Clapham), were much blessed to her.—M. H. POTTER, Sheffield.



WALTER HARRY RANSON, SOMERSHAM, SUFFOLK.

(See page 296.)

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## A Sweet Mystery.

BY EDWARD MITCHELL.

“And I in you.”—John xiv. 20.

DEEP sorrow often blunts our perceptions, and closes the avenues by which comfort might reach us. It was thus with the apostles at the time when the words of our text were originally spoken. Their beloved Lord had told them He was about to leave them, and this had so filled their hearts with sorrow, that His comforting words were not understood and scarcely heeded by them. But the day would soon arrive when the Holy Spirit, the divine Comforter, should bring to their remembrance, open to their understanding, and apply to their heart's comfort, all that their beloved Lord had spoken to them. “At *that* day,” said Jesus, “ye shall know that I am in My Father, and ye in Me, and I in you.” To this last clause, “I in you,” our attention will be principally confined in this paper.

The well is deep, and we need the rope and bucket of prayer that we

may reach its refreshing waters. Let us PRAYERFULLY EXAMINE THIS TRUTH. We are reminded at outset of Hart's well-known lines—

" True religion's more than notion,  
Something must be known and felt."

"At that day ye shall know," says Jesus. The thing to be known is clearly the *vital union* existing between the Lord Jesus Christ and His people. "Ye shall know that . . . ye (are) in Me, and I in you." By virtue of our being in Him we receive the benefit of all He did and suffered for us, as if we ourselves had done it—we died in and with Him, were raised together, and are made to sit together with Him in heavenly places. By His being in us we derive spiritual life and all its blessings from Him. Our Lord Jesus Christ is the life, and the animating soul of His Church. She lives as He lives in her.

"I in you." *This represents a divine operation.* Christ must be formed in us by the Holy Spirit's power and grace. By nature we were all "dead in sin, and children of wrath, even as others." Grace, and grace alone, forms Christ in our hearts. There is in this *an intelligent perception of the truth of Christ.* Heart religion does not consist in a mere blind emotion; *that* might be as transient as an April shower. The Holy Spirit works on the heart through a divine illumination of the mind. Paul travailed in birth for the Galatians, that Christ might be formed in them by the knowledge of the truth as it is in Jesus. Known, and then felt, is the true order. Christ can never be separated from His truth. It is by the Word, through the Spirit's power, that Christ is formed in the heart, and becomes the hope of glory. Hence the importance of clear and faithful gospel preaching. This includes an *experimental realization.* The Spirit's power realizes the truth in our souls. Thus Christ becomes our only hope, stay, comfort, and ground of rejoicing. The blessings of salvation are in measure enjoyed; while strength for the conflict is imparted, so that we overcome the world, "because greater is He that is in us, than He that is in the world." There is also *a practical reflection.* As Christ is in us there is some reflection of His image and praise. We are the lantern, and Christ is the light that shines in us, and through us. 'Twere greatly to be desired for most of us that the lanterns were cleaner, and the light less obscured by the veil of flesh. But, "if any man have not the Spirit of Christ, he is none of His." May we earnestly pray for a larger realization in our souls, and clearer exhibition in our lives, of Christ being in us.

Let us further seek to ILLUSTRATE THIS TRUTH. If we ask what it is, we may reply, a reality, yet a mystery. We are beset with mysteries everywhere. The more our knowledge extends the more we are brought face to face with increasing mysteries. We may not be able to explain this mystery, but we can and do experience its reality. We know what it is to feel Him in our hearts. He is in us the hope of glory. We may illustrate this by figures. Christ is in us as *a master dwells in his house.* It is not with us as it once was, and still is with all the unregenerate. Satan once dwelt in us; and, as the strong man armed, he kept his goods in peace. We well remember that time and state. But Christ, the stronger than he, came upon him, dispossessed and spoiled him, and took up His dwelling within us, and now reigns on the throne of our hearts. By grace we have received Him as our Lord and King, and He dwells as Master in His own house.



Again, He dwells in us *as light in the eye*. Satan was darkness and blindness to us. His policy is ever to keep his slaves in ignorance. He "blinds the minds of them that believe not." But Christ comes as light, enters the eye, and reveals surrounding objects. "In His light we see light." We discern now plainly what our former condition was as dupes of Satan. We see our supposed righteousness was filthy rags, and that we were helpless, miserable sinners, exposed to the righteous wrath of a justly incensed Judge. In His light we discern also our present highly favoured standing, as pardoned, justified, cleansed, and accepted by God, and look forward to a state of everlasting bliss and glory. As light in us He often discovers to us the dark places which yet remain within us, and leads us to self-loathing, and humbling confessions, while He unfolds to us the rich mercies, and precious promises of our God. Yes, Christ is light within us.

He is in us also, we may say, *as fire is in the red-hot glowing iron*. How the quality of fire permeates the mass of iron that has been heated may be to us a profound mystery, but is not more mysterious than real. He is in us, too, *as the sap of the vine is in the grape*. We may not be able to explain nature's processes by means of which this is reached, but we know they exist and operate. So, too, we know that all the fruit we bear to God's glory is the result of Christ being in us in His living, operative energy. Once more, He is in us *as the life is in the blood*. We know that in some mysterious manner the vital spirits of our natural life reside in the blood particles. Says Paul, "I live; and yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God." Christ lives in His people in all vitalizing energy and influence. "I in you." Do we experimentally know this under the Spirit's gracious teaching?

Having sought to illustrate this truth by figures, let us regard it as it is in simple fact. It is Christ in us EXERTING THE POWER OF HIS SAVING CHARACTER. A full Christ and an empty sinner exactly match. He manifests His saving character through *the merits of His cross*. This produces a sense of pardon, righteousness, acceptance, peace, and joy in the soul. He shows it also by the *sanctifying energy of His Spirit*. By His grace sin is controlled and subdued; the spirit is consecrated to God and His service; and the affections are elevated to heavenly objects. He gives, also, *the comfort of His fulness*. This is adapted, and every way equal, to meet our every necessity; and is put forth according to our requirements. He exerts, too, *the power of His kingdom*. He is "Christ in us the hope of glory," inspiring hope and expectation of His glorious kingdom in our souls. May it please the blessed Spirit, the great Teacher and Comforter, to lead our souls more and more into a knowledge of these precious truths, that we may know that Christ is in the Father, and we in Him, and He in us!

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WHAT was the cause of the Pharisee in the temple thanking God that he was no extortioner, nor unjust, nor even as the poor publican? I answer, he did not know his own heart; and it is a fiery law which discovers sin under the quickening operations of the Holy Ghost, which, had he known, he would with Paul have said, "I am the chief of sinners."—*Rusk*.

## OUR PORTRAIT GALLERY.—No. X.

WALTER HARRY RANSON, SOMERSHAM, SUFFOLK.

DEAR BROTHER,—By your request, I send you a brief sketch of my life. I was born on August 31, 1859, in the parish of Hitcham, in the county of Suffolk. I was blessed with a godly mother, my father was the reverse. But the Lord placed him in the furnace of affliction, and I believe made it a blessing to him. They are both gone home, and have left me with one sister.

It appeared I had convictions when very young. I remember once being troubled about sin when attending school, so as to be forced to pray. I never could enjoy myself in the ways of sin as some appear to. There was an aching void the world could never fill; this went on till I grew up to be a young man. I attended a Bible-class at Hitcham chapel, conducted by Mr. C. Clover, of Buxhall. This little chapel was in connection with the Wattisham church at that time. The means used there was made a blessing to the awakening of me to see my state and condition as a sinner. Here I was in a state of anxiety for weeks, until I heard a sermon one Sunday evening at the chapel at Hitcham, by Mr. Wilkins, who divided his text under three heads—humbleness, contrition, and poverty; the text I never remembered. This was the time I was able to say,

“How precious did that grace appear, the hour I first believed.”

Then as to following the Lord in the ordinance of baptism, I knew it to be the way: like many more, did not attend to it at once; this was no comfortable time. How true are those words in John xiii. 17.

On August 10, 1884, I was baptized at Wattisham, by Mr. Huxham, who was then pastor at Rattlesden, and received into the church.

I was very much impressed before baptism, and much more after, as to what I could do in the Master's service. This I made a matter of prayer. I was a teacher in the Sunday-school a while; thoughts of preaching arose; but I thought this can never be. I might say I used to be very fond of playing preaching when a boy. But the Lord made it plain to me that I was to speak in His name. I commenced first by reading a chapter in the prayer meeting; after which I was impressed to take a text and try and say a little from it. The first text was Mark x. 50.

After this I supplied in various places, till asked by the Church at Somersham for three months, which I accepted. Before this expired, I was asked for another three months, with a view. Before this expired, I was asked to accept the pastorate. I then asked for three months to consider this, as I felt this to be such an important step to take. What this Church offered me—and it was all they dare promise, I feel sure—it was not anything tempting to move a family from one's native home. But it is evident it was of the Lord. I was recognised as pastor on March 28, 1888. Mr. S. K. Bland presided. Mr. F. S. Reynolds, then pastor of Wattisham Church, gave the charge from 2 Tim. ii. 15. Mr. Kern addressed the Church, and brethren Northfield, Haddock, and Clover took part.

The Lord has blessed both pastor and Church. We have been rejoiced to know the Lord has blessed our labours. Our congregations are very encouraging. I have many friends far and near. I feel after labouring in the service this short time, what a glorious Gospel to

preach! how fresh and full it is! If it is the Lord's will, I would preach it for many years. O may I be made more useful, truthful, firm, and loving in His service.

Yours sincerely,

W. H. RANSON.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

HOME AND COMMON THINGS.—No. X. MILK AND HONEY.

**T**WO of the blessings of life which the kindness of God's providence made common in Palestine, and so the land of Canaan was often spoken of as "a land flowing with milk and honey," not that literally there were brooks or rills whose streams were either composed of honey or of milk, but it was a poetical way of describing a country whose pastures were so good, and where flowers were so plentiful that there were numerous flocks and herds of cattle, goat and sheep, whose milk was drunk by the people, and swarms of bees who made large quantities of sweet and wholesome honey which served the purpose of sugar as well as jam to the inhabitants of the East, and was even used as a substitute for other food at times, as when Jonathan, being hungry and faint, partook of a little honey, which refreshed him, was charged with breaking his father's command (to him unknown at the time), by which all the soldiers were bound on oath not to eat anything until the battle was over, and the victory gained over the Philistines. And it is mentioned as a considerable portion of the sustenance of John the Baptist, for we are told his food was "locusts and wild honey."

Milk is a nourishing article of diet, and, although it is not equally digestible to all constitutions, it is more or less used from infancy to old age, in health and sickness.

I have heard of a man employed in farm-work who laid a wager that he would live and work for a month with no other sustenance than as much milk as he liked to drink, and so he did, and was engaged in hard labour, mowing and the like for the time given, and neither his health nor his work suffered from the want of other food. Milk is not always thus nutritious; it may be so diluted with water, or the cream so much skimmed off it, that it is very little good to anybody, and sometimes milk is impure and becomes a source of disease and danger to those who drink it. We want healthy cattle fed on good food and supplied with pure water, and then the unadulterated milk will prove both wholesome and supporting. So we read of the "sincere milk of God's Word," the pure Gospel, the holy truths of the Bible: these nourish and support the believer's heart, and cause him to grow in grace and in the knowledge of Jesus Christ the Lord, while false teaching and wrong principles, like adulterated and poisoned milk, are worthless at best, and nearly always injurious too. Pat was very wise when the priest wanted him to come to "the Church" for the milk of the Word, and give up his Bible, to decide upon "keeping the cow himself," and not allow his conscience to be imposed upon by the traditions of men.

Be careful, dear reader, *what* you read and hear, as well as *how* you receive instruction. Light, trashy reading and frivolous companionship can never strengthen the mind, and doubtful things which may look as

harmless as milk to our sight at first may prove as hurtful to our hearts as the impure milk that frequently brings disease and death to the bodies of those who drink it. May we all long for the pure milk of that holy Word which is "able to make us wise unto salvation through faith in Christ Jesus," and by that Word dwelling in us may we be kept from every false and evil way, and made strong to do the right and follow after peace and holiness.

Milk and honey are both of them pleasant to the taste, and the Easterns were particularly fond of the latter; so Solomon says, "My son, eat thou honey because it is good, and the honeycomb which is sweet to thy taste." And David says of God's words that they are sweeter than honey and the honeycomb" (Psa. xix. 10); and, again, "How sweet are Thy words unto my taste! yea, sweeter than honey unto my mouth" (Psa. cxix. 103). Is it so with you, dear friend? Those who have tasted that the Lord is gracious, do find His words most sweet, and there is no danger of having too much of these good things. We may eat too much honey, and suffer in consequence; but, as Newton sings of the "precious Bible"—

" Food to which the world's a stranger,  
Here my hungry soul enjoys,  
Of excess there is no danger,  
Though it fills, it never cloy's :  
On a dying Christ I feed,  
He is meat and drink indeed."

May we be favoured to dwell in the Gospel land of promise and find it flowing with spiritual milk and honey, giving you sweet foretastes of that heavenly country where all is pure delight and everlasting joy—pleasures which, like the manner in the golden pot within the ark, never grow old and stale, but are for ever new. God is the source of all blessedness, and

" Pleasures spring fresh for ever thence  
Unspeakable, unknown."

May you seek and find and richly enjoy them here and hereafter.  
Amen.

## I F S O !

FOR THE YOUNG.

By S. T. BELCHER.

**W**HILE sitting musing, I felt the fire burn, and, like those forms one often sees when gazing into the fire, methought I saw a lot of little faces here and there; and knowing that many among the little folks peruse our *Here and There*, I thought a word to them would not be out of place.

I want to ask you whether you possess any signs of spiritual life—which means, do you *know* the Lord Jesus Christ? and, IF SO, what think ye of Him? Are you acquainted with the excellency of His person, the loveliness of His grace, the merits of His work, the efficacy of His blood, the value of His death, the power of His resurrection, and the earnestness of His present occupation? and, IF SO, have you a heartfelt love to Him, a veneration for His Word, an affection for Him in His sufferings, a remembrance of Him in your daily occupations,

your pleasures and prospects, your disappointments and sorrows? and, IF SO, have you taken to Him the burden of your sin, your anxious desires, your feeble endeavours, your wishes so sweet, your doubtings, misgivings, and fears? and, IF SO, have you not seen what a wonderful Saviour He is? have you not been led to consider what He suffered, how He suffered, why He suffered, where He suffered, when He suffered, for whom and by whom He suffered? and, IF SO, have you not felt your affections elevated, your sorrows sweetened, your mind enlightened, your heart becalmed, your life sanctified, and your thoughts remodelled by His Holy Spirit? Or, let me put it in another way:

#### HAVE YOU BEEN CONVINCED OF SIN?

Do you feel yourself a sinner? a sinner before God! You may not be guilty of the grosser forms of sin, such as stealing, murder, blasphemy, &c. But, my dear young reader, you are a sinner notwithstanding: the Word of God says you are, for ALL have sinned! and to be saved, and you must be saved in just the same way as those who have been very wicked—namely, by the blood and righteousness of Jesus Christ.

When anyone has not been guilty of those heinous crimes for which they are amenable to the civil law, they are very apt to think themselves more likely to be saved; but you must not make a mistake here; your morality is an excellent thing, both for yourself and those about you, and you have your reward in its very self on earth; but to be saved you must be born again—that means, that you must be quickened by the Holy Spirit, and convinced that you are a sinner in the sight of a holy God. This will lead you to repentance and faith, and the joys which I have above mentioned.

There is no need for the Holy Spirit to convince anyone that they have done wrong when they have stolen a watch, a trinket, or a purse; their own conscience will tell them that. But to know that you are a guilty sinner before God, IS the work of the Holy Spirit only.

#### DO YOU KNOW THIS?

IF SO, you are a blessed soul, you are blessed with life, with light, with knowledge, with hope, with grace, with peace, and everlasting happiness; and, IF SO, are you willing to follow Jesus in baptism, in fellowship, in reproach? Are you willing to cast away every other hope and cleave only to Him with full purpose of heart? and, IF SO, may the Lord be praised.

[The above is from *Here and There*, edited by S. T. Belcher and J. Haines, of Homerton-row, and it is by their kind permission we are enabled to present it to our readers. Having so much enjoyed reading it, we desire others also to see it, praying the Holy Spirit may bless it to many hearts, so that their feet may be made willing to move in swift obedience to the loving command of Jesus.—J. W. B.]

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THE awakened sinner who is convinced of his lost state, and not yet led to feel his interest in the only way of escape from the wrath to come, which he believes to be of endless duration, trembles at eternity, and feels the truth expressed in the lines—

“Lo! on a narrow neck of land,  
 ’Twixt two unbounded seas I stand,  
 Secure, insensible;  
 A point of time, a moment’s space,  
 Removes me to that heavenly place,  
 Or shuts me up in hell.”—“*Eternity*” (F. Wheeler).

## THE BEST TEACHER.

Matt. xi. 29.

BY PASTOR G. W. THOMAS, WATFORD TABERNACLE.

ONE of England's greatest statesmen said, "I am but a learner," and every child of God's love says the same. And Jesus says to us, "Learn of Me": and, in order to do so, we must be "meek and lowly of heart," just content to "sit at His feet." The life of Jesus proves that, in the days of His flesh, He was what He counsels us to be, "meek and lowly in heart." Power, wisdom, generosity, and love—these things were not more largely revealed in His life than were His meekness and lowliness in heart. For instance, in the choice of a position, He entered one of the lowest grades of society—choosing poverty, when any earthly position was open to Him. He had intercourse with men of all ranks; but He was always a man of the people. His intimate companions, those among whom were His home, were fishermen and tax-gatherers. The rich invited Him to their tables sometimes, but it was either by way of condescension or curiosity. Read the reception given Him by Simon the Pharisee. Simon doubtless knew well the laws of courtesy, and conformed to them in His intercourse with people of his own grade; but when Jesus was his guest, he set them all aside—he gave Him no water for His feet, embraced Him not, did not anoint His head with oil: thinking, doubtless, it was quite sufficient honour that our Jesus should be permitted to sit at his table. And yet Christ voluntarily assumed His lowly position in social life—to become the friend of publicans and sinners. He chose to be a Nazarene, though the prejudice against Nazareth was so strong that men said, "Can any good thing come out of Nazareth?"

He was not only lowly in life, but lowly in heart. Some rich men feel ill at ease in the society of men of inferior grades of life; they task themselves, perhaps, to be civil, kind, considerate, but they have a feeling that they are out of their element, and they shrink back with much comfort to themselves into their accustomed sphere. But Christ was always at home among His poor companions. Their habits of thought, their manner of life, their topics of conversation, were not strange to Him, neither the trials and temptations of the life they lived. And He is the same to-day; He never changes.

He says to us, "Learn of Me": that is, "Be My disciples." The believer is one who is learning of Christ to be meek and lowly of heart. O that this lesson could be learned by all members of our Churches! What holy, happy gatherings we should have! Have we not much to learn?

The notion of our own merit makes it very difficult for us to "walk in all meekness and lowliness." Surely we shall not put what we call our merit in comparison with that of Christ. Christ is the most meritorious Being in the universe. Shall we rate ourselves above Him? In the assemblies of men, let us beware how we take the higher place. We are not better than Christ; and He took the lower place. Are reproaches offered us? Think—greater reproaches are daily offered to Christ, and He endures them: think of His great forbearance, and "learn of Him." Are burdens laid upon us? We think that too much is imposed, and we would have our yoke lightened. Is not our burden heavy

because we bear it with an unwilling spirit? Let us "learn of Him," see His submissive spirit: "Not My will, but Thine be done"—and not one murmur will be heard, and our burden will lose much of its weight. Christ had a burden that would have sunk Him speedily to the grave, had it not been for His meek and submissive spirit. Have we to meet the many responsibilities of life alone, and say, "O that I had a friend"? You have one who has taken great responsibility upon Him. He not only took upon Him our sins, but our sorrows also; and as we bear our yoke of life, with all the attendant cares and trials, Christ proves Himself our true yoke-fellow, and says, "Learn of Me," and, thus learning, we shall be comforted in time, and abundantly blessed in eternity. Amen.

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## UNWAVERING FAITH.

BY PASTOR E. WHITE.

"Let us hold fast the profession of our faith without wavering (for He is faithful that promised)."—Heb. x. 23.

OUR text implies that there are difficulties before us, or there would not be such language used. There will be things which will try to wrest our faith from us. That faith which God gave us at the first we are to continue in; and though there is a growth in the grace of our Lord Jesus Christ, yet we are to continue in the same faith which God planted in our hearts at the first. Therefore, the apostle says, by the inspiration of the Holy Ghost, "Let us hold fast the profession of our faith without wavering." The opposite would be to hold two opinions. The prophet Elijah, on Mount Carmel, said to the people, "How long halt ye between two opinions? If the Lord be God, worship Him, if Baal, then worship him;" meaning that sometimes they held one way and sometimes another. Then another thing is to be changeable, holding the doctrines of free grace one day and the contrary the next. A friend told me the other day that when he meets a certain man he always says,

"WHAT ARE YOU NOW, BROTHER?"

At one time he was a Baptist, then a Congregationalist, then a Wesleyan, so he always asks him what he is now? Not to hold fast is to be changeable, like the wind, constantly changing from one point to another; but if God has given us the grace of which the text speaks, I do not think it will be a changeable one.

Then the opposite again, is to be apathetic, and though a person may not give up their profession, they are so cold and lethargic, and hold it with such a loose grasp. It is to be wavering: a figure of speech also used by James, when he says, "He that wavereth is like a wave of the sea driven with the wind and tossed." And so is one who is changeable in faith, not stable, never firm.

### I.—THE POSSESSION. II.—THE EXHORTATION. III.—THE ENCOURAGEMENT.

I.—*The possession*: our faith. You cannot hold a thing if you have not got it; you cannot retain what you do not possess; but the apostle says here, "Let us hold fast the profession of our faith." Our faith! We may take it in both ways: the object of faith, and the internal act

of faith in the soul; resting on one object, the Word of God, the work of Christ, the immutable oath and covenant of Jehovah, and that is sure and certain, immovable and eternal. Then there is subjective faith: that which dwells in the heart of the Christian; and that is what our text speaks of to-night. It is a special faith. We read in the Word of God of different kinds, and the old Puritans were wont to divide faith in different ways. They spoke of historical faith, believing that Christ was a Divine person: that He was truly human: that He came to work out, and die for, men's salvation, and went back to heaven when it was done. Men might have that faith and yet not have that of which the text speaks. Then there is miraculous faith: Judas had that. Then there is our faith, and that is the faith of God's elect, and which dwells in the heart of God's chosen, quickened people; thus it is a *special* faith; an indwelling faith in the hearts of God's children, who have been quickened by grace divine, who have been called by the Holy Ghost, and called into the gospel of faith which God has given them. It is a *saving* faith, the gift of God; "By grace are ye saved, and that not of yourselves, it is the gift of God." It looks to Christ, and brings a consciousness of salvation through the blood, the righteousness, the finished work of the Lord Jesus Christ; and thus to be a possessor is to have a saving knowledge of Christ, of God in His Divine operations of salvation, in putting away all sin, the pardon of it, the justification of our persons through the righteousness of Christ, laying hold on the finished work of the dear Redeemer.

Then it is an *overcoming* faith. "What is that overcometh the world," saith the apostle, "but our faith?" And he who has this faith will live under pressure and load; it will overcome the seductions of the world, and everything we have to pass through while here on earth. Again, it is a *penetrating* faith. "Faith is the substance of things hoped for, the evidence of things not seen." And we have not anywhere in the whole of God's Book such a clear definition given as this; we have the operation, the evidence of faith, but no definition anywhere else. It gives a reality to invisible things, and the child of God who walks by faith and not by sight, to him eternal things and everlasting truths are as real as if the eyes rested upon them. This faith penetrates into the invisible world, and grasps and lays hold on the glories of Christ, and thus he who possesses it would stand upon the sea of glass, would hold a palm and harp, and would sing the song of victory to the Lamb for ever and ever. We walk by faith and not by sight; thus we live as Christian believers upon unseen things. It is a *living* faith, depending on Christ day by day. As Paul wrote to the Galatians, "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Faith depends on Christ, puts its hand into the hand of the mighty God, and He leads us on; depends upon Him for daily supplies; and looks to Him for strength, guidance, and all we need. When God called us by His grace to put our trust in His Son, He did not start us on the way to heaven and then leave us to find our own way thither. No; He gives us grace to guide us, to supply us. And love and faith and hope are linked together; but faith is the most depending of the three, for it is always receiving from our gracious Lord. It is an *assuring* faith. It gives assurance to the soul of its interest in the love of God, in the work of the Lord Jesus



Christ, in the promises of the Father, in the inheritance laid up for God's children by-and-bye. "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."

II.—*The exhortation.* "Let us hold fast the profession of our faith without wavering." Let us hold it fast for *value*. Anything that is precious people look after, and take care they do not lose it; and our faith is precious. In 2 Peter i. 1 we read, "To them that have obtained like precious faith"; and Satan knows it is precious, too, and if he could take it away from us he would. It was that which he tried to take away from Peter. What did the Lord say to him? "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee." What did He pray for? That he should not attack him? No, no, but "that thy faith fail not"; for if he could take away the faith of a child of God he would be at his mercy. We are weak when our faith is weak, though it cannot die away. Then hold it fast for *protection*. The apostle said, speaking of the Christian armour, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Then let us hold the profession of our faith for *comfort*, for peace of mind, "Holding faith, and a good conscience, which some having put away concerning faith have made shipwreck." A child of God's conscience is not comfortable, and their heart is not at peace, when their faith is weak. It is when my faith can grasp the promise, can lay hold on the immutable Word of God, when my faith stands firm on the rock, and everything is right between me and God, it is then my heart is at rest, and I can rejoice with joy unspeakable, and full of glory; but when my faith is weak, my conscience is disturbed with a thousand alarms. Then for *service* "without faith, it is impossible to please God"; and if we have our faith weak and low, how our service lacks. We want faith in the service of our God, faith to believe He will bless His own glorious truth. Hold it fast for God's *honour*, for we honour Him, I believe, by believing in His truth. Then let us hold the profession of our faith for *love* to Christ: He who died to save us, who put away our sins by the sacrifice of Himself. We would cleave fast to Him, hold fast to Him who is our divine Redeemer, our glorious Saviour. Then, for *example*, the apostle mentions the faith of Abraham as one who set an example of faith. Then hold fast, openly professing it. The apostle says, "I am not ashamed of the Gospel of Christ, which is the power of God unto salvation." "Let us hold fast the profession of our faith." There are many things we need to be ashamed of, but we never need to be ashamed of Jesus:—

"Ashamed of Jesus, that dear Friend  
On whom my hopes for heaven depend?  
No, when I blush, be this my shame  
That I no more revere His name."

Let us not be *ashamed to openly* profess Him, to defend His cause. We are not ashamed of the doctrines of grace, nor the ordinances which our divine Redeemer has left us to observe; we are not ashamed to acknowledge that we follow in His footsteps, and it is for us to tread in those footsteps, and to openly confess our adherence to our divine Lord. Then not give up any part of it. What right have we to alter anything? The Word of the living God is given to us, the faith is given to us;

and thus we are not to give up a part of it, not one iota, but hold it fast without wavering.

III.—*The encouragement.* “For He is faithful which promised.” Our faith is based upon God’s Word, upon the Word of the living God, which abideth for ever; and He is faithful that promised. Our faith rests on that which is *unchangeable*, even the Word of the immutable God; not upon our changing feelings, not upon our sweet frames, not upon our despondent frames, but on God’s Word, which our fathers lived upon, went home resting and rejoicing upon. And it is “the same yesterday, to-day, and for ever.” “He is faithful that promised.” Shall we give up the Word of God for men’s traditions, for such changing things as the modern thought of men? Nay, these change; what one man professes to-day to be the truth, next week another overturns it, and professes his to be the right; but our faith is built upon the divine truth. It is built upon His *purpose* to carry out what He has begun, and He will perform it until the day of Jesus Christ:—

“Grace will complete what grace begins,  
To save from sorrows and from sins;  
The work that wisdom undertakes  
Eternal mercy ne’er forsakes.”

His glorious promise of *present supplies* and blessing. “He is faithful that promised.” What has He promised? Everything the child of God needs: it compasses our daily wants, our daily life, daily bread, daily supplies. “Your heavenly Father knoweth that ye have need of these things.” All that you want for your souls He has promised to supply. “My God will supply all your need, according to His riches in glory, by Christ Jesus.” All the grace you want to fight against sin, to fight against temptation, to pursue the pilgrim way; and faithful is He that promised. The promise of God embraces all that His children need, whether of a temporal or spiritual character. Then He has promised *future glory*, and He is faithful that promised. “He has promised to crown His people with everlasting glory; that they shall have an inheritance which is incorruptible, undefiled, and which passeth not away.” You will find there is a promise somewhere in the Book just suitable for the place you are in, and you may write under every promise, “Faithful is He that promised.” He is faithful because of His covenant relationship, faithful to His Fatherly care, to His people as their God; and His power to fulfil His Word is sure. Nothing can prevent Him fulfilling His promise:—

“His Word is Yea and Amen,  
And never was forfeited yet.”

“Let us hold the profession of our faith without wavering (for He is faithful that promised).” Amen.

WE daily and hourly feel the workings of mighty sins, raging lusts, powerful temptations, and besetting evils, against the least and feeblest of which we have no strength; but, as the eye of faith views our blessed Lord at the right hand of the Father, we are led by the power of His grace to look unto Him, hang upon Him, and seek help out of Him.”—*J. C. Philpot.*

## FOOTSTEPS OF THE FLOCK.

DIVINE LOVE.—DEUT. xxxiii. 3.

BY M. A. J.

FROM time immemorial it has been customary for good and gracious men to pronounce their benedictions upon their children and friends as they stood upon the threshold of their departure. Hence Jacob rose up in his bed to give his prophetic blessing to his family. In this chapter Moses, after delivering his valedictory discourse, proceeds to pronounce his benediction, and to leave the leader's mantle upon his successor. How much like a greater than Moses, who left behind the richest of all benedictions—"My peace I leave with you." We treasure up the parting words of loved and valued ones; though often feebly uttered, they exert an influence upon our hearts which deepen as the years roll by.

It was so in the case before us; Moses had for forty years been prophet, leader, and legislator, but now the time had come for him to depart, he had brought the chosen people in sight of the land. His work is done. He could proceed no farther. But before he ascends the rugged heights of Nebo he would remind the people of the Majesty of Jehovah, the glory and light of His presence, and of His holy attendants, and the "fiery law" given upon the Mount of Sinai. Then he gives this last declaration, founded upon the everlasting covenant of grace, "Yea, He loved the people." O, sublime, rich, and eternal truth! What a fitting heavenly word, to conclude a life of long service, and deep devotion to the highest interests of the nation loved with an everlasting, unchangeable, and Divine affection.

We cannot but admire this Divine love, as we contemplate it, as exemplified in God's gracious conduct towards His ancient people. "He loved the people," by choosing Israel as His peculiar portion, for "the Lord's portion is His people, and Jacob the lot of His inheritance." The reason assigned for this Divine choice is very expressive. It was not because they were the most holy, or powerful people; but because they were a few and feeble people. The efficient reason lay in the great fact that God had entered into covenant engagements with Abraham (see Gen. xvii. 7, 8).

But what an exhibition of the practical operation of Divine love is seen in the glorious redemption wrought on behalf of this chosen people. When the "set time" arrived their emancipation came; their fetters removed, their bondage ended, and the moment of a glorious freedom fully realised. Had not God appeared to Moses in "the burning bush," and duly qualified him for the great work which should call forth the admiration of all subsequent generations? The history of the plagues, the destruction of life and property, are well known to Bible readers. Truly, we may say with Habakuk, "Thou didst ride upon Thine horses, and Thy chariots of salvation"; for by an Omnipotent arm didst Thou deliver Thy enslaved and down-trodden people.

We are inclined to think that with all the thunder and terror of Sinai at the giving of the law, there are evident traces of Divine love *even* there. Did not that code of laws, written by the finger of God, lay a grand foundation upon which a mighty kingdom could be established? A "fiery law" it may be, but it was a law of love, for by this law they

were in advance of all the nations of the earth ; and by the careful observance of that law they were assured of the special favour of the Law-giver, in the consolidation and general prosperity of their kingdom.

We cannot overlook the wonderful providence which attended these people all the way they travelled. The special provision for their sustenance for forty years. Theirs were a rich and bountiful supply of angel's food, and water from the crystal spring. Nor can we well omit to note the constant care of Divine love over them—"He suffered no man to do them harm." For their sakes kings were dethroned, and nations spoiled, and terrible destruction fell upon those who dared to impede their progress. Does not the sacred book abound in details of nations and persons cut off for the sake of these Hebrew pilgrims whom God loved? Think for one moment of their triumphant victory and their safe arrival in the land of promise. Neither nations, seas, or rivers could stop them, for the waters are thrown up like mighty mountains, so that the ransomed of the Lord might pass over ; and when once they were victorious over their enemies, and drove them out of the land and divided it by lot for an inheritance. The cause of all these grand triumphs are seen in the fact that "He loved the people," and therefore He fought their battles for them.

This same Divine love is exemplified towards the Church of Jesus Christ. "God from the beginning chose us to salvation ; that choice was made when the eternal covenant of grace was drawn up from before the foundation of the world. That choice was according to the good pleasure of His will, and for the glory of His grace.

In the eternal redemption accomplished by Christ on behalf of the chosen, whose names are written in heaven, we have a glorious revelation of Divine love. The means by which we were led to see our condition as sinners, and to behold the cross as our refuge, were because "God commendeth His love toward us, in that while we were yet sinners, Christ died for us"; thus Divine love discovers and reveals both sinnership and saintship.

But there is another thought we may gather from this text—viz., it might be rendered *He embraced*. O what marvellous condescension ! What transcendent mercy ! The high and lofty One embraces thee, and by this gracious act calls thee His child. Further, our text implies that Jehovah *laid us in His bosom*. The Psalmist tells us of sheltering beneath Divine wings, and Isaiah declares that God has graven us upon the palms of His hands. But to be loved, embraced, and laid in the Divine bosom, leads us to say that the love of God passes all human comprehension, for "God only knows the love of God." Take this last thought, and ever try to remember that Divine love is unchangeable, eternal, invincible : for "I am the Lord—I change not."

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" I A M L O S T . "

**T**IS a melancholy cry, yet one, when breaking forth from a sincere heart, has filled the hearer's heart with joy and gratitude to God, for we know that those who cry thus have been brought to see that the arms of carnal security wherein they have been resting are false and devilish, therefore one that could never give satisfaction to their souls. Realizing, then, the fact that there is a nobler rest to be obtained, and

their own insufficiency to obtain it, they cry, "*I am lost*," feeling that they have no sure foundation whereon to rest their souls for eternal safety. Surely there is no greater joy to a pastor than to hear from one of his hearers—one who he has watched and prayed for, and secretly hoped that a work was begun in the soul—this cry, "*I am lost*"; for he knows that, if it has arisen from a deep sense of guilt upon the heart and conscience, it is the undeniable evidence of life.

How often a mother's heart has been cheered as she has listened outside the bedroom door of her boy to the sobbing cry of his heart to God, "*I am lost! I am lost!*" for she well knows that sorrow caused by a sense of our lost condition will be turned into joy at the realisation of the person and sufficiency of a precious Redeemer, who is so well suited to poor sinners.

For the encouragement of some poor soul, who may be crying these words day after day, and night by night, and darkness seem within and without, observe that, if this cry is sincere, it arises from a heart which is broken into by

GOD'S CONVICTING POWER;

for I presume you cry thus because you have been brought to feel yourself a sinner, a hell-deserving wretch, to feel the deceitfulness of your own sinful heart, your inability to save yourself from your lost condition; if this is the case, ever remember that you never had felt the guilt of sin apart from divine power, therefore God is at work in your soul, and, if you would know the reason why, it is because He loves you, and

"Whom once He loves He never leaves,  
But loves unto the end."

The worldling never has such feelings as you are now experiencing; he never has an anxious thought about his soul, for he rests where you once rested (until God turned you out) in the arms of carnal security, while the devil fans him that he may sleep more sound in his lost state. With you it is different: you have been awakened by divine power, being led in a path that you know not of, and, though you feel that the next step must land you into an eternity of woe and pain, you may depend upon it, it is a path that leads to joys and pleasures better felt than described, for God's thoughts toward you are peace, and not evil; He is now teaching you something of your own vileness and wretchedness, that you may fly to the only Refuge set before you, even a precious Christ, and you will find in that Refuge a healing balm for every wound. Blood to cleanse, grace to pardon, a robe to wear—yea, all you need. Yes, my friend, you will gaze upon such a sight ere long, even Calvary; one glimpse by faith, how precious! And when, for the first time, you glance there, you will say—

"Here I'd sit for ever viewing  
Mercy's streams in streams of blood."

And while you gaze upon this sacred spot, your hatred to sin and love to Jesus will be increased, and you will say, with Watts—

"Twas for my sins my dearest Lord  
Hung on the accursed tree,  
And groaned away a dying life  
For thee, my soul, for thee."

Let us go a little farther, poor sinner. You are not a stranger to

God's Word. Doubtless you have often looked for comfort there. Have you never heard through those sacred pages the

WHISPERS OF CHRIST'S LOVE

to such characters as you? "*Listen!*" I hear a still small voice saying, "*I am not sent but unto the lost sheep of the house of Israel.*" It is the voice of the Saviour of sinners. Is the message true? You say *you* are lost, and not only say, but feel it. Well, then, Christ was sent by the Father on purpose to save such as you. His love being so great to fallen man, nothing was too great for Him to give for them, so He sent His Son—sent that He might become the end of the law, by fulfilling it for us, to purchase lost sinners with His blood—yea, to stand in their place and stand and bear the punishment and curse due to them. Hark! He says again, "The Son of Man is come to save that which was lost." Is this music in your ears. Is this just what you want? Here is a Saviour so well suited to you, who was sent on purpose to save you. Yes, it is Him you want, and faith says, Him I will have or none. The world to you is a condemned cell, the devil roars in your ears, "*GUILTY! GUILTY!*" but God's Word says, "I came not to call the righteous, but sinners to repentance."

Well, dear friend, before I leave you, let me say, so sure as you are now crying, "*Lost! Lost!*" so sure you will be brought to realise that you are *saved! saved!*—saved with an everlasting salvation. I can speak from experience, for I know what it is to cry "*Lost!*" and, praise the Lord, also know what it is to rejoice in His salvation, but it is all of grace.

Now a word for the

CARELESS SINNER.

We never hear him cry these words LOST, for he is ignorant of it. When we tell them from the Word of God, they will not believe it, for the god of this world hath blinded their eyes, that they cannot behold their own condition. But, if the reader be such, let me tell you, as a dying man to a dying person, the day will come when you will find to your sorrow that you are lost, *lost for ever*, and, though you cry, then it will be in vain: the wrath of God will fall upon you and sweep you to eternal pain. Oh, how great is the mercy that has and is delivering from such a calamity! If you and I know what it is to feel lost and long for salvation, let us rejoice and praise Him together now and for evermore, for "There is therefore now no condemnation to them which are in Christ Jesus. *Amen.*"

H. TYDEMAN CHILVERS.

10, Mornington-crescent, Regent's-park.

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SUFFERINGS IN FLESH.

BY PASTOR JOHN HUNTLEY, BATH.

SUFFERING in the apostolic writings seem to refer to those things that happen to the body, and are endured in flesh.

I.—*The Sufferings of the Christ.* "From that time began Jesus to shew unto His disciples how that He must go to Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be killed."—Matt. xvi. 21.

"The Son of Man shall be delivered unto the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him unto the nations,

and they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him."—Mark x. 33, 34.

"When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour and the power of darkness. Then took they Him and led Him, and brought Him into the high priest's house. . . . And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is he that struck Thee?"—Luke xxii. 53, 54, 63, 64.

"Behoved it not the Christ to *suffer* these things, and enter into His glory?"—Luke xxiv. 26.

"But the things which God foreshewed by the mouth of all the prophets, that His Christ should *suffer*, He thus fulfilled."—Acts iii. 18.

"What the prophets and Moses did say should come; how that the Christ must *suffer*."—Acts xxvi. 22, 23.

"Who hath been made a little lower than the angels . . . Jesus, because of the *suffering* of death. For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through *sufferings*. . . . For in that He Himself hath *suffered* being tempted, He is able to succour them that are tempted."—Heb. ii. 9, 10, 18.

"Though He were a Son, yet learned He obedience by the things which He *suffered*."—Heb. v. 8.

"Jesus also, that He might sanctify the people with His own blood, *suffered* without the gate."—Heb. xiii. 12.

"The *sufferings* for Christ and the glories after these. . . . Christ also *suffered* for you. . . . When he *suffered*, He threatened not. . . . Christ also once *suffered* on account of sins, a righteous One on behalf of unrighteous ones. . . . Christ then having *suffered* as to flesh, arm ye yourselves with the same mind. . . . A witness of the *sufferings* of the Christ."—1 Peter.

The *sufferings* endured by the Christ on earth at the hands of men were from the time when He said, "Now is your hour and the power of darkness." Up to this time they could not take Him or touch Him, for His hour was not yet come. Passing through this world He was often troubled in soul, knew anguish of mind, and was a Man of sorrows and acquainted with grief all His days.

II.—The *SUFFERINGS* of the apostles who were called to be partakers of His *sufferings* as His witnesses on earth. "They shall put you out of the synagogues, but an hour comes that every one that killeth you will think that he offereth service to God, and these things will they do unto you because they have not known the Father nor Me."—John xvi. 2, 3.

"And when they had called the apostles to them, they having *beaten* them, charged them not to speak in the name of Jesus, and let them go. They then went from the presence of the Sanhedrim, rejoicing that they were counted worthy to be dishonoured for His name."—Acts v. 40, 41.

"For I will shew Him how many things He must *suffer* for My name's sake."—Acts ix. 16.

"They stoned Paul, and dragged him out of the city, supposing that he was dead."—Acts xiv. 19.

"Exhorting them to continue in the faith, and that through many *tribulations* we must enter into the kingdom of God."—Acts xiv. 22.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks."—Acts xvi. 23.

"If so be that we *suffer* with Him, that we may be glorified with Him. For I reckon that the *sufferings* of this present season are not worthy to be compared with the glory which is going to be revealed unto us. . . . Even as it has been written, For Thy sake we are killed all the day long; we were accounted as sheep for the slaughter."—Rom. viii. 17, 18, 36.

"For I think that God hath set forth us the last apostles, as doomed to death, for we are become a theatre to the world, and to angels, and to men. . . . We are become as the filth of the world, the offscouring of all things, even until now."—1 Cor. iv. 9, 13.

"For as the *sufferings* of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your consolation and salvation."—2 Cor. i. 5, 6.

"For we which live are always delivered to death for Jesu's sake. . . . So then death worketh in us, but life in you."—2 Cor. iv. 11, 12.

"As ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings."—2 Cor. vi. 4, 5.

"I count all things but loss for the excellency of knowledge of Christ Jesus, my Lord, for whom I *suffered* the loss of all things . . . that I may know Him, and the power of His resurrection, and the fellowship of His *sufferings*."—Phil. iii. 8, 10.

"In every thing, and in all things, I have been instructed to be filled and to be hungry, both to abound and to come short."—Phil. iv. 12.

"Now I rejoice in my *sufferings* in your behalf, and fill up the things that are lacking of the tribulations of the Christ in my flesh in behalf of His body which is the Church."—Col. i. 24.

"For yourselves know, brethren, our entering in unto you, that it has not been found in vain; but having *suffered* before, and been shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God in much conflict."—1 Thess. ii. 1, 2.

"We told you beforehand that we are going to *suffer* tribulation, according also as it came to pass, and ye know."—1 Thess. iii. 4.

III.—*The SUFFERINGS of those who became imitators of the Lord, of the apostles, and of the assemblies of Christ.* "And our hope of you is stedfast, knowing that as ye are partakers of the *sufferings*, so also of the consolation."—2 Cor. i. 7.

"Did ye *suffer* so many things in vain? If it be indeed in vain."—Gal. iii. 4.

"For unto you it has been graciously bestowed in the behalf of Christ, not only to believe in Him, but also to *suffer* in His behalf."—Phil. i. 29.

"And ye became imitators of us, and of the Lord, having received the word in much *tribulation*."—1 Thess. i. 6.

"For ye, brethren, became imitators of the assemblies of God which are in Judæa in Christ Jesus: for ye also *suffered* the same things of your own countrymen, even as they did of the Jews . . ."—1 Thess. ii. 14.

"That ye may be counted worthy of the kingdom of God, for which also ye *suffer* . . ."—2 Thess. i. 5.

"But and all those willing to live godly in Christ Jesus, shall be persecuted."—2 Tim. iii. 12.

"Ye endured a great fight of *sufferings*: partly whilst ye became a theatre by reproaches and tribulations, and partly becoming partners of those experiencing the same; for ye *suffered* with those in bonds, and received with joy the spoiling of your possessions . . ."—Heb. x. 32—34.

"Remember those in bonds as those who have been bound with them, those being evil entreated as being yourselves also *in the body*."—Heb. xiii. 3.

"If ye *suffer* on account of righteousness, happy are ye."—1 Pet. iii. 14.

"Rejoice inasmuch as ye are partakers of Christ's *sufferings*, that, when His glory is revealed, ye may rejoice exulting. . . . Wherefore let them also that *suffer* according to the will of God commit their souls in well-doing unto a faithful Creator" (1 Pet. iv. 13, 19), knowing that the same *sufferings* are accomplished in our brethren in the world.

"But the God of all grace, who called you unto His eternal glory in Christ Jesus, having *suffered* a little while, Himself shall perfect, stablish, strengthen you."—1 Pet. v. 10.

IV.—Besides these sufferings for the truth's sake, there are judgments or



chastisements on the flesh in the way of discipline, as sickness, handing over to Satan, and death, which were brought on the disobedient in the assembly of God by the apostles. The accounts of Korah, Achan, Nadab and Abihu, Hophni and Phineas, Uzza, and many instances of God's judgments on His people Israel under the first covenant also show how God was dealing with flesh then. Job passed through *suffering* in flesh, but not in the way of judgment, but rather trial and instruction. Ananias and Sapphira, the incestuous man in the assembly at Corinth, those who were judged or chastened for excesses at the Supper, Hymenus and Alexander, and those who were sick in the assembly (James v. 13—15), are instances.

There are also occasions of *suffering* in flesh with God's prophets and apostles incident to the service to which they are called, by which they learn His will, prove His power to sustain, and are fitted for special service as with Jeremiah, Ezekiel, Paul, with the thorn in the flesh, and others.

There are *sufferings* of a different character as evil-doers, as the thief on the cross, those punished by magistrates or rulers, or *suffering* at the hands of men by violence and oppression in war. Some suffer from public calamities, as in the case of the fall of the tower of Siloam, or earthquake, or shipwreck, or famine. Then there are *sufferings* common to men from their birth, for sinful flesh and suffering are inseparable—sometimes from the elements, or the sun, or deformation of body, or injury, or from disease inherited or acquired by excesses, and with not a few through the infirmity of age and the burden of the flesh.

“For we know that all creation groans together and travails together until now. And not only so, but ourselves also . . . groan within ourselves, waiting for sonship, the redemption of our body.”—Rom. viii. 22, 23.

“Neither shall there be mourning, nor crying, nor pain, any more: the first things have passed away.”—Rev. xxi. 4.

#### THE LATE MR. GEORGE WYARD.

THE name of “George Wyard,” who was for some years at Soho, has a fragrance in the hearts and minds of not a few in the present day. His son, Mr. George Wyard, the subject of this brief notice, has for some few years been associated with some of the Strict and Particular Churches as a preacher of the Gospel. He has been suddenly summoned home, and, we regret to say, left a family of young ones totally unprovided for. The following brief details are from his son:—

“On Sunday, August 25th, my father preached at Boro'-green, Kent, where he had supplied some few Sundays recently, and, though not feeling very well, got through the day all right, and was very happy in the service. On the Monday morning he intended to return home, but was seized with excessive diarrhoea and vomiting, and the friends there wished him to see a doctor, but he objected, preferring to get home, where, on his arrival in the evening, he was induced to have medical advice; but, we are grieved to say, he succumbed to weakness and exhaustion attendant upon the attack. We did not surmise the end was so near; he was unconscious all Thursday night, and on Friday morning, August 30th, breathed his last at his residence, Henderson-road, Forest Gate. He peacefully passed away, and we have no doubt he is now in the presence of our risen and exalted Saviour.

“His remains were interred in the Cemetery, at Ilford, on Tuesday, September 3rd, when Mr. French, pastor of the Woodgrange Baptist Church, Forest-gate, kindly officiated.—GEORGE E. WYARD, 13, Relf-road, Peck-road, S.E.”

#### THE LATE JAMES DAWSON.

DEAR SIR,—In behalf of his widow, I beg to inform you that James Dawson, many years a preacher of the Gospel in the Strict Baptist body, passed away on Friday, Sept. 13th, 1895, in his 84th year.—Yours sincerely, THOMAS OAKMAN, 63, Ashburnham-grove, Greenwich, S.E., Sept. 16th, 1895.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE TENTH OF SEPTEMBER, 1895.

A NUMBER of anniversaries connected with the Denomination we represent being held on Tuesday, Sept. 10, we have thought fit to place them alphabetically. We thank the various contributors for sending on in good time. The first in order is

#### BROMLEY, KENT.

This is quite an infant cause, only two years old. Four years ago two lovers of "the truth as it is in Jesus" met in a room for reading and prayer; others united with them; they hired a shop; then erected an iron building. Two years ago a Church was formed, and on the above date the second anniversary of forming the Church was held, when Mr. John Box preached in the afternoon; his testimony was well received and much appreciated. In a very homely way tea was served, and

"The fellowship of kindred minds"

enhanced by the presence of brother Isaac Ballard, was much enjoyed. At 6.15 the evening meeting commenced by singing from Hymn-sheet No. 1, published by R. Banks and Son. The chairman, John W. Banks, read a portion of Scripture, and brother Adam Dalton supplicated the throne of grace. The chairman tried to say a few words by way of encouragement to the friends to persevere in the name and strength of the Lord, and prosperity would follow. Brother Lockwood gave an encouraging report, which spoke of peace, love and unity. Addresses were given by brethren Box, I. C. Johnson, Copeland, J. H. Lynn, E. White, and S. Banks. The congregations were good, singing good, speeches good, and collections good. Friends pray for the prosperity of the cause at Bromley, Kent. The same day, at

#### CATERHAM VALLEY, SURREY,

a new chapel was opened. No place of truth being within eight miles, a few friends gathered about two years ago, who, being encouraged by the Lord and the coming together of His people, were recently formed into a Church by E. Mitchell and others, and now they have built a house for His name, which is henceforth to be known as

#### EBENEZER STRICT BAPTIST CHAPEL.

The opening day was an auspicious occasion, the preachers being brethren Steadman, of Burgess-hill, and C. Hemmington, of Devizes. Our good brother Frank Pool (formerly a member at Mount Zion, Chadwell-street), says: "We have had a struggle to erect this place, which is now open for Divine worship, and I can say from my heart, we are as one—

A PEOPLE BOUND TOGETHER for the furtherance of God's truth and Gospel. We truly believe the Lord was in our midst at these services, while brethren

#### STEADMAN AND HEMMINGTON

preached the unsearchable riches of Christ. Mr. Steadman set forth the depravity of the human heart, and on the dark background exhibited the saving power of the Gospel through a precious Christ to poor needy sinners. Mr. Hemmington very sweetly spoke of the work of the Spirit, without whose aid nothing would prosper." Collections nearly £12. The friends here still require over £100.

#### HOMERTON ROW.

On Lord's-day, Sept. 8th, we were privileged to hold our 75th anniversary. Our pastor preached in the morning, and brother F. C. Holden, of Limehouse, in the evening. On the following Tuesday, brother J. Bush, of Kingston, preached in the afternoon, and brother E. Beecher, of Shouldham-street, in the evening. Brother W. Jeyes Styles was engaged, but he sent us a telegram the last thing to say he was ill, and the doctor forbade him to leave his bed. The friends were disappointed, but brother Beecher, who was present, kindly undertook to take his place. He preached an excellent sermon, so that the Lord graciously appeared for us. We can truly say that the Lord is in our midst. Our pastor has now been with us 4½ years, and during that time 60 have been added to the Church. We had a goodly number to tea. The attendance was better than usual, though there were several meetings on the same day. The collections were good, amounting to £10 8s. 3d. We have reason to thank God and take courage. To His name be all the praise.—J. H.

#### LIMEHOUSE—ELIM SUNDAY-SCHOOL.

On Sunday, Sept. 8th, services were commenced in connection with the first anniversary of the opening of the new schoolroom, when two excellent sermons were preached, in the morning by our dear pastor, Mr. F. C. Holden, and in the evening by Mr. Belcher, of Homerton-row.

The services were continued the following Tuesday, at 3.15, when Mr. Mitchell, of Chadwell-street, delivered a sound and appropriate discourse. The preacher expressed the desire that the special work of grace may be carried on in the hearts of the young, from amongst whom our places, our chapels, and our pulpits are to be filled in time to come. For if they do not fill ours, they certainly will those of others;

therefore we have every reason and encouragement to pray that God will dethrone sin and Satan in the hearts of the young.

The evening meeting was commenced by singing, "Our God, our help in ages past," after which the chairman, Mr John Piggott, read Exodus xv., and called upon Mr. Chandler to engage in prayer. Mr. Holden made a brief statement, in which he said that although there were matters in relation to the building debt, &c., that caused a little anxiety, yet there was reason to hope that the Lord would provide, because essentially it was His cause, yet we must not lose sight of the fact that relatively it is ours. The chairman delivered his opening address from Exodus xv. 2, and said in the efficient carrying on of all work strength was needed, and in connection with the Sabbath-school love as well as strength must be possessed, and both must come from the Lord. Mr. Bush sweetly dwelt upon the lovingkindness of the Lord. Mr. G. J. Baldwin followed with a detailed account in connection with the building fund. "Grace, 'tis a charming sound," was then heartily sung and Mr. Chilvers addressed the meeting from two words, "Even now," and was followed by the superintendent, from the words, "Blessed are ye that sow." Mr. Marsh said Sunday-school instruction was a work of love, and God would bless those engaged in it. "Here I raise my Ebenezer," and the benediction concluded another good day at Elim. Collections in all, together with donations, amounted to £80.—A. H. POUNDS.

#### NEW NORTH ROAD.

Special services were held in Salem, Wilton-square, on Lord's-day, the 8th, and Tuesday, the 10th Sept. On the Lord's-day, brother Thomsett, of Reading, occupied the pulpit, and preached in the morning from 1 Tim. iv. 8, and in the evening from Isa. xxvii. 3. We had good and cheering gatherings, especially in the evening, by the presence of many old and much-loved friends, and our souls were made glad. May it be seen that God is with us. On the following Tuesday our brother Marsh preached in the afternoon, from Isa. xliii. 4. We felt it good to be there. Tea was served to a goodly gathering. In the evening our esteemed friend, Mr. Thos. A. Smith, of Walthamstow, occupied the chair, and was supported by brethren Marsh, Sears, Flowers, and Flegg; brother Chilvers being unavoidably absent through another and prior engagement. All spoke well, especially referring to the dear deceased old pastor, with kindly references to his family. At these meetings we have been much gratified to see so many of our old "Salemities," and trust that they found, as in days gone by, that "In Salem is

His tabernacle, and His dwelling-place in Zion." We had good collections, and in thanking our many friends for their kindly assistance and presence, would desire to take courage and go forward, and that, if His will, "The time to favour (Salem), yea, the set time is come."

#### STREATHAM.

Anniversary services of Providence, Hambro'-road, were held on Tuesday, Sept. 10th. Our brother Dolbey, of the Surrey Tabernacle, preached in the afternoon, from John x. 28, "And they shall never perish." There was a goodly number present, and we can truthfully say the discourse was heard with pleasure and profit. Tea was served and enjoyed. The evening meeting commenced at 6.30. The chair was taken by Mr. T. Green, who read the 84th Psalm, and spoke of some of the benefits of Christ during the reading. After prayer the chairman called upon our old friend, Mr. Horton, of Croydon, who spoke from Lam. iv. 2, "The precious sons of Zion." Our brother said they were precious in relationship, in redemption, in life bestowed, and also in their enjoyments. After singing the chairman called upon Mr. Parnell, who is no stranger at Providence, and founded his remarks on, "For God resisteth the proud, and giveth grace to the humble." The next speaker was our very old friend, Mr. Cornwell, of Brixton. He chose what seemed to us rather a mysterious part of the Word of God, but said he did not believe that anything had been written in vain. The words are in Prov. xxx. 29, 30, 31. He said he believed it pointed to the Lord Jesus Christ, especially "the king against whom there is to be no rising up." Dr. Dolbey dwelt very sweetly upon, "For the Lord God is a Sun and Shield." Mr. C. Lambourne, a real friend to the cause, thanked chairman, ministers, and friends for their presence, countenance, and support. Mr. Bartlett also added a few kind words to the same purport. A hymn and the benediction by brother Cornwell closed the meeting. We could say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless and praise His holy name." The day's proceeds amounted to £10.

#### SUDBOURNE.

Harvest thanksgiving services were held on Tuesday, Sept. 10th. After reading and prayer being offered by Mr. Glasgow (Tunstall), Mr. Tooke (Grundisburgh) preached from Mark iv. 28, spiritualizing the growth of Christians with that of the growing corn. A goodly number sat down to tea. A public meeting was held in the evening, presided over by Mr. Wilson. After reading and prayer by Mr. Tooke, suitable addresses were given by

brethren Meadows, Glasgow, Lookwood, and Tooke, who said he was pleased to meet us once again, also to find it was a thanksgiving meeting in reality. We feel we have much to be thankful for in still sparing our aged pastor, and although unable to do duty himself, through infirmities, he can superintend in securing supplies for us. We also feel grateful to the many brethren who have come to preach to us the good old Gospel. The doxology being sung, and a thorough good spirit being felt throughout the meetings, we returned home greatly cheered. Collections over £4.

#### TROWBRIDGE, WILTS (ZION).

We are glad to be able to give a good report of the anniversary of this time-honoured cause, for so many years associated with the name of dear old John Warburton, a man inspired of God the Spirit to proclaim the glorious Gospel of the ever-blessed God; and to the present day the name of John Warburton is a household word in many a family circle. When "young" John visited Trowbridge he was always well received, but he, like many others we have known, has passed over the Jordan, and we often think

"We are to the margin come."

But while the old standard-bearers are removed, the Lord is raising up others to herald forth the good news of salvation, and we rejoice to know such men as Mr. Peet, of Sharnbrook, and Mr. Hugo Gruber, of Downton, both with vigour and yet on the younger side of the meridian of life, are actively engaged in the service of the Lord. The seventy-ninth anniversary of Zion was held Sept. 10, when Mr. Peet preached morning and evening, and Mr. Gruber in the afternoon. The congregations were very encouraging; friends from Bath, Road, Bradley, Hilperton, Devizes, and other places came in goodly numbers, and received a hearty welcome at the hands of Messrs. Applegate, Gore, Merritt, Symonds, and others. About 130 took tea. Collections nearly £15, an improvement on some former years. Many found it good to be there, and are looking forward for the time when Mr. Peet will be settled among them. We have spent some happy days here, and rejoice to know we have the good wishes of numerous Zionites.

#### GLAD TIDINGS FROM TEDDINGTON.

LAST year we noticed in our column an attempt to establish a cause of truth here. After meeting together on several occasions at the house of one of the brethren, to lay the matter before the Lord, and discuss upon the doctrinal foundation, rules, &c., to be adopted (which I need hardly say are thoroughly

orthodox), and the writer reporting upon the result of negotiations with the owner of the chapel (which was once held by the Strict Baptists), which however failed, it was resolved at the end of several succeeding meetings to leave the matter entirely with the Lord, wait upon Him in prayer, watch His directing hand, and, whenever His providence so appointed, to be ready to engage in the work again. And we have not had to wait in vain.

Having received the offer of the chapel from the coming quarter day, at a very moderate rental, the committee have entered into an agreement for the same, and hope by the good hand of our God upon us to be able to open for divine worship in November.

The chapel will need repairing and cleaning, and as at present we are few, and bear the predominating characteristic of the Lord's family, viz., poor, may I earnestly invite, on behalf of the committee, any friends who have the cause of God and truth at heart, and can spare a few shillings, or more, we could find plenty of use for it in this ritualistic and Arminian blighted district.

Our good brother, pastor Mutimer, of Brentford, is deeply interested in the endeavour, and has kindly consented to receive any sums forwarded, and also to preach the opening sermon. His address is, 1, Boston-park-road, Brentford, Middlesex. We hope, by the Lord's blessing, to be able to commence in a respectable way, and beside our brother Mutimer, have some other of the Lord's servants to speak on the occasion of opening; then at the end of a year to form a Church upon Gospel principles.

Further particulars next month. Yours sincerely in covenant bonds,  
A. H. WRIGHT.

LAXFIELD.—Sept. 12, we held our harvest thanksgiving services; in the afternoon a good company gathered together for prayer and praise, when we felt it good to listen, as one after another of our beloved brethren lifted their voice in prayer, thanking our heavenly Father for all His goodness to us during the past weeks of harvest. At 5 o'clock about 300 took tea together. We again met at 6.30, when our beloved pastor was enabled to preach from Ruth ii. 17, and many felt it good to sit and listen to his voice while he extolled our spiritual Boaz. These hearty services were brought to a close by singing the well-known hymn:—"All hail the power of Jesu's name." May it be our privilege to enjoy many such meetings below, and at last join in the great harvest home above.—R. J. GRAYSTON, Sec.

POULNER. NEAR RINGWOOD.—Harvest thanksgiving services were held on Lord's-day, Sept. 8, when Mr.

Wm. Shafford, of Botley, near Southampton, preached two sermons. On the next day a public tea was provided, after which a meeting was held, the chair being taken by the pastor, E. Diffey. After singing "Kindred in Christ," &c.. Mr. J. Diffey, of Christchurch, implored the divine blessing. The chairman then gave the key-note for the meeting, which was, "Bless the Lord, O my soul, and forget not all His benefits." Addresses followed from Messrs. Chamberlain, Groome, Toy, and Williamson. The meeting was closed with the hymn, "Blest be the dear uniting love," &c., and prayer by the pastor. The collections were in aid of the chapel renovation fund. The Lord was with us in deed and of a truth.—E. D.

#### HARVEST HOME SERVICES AT WORTWELL.

THE advent of autumn, with its keen reminders of a sterner season to come, brings with it, by God's mercy, a conscious sense that anticipation has been bettered by realisation. Sowing and reaping time are now, for the most part, fled; and the garnering of the precious fruit of the earth become, in most instances, an accomplished fact. That God's goodness is great, who can deny, seeing that He honours His own word: "Seed-time and harvest shall not fail," and continues to provide for the wants of His creation?

"Joyful, then, let people come  
To celebrate the harvest home."

In humble gratitude to the Master for His bounty, the friends who constitute the Church meeting in this quaint, ruralistic Norfolk village congregated together on Thursday, September 13th, to praise the Giver of all good gifts for the safe ingathering of the fruitage of the soil. A time-honoured custom this may be; but thank God

#### IT NEVER STALES

in this county—so rich with memories of past veteran expounders and preachers of the Truth.

In the afternoon, at 2.45, Mr. J. R. Debnam, of Horham, preached a powerfully pointed sermon from Psa. lxxviii. 19: "Blessed be the Lord, who daily loadeth us with benefits," to an audience certainly large for a cause so small and secluded.

Following this, at 5, friends and visitors sat down, in the prettily-garnished chapel, to a tea provided by the ladies of the congregation—to whom praise is due for the way, by this means, they contributed to the success of the meetings.

In the evening, at 6.30, pastor Debnam occupied the chair. In the absence of one or two speakers, brethren Jarrett (Shelfanger), Hawes (Laxfield), and Knights, delivered addresses, after

which brother Rodwell, in a few kindly sentences, thanked brethren and friends for their help and sympathy.

For some years this cause has been served faithfully by Mr. Everett, in an unpretentious way. Unfortunately now, in his declining years, he finds himself unequal to the full work of the ministry; and has therefore been forced to lessen his labours. By reason of this, the cause is now in a somewhat languishing condition; but the friends are trusting that the Master, in His own set time, will relieve their condition,

"Revive Thy work in Zion, Lord,  
There let Thy name be still adored:  
There let Thy constant dwelling be,  
Then will Thy saints rejoice in Thee."

—J. KNIGHTS.

#### CERTAIN SOUND FROM EAST-BOURNE.

IN this beautiful watering place, which no doubt compares very favourably with any other coast town in the United Kingdom as a health resort, as well as for its beauties, combining as it does both town and country, are bodies of religious sects representing a great part of Christendom—Church of England (high, broad and low), reformed ditto, Roman Catholic, Presbyterian, Congregational, Wesleyan, General Baptist, Plymouth Brethren, Salvationists, Mission houses, Calvinistic, Independent, &c.; and there is a Strict Baptist cause, which no doubt is as a speckled bird to nearly all the rest, for the Generals and semi-Calvinists can row in the same boat, but the Strict Baptists of this town still adhere to the old-fashioned Gospel. Their chapel, a nice commodious building, is situated in GROVE-ROAD, NEAR THE RAILWAY STATION.

This cause has gradually grown to its present dimensions by the kind blessing of the God of all grace, under the partorate of

MR. H. BRADFORD,

and he and his people remain united in the Gospel.

Their anniversary took place on Wednesday, Sept. 11, when the preachers were Mr. Hazlerigg, morning and evening, and Mr. Ashdown in the afternoon. There was a large gathering all day, especially in the evening. Mr. Vine, pastor of the Dicker Church, read the hymns from Gadsby's hymn-book. Mr. Hazlerigg's morning text was from Eph. ii. 7, "That in the ages to come he might shew the exceeding riches of His grace, in His kindness towards us through Christ Jesus."

Mr. Hazlerigg was favoured with liberty to treat of that wonderful grace referred to; he treated of its freeness to sensible sinners in quite a gospel way, which had for burdened sinners an encouraging sound about it.

Mr. Ashdown preached from Gal. iii. 14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith."

Mr. Ashdown spoke of the apostle's drift, reproving an un-gospel ministry; he spoke of it as God's curse; he showed that salvation was of God, and not of works. The sermon was solemn and searching.

Mr. Hazlerigg, though in his 78th year, was enabled to come forth in the evening with his bow renewed in his hand, being evidently anointed with fresh oil, as he preached from the Song of Solomon viii. 5, "Who is this that cometh up out of the wilderness, leaning upon her Beloved."

He spoke of the wilderness, the coming up from it, and the Beloved; and he had great liberty in preaching, which many felt. Thank God for His holy Gospel as it is preached at Grove-road chapel.

The collections, which were for the building fund, and which came spontaneously, amounted to £76 17s. One said, "And now will I praise the Lord," and most assuredly the Church and people here, with their pastor and deacons, have good reason to do the same. With every good wish.—ONE OF ZION'S WELL-WISHERS.

SHEFFIELD (ZION).—The workers and waiters in this part of the vineyard were cheered on Sept. 7, by witnessing the obedience of three newly-taught disciples to the command of the Lord of glory. Journeying down to the baptismal pool at Thurlstone, a goodly number listened to, and enjoyed a sermon by Mr. J. Taylor, based upon the words, "If ye love Me, keep My commandments." About 200 gathered round the pool and listened with reverential attention to the weighty remarks of Mr. E. Greenwood, who declared the Gospel in its fulness, freeness, and responsibilities. Mr. Taylor then baptized the candidates (one sister and two brothers), and concluded with a short address. After tea, Mr. Greenwood preached with power from above, giving counsel to young and old, to students, and workers. A second occasion for rejoicing was that of the first Sunday-school anniversary, which was held on Sept. 15. The children sang their hymns with great sweetness, and were the ministers of instruction and encouragement. Pastor J. H. Snow, of Masboro', preached in the morning, and Mr. J. Taylor in the evening. Mr. J. Taylor also gave an interesting address in the afternoon from the words, "There is a lad here." On Monday, 16th, teachers, parents, and scholars met for tea and evening meeting. The secretary's report showed that the school had increased during the year, from ten to nearly fifty. It referred to the loss,

through death, of one of the most valued teachers, but on the whole sounded a note of praise and encouragement. During the evening the scholars sang their hymns, and recited several suitable pieces, bringing back to the remembrance of many the days spent in the Sunday-schools of old. Gospel addresses followed and brought to a close an enjoyable and profitable evening.—H. J.

SUTTON, NEAR WOODBRIDGE.—For a great number of years a Strict Baptist chapel has stood in the above village. The Church is composed of members from the surrounding villages, some of them walking four miles to chapel. A tablet in the chapel, to the memory of one of its past deacons, records his election as 1807. In the graveyard is buried one of its pastors, Mr. Squirrel, during whose ministry the chapel was twice enlarged and a school-room built. Some of the old members often refer to the time when the chapel was filled to overflowing, listening to the old, old story of salvation by grace. The Church at the present time is in a low condition, which is accounted for by the migration of the rural population to the towns and various other causes. In answer to the prayer of the Church on Sunday, Sept. 15, after a period of four years, the baptismal pool was opened again. Pastor H. D. Tooke, of Grundisburgh, preached in the morning, after which he baptized, in the name of the Trinity, a young sister, to whom the Word was conveyed by the Spirit's power through a message delivered by the late pastor, J. Cook, whose death was noticed in E. V. & G. H. early this year. Truly one sows and another reaps. The afternoon service was conducted by Mr. G. W. Gardner, of Ipswich. At the close of the service, the ordinance of the Lord's Supper was attended, and our sister received the right hand of fellowship. There was a good attendance at each service, many expressing themselves that it was good to be there.—G. W. G.

GREAT YARMOUTH.—On Aug. 11 and 12 the twenty-first anniversary was celebrated at York-road chapel, Great Yarmouth, brother Holden, of Limehouse, preaching two sterling Gospel sermons on the 11th. On the 12th a tea meeting was held, after which a public meeting, presided over by brother I. R. Wakelin, of London, who read Psa. c. and four verses of Psa. ciii. Brother Coles, of Beccles, sought the divine blessing. The pastor gave a short statement of the position and prospects of the Church. The chairman then gave an address from the words, "Serve the Lord with gladness," &c. Brother Sapey, of Claxton, "He sent from above," &c.; brother Marsh, of Gurney-road, "Lord, I have loved the habitation of Thine

house," &c.; brother Holden, "The real and essential unity of all the children of God;" brother Fairhurst, of Saxlingham, "Let the inhabitants of the rock sing." We were sorry brother Bedingfield had not an opportunity to give an address, having to leave by train rather early in the evening. Suitable hymns were heartily sung between the addresses. The numbers were good at all the meetings; we could but miss our dear old friends, Mr. and Mrs. Pittock, who, for the first time out of 21 anniversaries, were conspicuous by their absence, but we know their hearts were with us. Our old friends in London sent us tokens of their loving regard as usual, nor did the chairman forget us in that matter. The total sum of collections, &c., was £9 1s. 8d., a falling off of nearly £3, as compared with last year, but we trust many found it good to be there, and that lasting blessings may follow is the desire and prayer of the pastor, J. M.

**MARGATE (MOUNT EPHRAIM).**—The many visitors and friends from all parts who are interested more or less in this little hill of Zion (some of whom may have pleasing reminiscences of spiritual blessings realised while worshipping there for a season) will be gratified to learn that successful anniversary services were held on Sunday and Monday, August 18th and 19th. Some twenty years have elapsed since the opening of this well-known place of worship were held, the sermons being preached by the late Mr. John Hazelton (of Mount Zion, Chadwell-street).

"Many days have passed since then,  
Many changes have been seen."

But still, through the grace and preserving mercy of our covenant God, the cause has been maintained until the present hour, notwithstanding that trials and difficulties of no mean degree have been and still are surrounding its pathway. Since the death of our late beloved brother, Mr. T. B. Voysey, who was permitted to labour at Mount Ephraim for some eleven months prior to being called to a higher sphere in another and better world, the Church has made several efforts to obtain a settled ministry, but hitherto without success. Our brother Grimwood is at present in Margate for the benefit of his health, and is occupying the position of a regular minister; but this is only a limited and passing arrangement pending the unfolding of the Lord's will. The sermons on Lord's-day, August 18th, were preached by Mr. T. Lawson, of Tunbridge Wells, and on the following afternoon our beloved friend, Mr. E. Marsh, of Stratford, delivered a very telling discourse. A tea followed, to which some sixty or seventy friends sat down, and a public meeting was held in the evening, over which our brother Mr.

I. C. Johnson, of Gravesend, presided, in his accustomed very genial manner. Addresses, fervent, forcible, short, and to the point were delivered by our brethren Marsh, Lawson, Carter (of Broadstairs), and Grimwood. Brother Bloy, of Birchington, opened the meeting with prayer. Acknowledgments of the kind services rendered by various friends in connection with the tea and other matters, together with a special vote of thanks to the venerable and worthy chairman, concluded a very pleasing and profitable series of meetings. The total of the collections amounted to £8 8s. 7d.—J. M. D.

**FOREST GATE, E. (CLAREMONT, 32, DAMES-ROAD).**—Services connected with the ninth anniversary of Mr. Margerum's ministry here were held in the Norwich Hall on Tuesday, September 3rd, when a very thoughtful discourse was delivered by Mr. O. S. Dolbey, founded on 1 Cor. viii. 6. to an attentive and an appreciating audience. Our brother was well heard by the friends. We had tea at five o'clock, after which a public meeting was held at 6.30 p.m., very ably presided over by our esteemed brother J. F. Catchpole, Esq. Spiritual addresses were delivered by the pastor and brethren Rundell, Dolbey, Pounds, Marsh, Lee, and Holden. Certainly it was a sweet season, a sacred feeding time to the soul, the interest was well sustained throughout, and the collections in advance of last year.—A. J. M.

**WATFORD TABERNACLE.**—Anniversary services were held on Wednesday, August 28th. Mr. Wren, of Bedford, preached to a good congregation in the afternoon from Col. i. 6, a precious discourse which will long be remembered by us. His thoughts were the Word of the Gospel, the mission of the Gospel, the Gospel a fruit-producer, the Gospel a revealing power, and placed before us the precious Gospel as the rule of our lives and the power of preachers, not only to saints but sinners. Our pastor, Mr. Thomas, presided at the evening meeting, and, after a few words, called on brother Jones, of New Cross, who addressed us on the word "Redemption," showing its perfection and grandeur and our security, showing that God was satisfied, Christ was satisfied, and the saints satisfied. Brother White, of Woolwich, spoke on "Faith": "Believe on the Lord, your God: so shall ye be established," bringing out the precious relationship of the saints to God by Jesus Christ. Mr. Weston then spoke from the words, "Turn thou unto thy God," illustrating his speech from the flowers around us, showing that all the diversity of growth and colour was the effect of the sun of nature, so all the

variety found in the various members of the Church proceeded from Christ, the Sun of Righteousness. Brother Wileman, of St. Albans, then spoke from the words, "It may be that the Lord will work for us," taking the "may be," one saying, "He will work for us." Our pastor then summed up the speeches, dwelling on the central thought of each address, using the words—redemption, faith, fellowship, and encouragement. We are deeply thankful to our covenant Lord for all His mercies to us as a Church. Unity, peace, and love reigns in our midst, and we feel that we are kept and covered by our Lord. Many friends from neighbouring Churches were with us, and we thank God and take courage," as we move forward. To His name be all the glory.

WITLEY, SURREY (MISSION CHAPEL).—Services to commemorate the tenth anniversary were held on Wednesday, September 4th. A sermon was preached in the afternoon by Mr. Bonney from Hos. xii. 4. Mr. Thomas King presided at the public meeting in the evening. Mr. Cooper opened the meeting with prayer. Mr. King's address was based on Psa. xxxi. 7, "Thou hast known my soul in adversity." Mr. Ayling, who, with the help of Mr. Chubb, conducts the services on Lord's-day evenings, and also a little meeting on Sunday afternoons at Chiddingfold, an adjoining village, spoke of his connection with the Mission, and acknowledged the help and kindness received from Mr. Billing, of Guildford, and other friends. Mr. William Nash, of Egham, gave an inspiring address on the "Blessed Man" (Psa. i.). Mr. Billing, who had missed his way to the chapel, spoke on the importance of "being kept in the right path." Mr. P. Pickett, the Sunday-school superintendent of the Old Meeting, Guildford (under the successive pastorates of Mr. Kern, Mr. E. Mitchell, and Mr. Realf), was asked to address the meeting. He said, alluding to the chairman's name, as he had been asked by a "king" to speak, he must obey, and spoke on "Loyalty to King Jesus." Mr. Cooper, of Mayford, Mr. Mills, of Haslemere, and other friends, were present to encourage brother Ayling and wish God-speed to the little Mission. Mr. Hendry, of Lowestoft, but formerly assisted brother Ayling in his work, wrote a very kind letter (read at the meeting), enclosing 7s. 6d. towards current expenses. About 70, including children, partook of tea between the services. Mr. Ayling, a member of the Guildford Church, who opened these meetings during the pastorate of Mr. E. Mitchell, engaged all the week himself as a country builder and brickmaker, is

much in need of brethren to help in the services on Lord's-days. If the Lord moved the hearts of any friends connected with London Churches who might contemplate retiring to the country, he would be truly glad to welcome them. Gifts, talents, are not needed. The help and humble service of those with a little grace in the soul, a little love in the heart, and truth in the mind, would be a blessing to the villagers and those who render it. Should this meet the eye of one who has lately said, "What shall I render unto the Lord for all His benefits toward me?" perhaps such will seek divine guidance first, and then write to Mr. J. Ayling, Chiddingfold, Surrey. (Written by request.)—J. B.—[P.S.—Chiddingfold and Witley is a healthy locality, most beautiful scenery, and about one hour from Waterloo Station.]

#### PLEASANT PROCEEDINGS AT POPLAR.

THOSE who were favoured to be present at the services held at Bethel Chapel, Poplar, on Sept. 3, in commemoration of the thirteenth anniversary of our beloved brother Noyes' pastorate, will not soon forget the happy and profitable time experienced on that occasion. It could be truly said by each one, "It was good for me to be there." The little sanctuary, which had just been renovated, looked the picture of cleanliness and neatness. In the afternoon brother White preached an excellent sermon from John x. 16, speaking of the choice which was unchanging, and how God had chosen them to eternal life and salvation, then of the equipment, the design, and the resource, all of which he explained as encouragements to brother Noyes in his ministerial labours.

Our dear brother Abbott, whom we are always pleased to welcome, with his kind genial manner, presided over the evening meeting, which position he admirably filled. Hymn 900 (Denham's Selection) was heartily sung, and Psa. i. read, when brother William Webb engaged in deep, heartfelt, fervent prayer, requesting most earnestly that the meeting about to follow might be to the glory of God and to the lifting up and strengthening of His dear children, and such it was sweetly realised to be.

After a few opening remarks from the chairman, brother Holden expressed his pleasure at being present to congratulate his neighbouring minister, brother Noyes, on his thirteen years' pastorate, and took for his text, "It is a good thing to give thanks unto the Lord" (Psa. xcii. 1). When he remembered the Lord's goodness in upholding, sustaining, and supplying brother Noyes with all that he stood in need of. He felt sure there was abundant cause to



give thanks unto the Lord. Firstly, because it was right so to do; secondly, it was acceptable; thirdly, beneficial; and lastly, stimulating to others.

Brother F. C. Gray founded his remarks on the words of the Queen of Sheba. When she came to hear the wisdom of Solomon, and had spoken to him on this matter, she said, "Blessed be the Lord thy God, which delighted in thee" (1 Kings x. 9).

Another hymn was sung, after which brother Box referred to the shipping interest of Poplar, dwelling mostly on the "life-line." This was followed by a few remarks from brother Phillips, who had had the privilege and honour of renovating the chapel.

Brother Sears gave a bright address, taking for his subject "God's love to us." Brother Jones, after congratulating brother Noyes, gave a sound and stirring address from the words, "We preach Christ, and Him crucified." Brother Parnell bore testimony to the prosperity of God's people, speaking upon Psa. cxvii. 6, "They shall prosper that love thee"; brother White following with some savoury remarks on "Our love to God" being a reflex or outflow of "God's love to us," which had been previously expounded.

The chairman, together with the brethren on the platform, were thanked by brother Noyes for their kindness in coming. "Praise God," &c., was sung, and the benediction pronounced. Thus terminated another happy season in the courts of the Lord. So says—

A CHILD WHO WAS THERE.

#### RAMBLES IN SUFFOLK.

YES, it is TRUE—there still are many things of interest and pleasure, even in Suffolk; though so many are constantly going from our county seeking rest, recreation, and pleasure elsewhere. Yet wherever we may roam—gazing upon the sea, and feeling its breeze fanning our faces; or visiting some of our places of industry, combined with lovely rural walks down verdant green slopes, surrounded by evergreens, may afford us much pleasure, and be very refreshing and invigorating—yet it is Zion and her services, the city of the great King, that possesses the greatest attractive power to home-going pilgrims.

Lord's-day, Aug. 11, we were favoured to spend in the neat, clean little chapel situate in the village of

BLAKENHAM, SUFFOLK.

It is the scene of the labours of, and a spot greatly loved by, that dear, loving, gentle, faithful servant of God, now in heaven, Mr. W. Houghton. To know him was to love him. We remember him coming to preach at Stoke Ash. We remember his chaste, pure, terse conversation in society, and, oh! those that heard his last Association prayer

at Halesworth, May, 1883, will never—no, never—forget it. Here follows an extract praying for Mr. Hill, who was appointed to preach the morning sermon on the second day. Brother Houghton said: "O Lord, we pray that Thou wouldst help our brother Hill to preach this morning. We remember him when he was but a stripling boy; now he has become old and grey-headed, forsake him not." Three ministers, we think, were also welcomed to the Association that same year, viz., brethren Marsh, Northfield, and Dennee. Praying for them, brother Houghton said: "A few years ago we were somewhat saddened when minister after minister was taken away; but, ah! Lord, Thou knewest where the lads were, and now, Lord, we are surrounded by a band of earnest, godly, steadfast pastors." There is a tablet to his memory in the chapel, but a far greater, more lasting one, in the hearts of many of us who knew him. How often do present pleasures awaken happy memories of the past. In Blakenham Chapel the writer once heard dear brother Winters preach, but he too has gone home. Death makes gaps, takes our loved ones from us, but also opens to us the glory gates of a better world.

"We are battling with the storms,

While they have gained the shore.

And though we miss their absent forms,

Faith whispers, 'Gone before.'"

Adjoining the chapel is a nice burying ground, where the bodies of three loved deacons and other dear ones were laid to rest. One was quite a new grave, where, on Aug. 8, the body of

MRS. E. MOORE, OF CLAYDON,

was deposited for earth to take care of until the resurrection morn. Mr. R. C. Bardens and Mr. E. Haddock, late Blakenham pastor, officiated. The service was solemn and impressive. We were told, by some who knew her well, that Mrs. Moore, though not a member, was one of the Lord's quiet, secret disciples, classed among that large number who love the Lord, love His Word, love His house, love His people, and

YET KEEP OUTSIDE

the Church on earth (such little think what they lose). She had attended Blakenham about sixteen years. The last five years of her life she was afflicted, so could not go to His house; but Christ was precious to her in her declining days. She passed away from earth Aug. 1, aged seventy-seven years.

On Aug. 11 Mr. Welton, from Ipswich, preached morning and evening, Mr. R. C. Bardens in the afternoon. The preacher's prayer was full of tender pathos and feeling as he committed the bereaved to the Lord. His text was John xvii. 24. He spoke of God the Father, he spoke of Christ, spoke kindly and gently to the bereaved and of the

departed. We here give an extract from his sermon:—"Why did our dear departed sister used to sit in the seat there and the tear trickle down her cheek? Because Christ said respecting her, "Father, I will." &c. The precious blood has wonderful effect. There must be unity. God loves every one that is there, and every one that is there loves Him in return. Our dear sister has gone home, a quickened one, a washed one, to behold His glory, and will not come back, nor write a letter to tell us about it. Oh!

WHAT A SONG SHE IS SINGING  
TO-DAY.

My dear young friends, may it be well with you, may you be ready when He calls. One young man, who listened with marked attention to this sermon, met with an accident, and before the next Sunday morning came was in glory, leaving a good testimony behind him that he had gone to be with Jesus. Blakenham is now without a pastor, but there is a large sphere and plenty of work for a hardworking servant of God.

On Aug. 18 we find ourselves at Zoar, Ipswich. Again memories of the past are stirred. We think of dear brother Cozens, and of happy days gone by; but though many who used to labour at Zoar have removed or gone home, God is still there, and is blessing the labours of brother R. C. Bardens. May the Lord bless His Churches everywhere! May Suffolk still be renowned for eminent servants of God, and useful, vigorous, healthy Churches! At

STOKE ASH, SUFFOLK,

the 90th anniversary services were held on Lord's-day, Sept. 8, and a right good day we had. Mr. G. W. Shepherd came and preached to us in eloquent strains the grand old Gospel, to the joy and delight of his hearers. The day was fine, congregations at all three services large, collections very satisfactory. May the Lord add His blessing!—P. BARRELL.

MARCH, CAMBS. (PROVIDENCE).—

On Tuesday evening, Aug. 27th, we were favoured to meet for public worship and to witness that beautiful ordinance of believers' baptism, and felt indeed it was good to be there. Our beloved pastor seemed very much helped and blessed through the service. His text was John i. 25, "Why baptizest thou?" and dealt very instructing and very helpful, in the following manner: 1st, Question, Why should we baptize? 2nd, Also contended that baptism is in accordance with the Word. 3rd, Because it is the example and command of our precious Redeemer. 4th, Represents the baptismal sorrows and sufferings of Christ. 5th, Because it is obeying His commandments and shows our attach-

ment to Him. 6th, Because we should not be ashamed to own Him, as He has not been ashamed to own us. 7th, The proper way into the Church militant and the Lord's table, on the ground of Scripture teaching—viz., regeneration, profession, admission. Whom baptize? Those who are first called by grace, led to the footstool of repentance, and feel their interest in Him who hath called them out of darkness into light.—G. W. F.

COBHAM, SURREY (EBENEZER).—On Wednesday, Sept. 4, our anniversary services were celebrated, when the Lord enabled Mr. F. C. Holden, of Limehouse, to preach two sound experimental sermons, comforting to the aged and cheering to the young. After the benediction, before parting, we sang from Mr. Winter's Sunday-school Hymnal—

"God be with you till we meet again,  
By His counsels guide, uphold you,  
With His sheep securely fold you,  
God be with you till we meet again."

Tea was supplied between the services, and we found the communion of saints to be helpful. Mr. Turner, our pastor, assisted.—E. M.

DELIGHTFUL DOINGS AT DEAR  
OLD DEVIZES.

[WE have been favoured to visit this clean little town on several occasions; the Old Baptist Chapel is in a very quiet part of the town, with a nice square fore-court in which the remains of some ancient pilgrims are deposited. The chapel stands like a palace built for God, and as an interior the perfection of cleanliness, and withal, a man faithful in the truth, unflinching in defence of the ordinances of God's house, which are contended for in a loving and intelligent way. The following will be read with interest.—J. W. B.]

WEDNESDAY, Sept. 4, was a good day at the Old Baptist Chapel, Devizes, for in this ancient sanctuary the truths of the blessed Gospel sounded forth, and the building was jubilant with song to the triune God.

This cause of truth, known to-day as the Old Baptist Church, was begun in 1645 by some godly soldiers in

CROMWELL'S ARMY

(who were located here) meeting in a house for reading the Scriptures and prayer.

In 1649, it was known as the "Congregation of baptized believers in the Devizes," and from that day to this God has stood by His people, enabling them to maintain His pure truth, and contend for that form of sound words which is according to Scripture. In its early days some of the ejected Nonconformists were the ministers, whose labours were signally owned of God.

In the year 1780, the chapel had become dilapidated, a new one was therefore built in a better situation. This

one has been well cared for, and is today in excellent repair with all its surroundings, and stands marked with the loving care of those who have and do venerate the place.

About 1830, Mr. Roger Hitchcock, who had been a Church of England minister, was pastor, and baptized in the chapel in 1832 that man of blessed memory, William Tiptaft, when he came out of the Establishment.

In 1880 we celebrated the centenary of the building by special services; since which those special services have been annually observed. Sept. 4 this year was the day chosen. Mr. Sinden in the morning preached from those sweet words, "The Son of man came to seek and save that which was lost," a faithful, loving, God-honouring discourse, showing the utterly lost state of mankind, the great condescension and love of the blessed God-man in coming, the object for which He came, to magnify the riches of His grace by saving lost sinners and bringing them to His own kingdom and glory. Mr. Peel in the afternoon took up "Blessed is the man whom Thou chooseth," &c. Mr. Sinden in the evening discoursed sweetly from a portion of Solomon's Song. We had our usual good company at all the services, many friends from the neighbouring towns and villages being present, nearly 200 took tea at the Town Hall, which tea had all been given as well as provided by members of the Church and congregation. The Lord's presence was known and felt amongst us, and when we finished up with "Crown Him Lord of all," many of us wished the services had only just begun.

The Lord's name be praised for His abundant goodness to us. We are still under the pastoral care of our beloved minister, Mr. Hemington, who has now been with us 23 years; we enjoy the means of grace, and, as a Church, we are in perfect union. One thing we want, that is to see others being wrought upon by the Holy Spirit and brought in amongst us. This He helps us to pray for, and to live in hope that He will in His own good time give us our desire.

"Let us sing and join the chorus  
Of the saints enthroned on high,  
Here they trusted Christ before us,  
Now their praises fill the sky.  
He has wash'd them in His blood,  
He has brought them home to God."

#### RECOGNITION OF MR. H. E. BOND AT LEYTON.

OUR readers may recollect that we published in the August issue an account of the origin of the cause at Leyton, and also the formation of the Church. It is now our privilege to record the recognition of brother H. E. Bond as pastor of the recently formed Church.

We give but a brief notice of the event this month, as in a future number

(D.V.) we shall give a sketch of the eventful and interesting career of Mr. Bond.

The recognition services were held on Tuesday, Sept. 17, on which occasion Mr. R. E. Sears presided, and commenced by singing—

"Dear Shepherd of Thy people, here  
Thy presence now display;  
As Thou hast given a place for prayer,  
So give us hearts to pray."

Mr. W. Webb, late of Southampton, read the Scriptures and prayed. Mr. F. C. Holden stated, in a concise and telling way,

THE NATURE OF A GOSPEL CHURCH, which was listened to with marked attention and profit. At the conclusion.

Mr. Sears asked Mr. Bond to state his call by grace; this, with its many telling incidents, will be given by-and-bye, together with his call to the ministry.

At 5.25 the afternoon service concluded, and when the outward man had been refreshed,

THE EVENING SERVICE commenced by singing "Blest be the tie that binds," &c. Mr. F. J. Catchpole, who presided, read Psa. cxxxii., and Mr. Flower engaged in prayer. The chairman said he would not take up time by making any remarks, as there was so much to attend to, but immediately called on Mr. Bond to state his reasons for accepting the

#### CALL TO THE PASTORATE.

In reply, Mr. Bond said after preaching to the people for several months, and God's blessing resting on the word, on this and other grounds he accepted the unanimous and hearty wish of the Church to the pastorate. Mr. Gibbens, representing the Church, gave very clear and satisfactory reasons for making choice of Mr. Bond.

At the request of Mr. Catchpole, Mr. Bond now gave an account of the doctrines he intended to preach and the Church order he would maintain.

These being according to New Testament principles, and consequently advocated by the Strict and Particular Baptists, were quite satisfactory. The members of the Church were then asked to stand up and publicly ratify the choice of Mr. Bond as their pastor.

Mr. Sears then proceeded to unite hands of pastor and deacon, and offered some very useful remarks, praying that the union may, by the blessing of God the Holy Spirit, be long, lasting, and prosperous.

Mr. J. E. Flegg, of Wood-green, offered the ordination prayer, which savoured of an aged experience, and was most suitable to the occasion.

"Come, let us join our cheerful songs," to "Nativity," led by Mr. Smith, of Walthamstow, being heartily sung, Mr. H. F. Noyes gave

## THE CHARGE TO THE PASTOR,

founded on the words in 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine: continue in them," &c. Under the gracious influence of the Holy Spirit our self-denying brother Noyes gave a very comprehensive, scriptural, honest, and telling charge. We have heard many "charges" to ministers, but none more potent, more to the point, and withal delivered in a most unpretending way. Mr. E. Marsh, the nearest neighbouring minister to the cause at Leyton, delivered the

## CHARGE TO THE CHURCH,

taking for his text 1 Cor. i. 10. Brother Marsh very cogently worked out each sentence of the text; there was a true scriptural ring right through the discourse.

A few words from Mr. W. Chisnall, J. W. Banks, and Mr. Bond brought the happy event to a close.

In the evening the chapel was full, among whom were friends Everett, Archer (Acton), Ince (Little Alie-street), Smith (Walthamstow).

God bless and prosper pastor and people at Leyton, prays—J. W. B.

**CROWLE, DONCASTER.**—Special harvest services in connection with the above Church were held on Sept. 15 and 16. On Sunday, 15th, Mr. C. J. Rendell preached three excellent and spiritually helpful sermons to very good congregations—the evening congregation being especially crowded. Hymns appropriate to the harvest season were very heartily sung by the choir and congregation, Miss Patchett, of Grimsby, presiding at the harmonium. On the following day (Monday) a public tea was provided in the schoolroom, the necessary provisions for the tea being the volunteered gifts of many friends, mainly members of the Church. The fact of the tea being solely under the management of the young unmarried ladies of the Church was a notable feature of the occasion—the married ladies having cheerfully stood aside that this might be so—and certainly the tea was served in excellent style. All the tables were more than full, rendering it necessary for many to wait for a second course. After the tea, a public meeting followed in the chapel, at which Mr. J. H. Amery, of Keadby, presided, in the absence of W. Best, Esq., who was advertised to be present, but was unable to attend. Very excellent and savoury addresses were given by the various speakers. The chairman spoke, first, of the material offerings of first fruits to God, and then sweetly led on the thoughts to the higher spiritual offerings of consecrated lives; Mr. Camp followed with some sweet thoughts on being co-workers with God, the high privilege bestowed upon the saints by grace; Mr. Rendell then spoke on Com-

panionship: or, Sons and Heirs; and the pastor, Mr. W. Rowton-Parker, took up the tripple subject—Consecration by the Grace of God; Co-operation, or Co-workers with God by His Spirit, and Companionship with God, as adopted sons and joint-heirs, the whole being the fruit of electing love, sovereign mercy, and regenerating grace. Another hymn of praise and the benediction closed a most profitable and inspiring meeting. The collections and services throughout were excellent.

## COMFORTABLE THOUGHTS.

**ABUNDANT** in lovingkindness of a truth is Jehovah of Israel. His mercy reacheth to the heavens; His love is broad, deep, high; His provisions are bountiful, and suitable to all who fear Him. His tender mercy hath not only ordained a way of escape from eternal wrath, but as amply provided for every need and circumstance which the pilgrims from the "city of Destruction" to the "city which hath foundations" might require or call for. Delivered from sin, and extricated from bondage, the Christian hath a journey to travel, and that a dangerous and difficult one. Through a wilderness described as a maze, where all manner of oppositions abound, numerous foes (some secret, some open), and where traps and snares are strewed and laid by the prince of darkness, the saints' great enemy; but our God whom we love and serve hath sufficiently prepared for this the believer's want by giving a chart for his guidance, a compass for direction, a lamp for discovery, and a light for illumination, even His own Word—the Sacred Scriptures—"Thy Word is a lamp unto my feet, and a light unto my path." Every quicksand, shoal, rock, and dangerous place is noticed and marked for the heavenly mariners' warning and safety. The more the chart is consulted the happier, more pleasant, and prosperous the journey.

W. CROWHURST.

## A DENOUNCEMENT.

To the Editor of "E. V. and G. H."

DEAR SIR,—A copy of the EARTHEN VESSEL of last April was placed in my hands last Thursday evening, containing a letter signed "N. Barber," giving an account of a meeting which had been held in the schoolroom of Zion Chapel. I knew nothing of such proceedings, and of a meeting so conducted having taken place, until about three weeks back, and could hardly believe the report until I saw the letter in print.

I was much grieved and annoyed that such things should have taken place in our chapel, especially as some persons make use of the occurrence as affording a precedent. I need hardly say that I thoroughly disapprove of women, especially "the younger women," taking such prominent parts in our places of worship, and publicly addressing men, and particularly of their assuming the position of preachers, taking texts and discoursing from

them in public. I think the great charm in womanhood is bashfulness and retirement. This is Scriptural "that women adorn themselves . . . with shamefacedness." I wish it therefore to be as widely understood, as the reverse idea through the medium of your periodical may have been propagated, that it was not with any knowledge or sanction of mine or the Church that a meeting of such a nature, and so conducted was held in our schoolroom. My own complete disapproval of the proceedings at that meeting, and fear lest there should be any recurrence of such things, has compelled me to bring the whole matter of allowing meetings to take place in our chapel before the Church. Accordingly the enclosed resolution was proposed by myself, and seconded by our senior deacon, Mr. Joseph Hack, and carried with no hand lifted up against it.

As you have inserted Mr. Barber's letter, which may lead many to think that I approve of proceedings which I thoroughly dislike, I request you to insert this letter, which shows how ignorant I was as to what was taking place, and also my disapprobation.

I admire a display of benevolence and goodwill toward the poor and outcast; but in our places of worship truth and propriety must be maintained. "Let all things be done decently and in order."

Believe me, yours very sincerely,

G. HAZLERIGG.

Willoughby House, 100, Regent-road,  
Leicester.

Resolved:—That the Sunday-schoolroom and other rooms connected with our chapel shall only be used:

1. For the regular Sunday-school work, and for such meetings as are directly connected with that work.
2. For purely religious meetings in connection with the chapel, and such social meetings of the Church and congregation as shall be considered desirable.

[We, to a great extent, agree with Mr. Hazlerigg, and should not have inserted so much as we did had not Mr. Hazlerigg's name been connected. Mr. Barber also has our deepest sympathy in the missionary work with which he is engaged.—J. W. B.]

### THE AGED PILGRIMS' CORNER.

ON Friday, Nov. 15th, the usual Winter Sale of Work will be held at Hornsey Rise Asylum, at 3 p.m. Tea will be provided at 5 o'clock, at 6d. each, and in the evening a sermon will be preached in the Asylum Chapel. This sale is held chiefly for the purpose of disposing of winter goods which the Lady Visitors still have on hand. It is hoped that many friends will make a note of this date, and favour the Committee by their presence.

The Maintenance Fund of this Asylum is in need of special help, for heavy expenses have been incurred through further drainage works, which have now happily been completed.

Collections have been made during the month by the friends at Mount Zion, Watford, and at Eden Chapel, Cambridge. It is hoped that many more of our Churches, especially those who have members on the Pension

Lists, will kindly remember the Society in a similar manner.

The Annual Report and List of Subscribers is now in circulation, price sixpence to non-subscribers. Many will find the names and addresses given most useful as a directory to large numbers of members of our Churches. We would advise our friends to procure this book, and also the new *Quarterly Record*.

1,348 pensioners are now upon the Society, and upwards of £8,600 per annum are expended among them.

Public meeting at Brighton, in aid of the Home, on Tuesday, Oct. 8th.

### PAST AND PASSING EVENTS, &c.

AMONG the most prominent and pleasing events of the past month is the settlement of brother H. E. Bond as pastor over the cause at Leyton.

Our readers will recollect that a Church was formed here so recently as the 25th of June last; now it is our pleasure to record the recognition of a pastor.

Oh, no, sister, one reason why we insert the baptismal services is that it has proved an incentive for others to follow their Lord who have been long waiting, and our desire is that it may, in the future, be still more so.

Nine carriages at the end of an express train were derailed near East Croydon on Saturday, August 31, and dragged 70 yards before they could be stopped. No one was hurt, but the damage to roadway and rolling stock was serious. A more serious result was averted by the presence of mind of a guard who promptly uncoupled the derailed carriages. Our

Brother Mr. J. E. Hazelton, the indefatigable and indispensable secretary of the Aged Pilgrims' Friend Society was in the train. His life and limbs are spared to his family and the society. Let there be a universal spirit of thanksgiving to the Lord. True, as friend Fricker said:—

"Not a single shaft can hit  
Till the God of love sees fit."

There has been much correspondence in the daily newspapers during the last few weeks in reference to religious instruction in the Board Schools. The Ritualists and Romanists are again endeavouring to push

### THEIR CREED

into the schools and thus frustrate

The "compromise" which Dissenters fought hard for 20 years ago, and which has worked so well. Nonconformists

must band themselves together, and, in the strength of the Lord, go forth and slay the hydra-headed enemy

That is doing its best to snuff-out the simple reading of the Scriptures from the Board Schools and introduce Romish dogmas.

An M. P., whom we heard in the House of Commons denounce Dissenters and the Bill for the enfranchisement of leasehold chapel property, has written to his chief

"For further assistance to defray heavy and increasing cost of denominational schools." Mr. Balfour replies—"This is, I believe, the wish of the Government." "Denominational," as here used, means "The Church of England and Roman Catholic schools."

This is important, and we draw attention to the circumstance in order to awaken British Nonconformists to the awful peril to which the present and coming generation are and will be subject, and hope, when opportunity offers, they will be up and doing and contend for, in the future, as at present, the simple reading of the Word of God in the Board Schools.

Not twelve miles from London, where a Strict Baptist chapel is erected, "the" Church have erected a fence so as to obstruct, as far as in them lies, all facilities for the worshippers entering the chapel.

Tendency of the times. "The Roman Catholics, of Donegal, have erected a handsome cross to the memory of the late Earl of Leitrim. The Protestant Bishop of Derry and a Presbyterian minister took part with the parish priest at the unveiling ceremony."

We continue to hear favourable news from brethren Hutchinson and Booth in India.

It is cheering to see causes of truth rising in districts hitherto without the pure and simple gospel—notably so at Bromley, Kent, Caterham, Leyton, &c., and not without signs of blessing.

An Eastbourne visitor says:—"We had the privilege of hearing Mr. Radford at Grove-road, Eastbourne. It is a nice chapel—large and well-attended." The chapel is not far from the railway station.

Some few friends, lovers of free and sovereign grace, are holding services at "Common-side Farm," near Audell Station, Lytham, at 2 p.m. Sundays, with view of establishing a cause of truth.

A Few Things.—Mr. W. Webb, recently of Southampton, is now in London and open to supply.—Our young and useful brother, A. H. Pounds, is leaving Limehouse for Bexley, the parting is "felt" on both sides.—Friends will not forget the half-yearly meeting of M. A. S. B. C., Oct. 8 [see advt.].—Mr. Robert Bowles, Hertford, has been kept from his pulpit three Lord's-days through severe illness.—In the Vatican library is a Bible which weighs five hundred and twenty pounds.—We hope to give portrait and sketch of E. M. Bacon next month.—Good prospects of a new cause at Teddington; keep Nov. 12 open.—A Church of truth was formed Sep. 18, at Clarendon Hall, Portsmouth. Particulars next month.

## Marriage.

AT Mount Zion chapel, Bow (kindly lent for the occasion) on Aug. 31, by Mr. A. J. Margerum, Mr. Joseph Cook to Miss Lizzie Bray, both of Bow.

## In Memoriam.

THE LATE GEORGE WEBB.

G one home, ah! yes, dear brother, fare thee well (1 Cor. v. 1),  
E arth quickly gave thee up to bliss of heaven (Gen. v. 24):  
O h! what sweet surprise then fill'd thy soul (Cant. vi. 12),  
R eleased from toil, a crown of glory given (2 Tim. iv. 7, and 1 Pet. v. 4),  
G aze now for ever on thy glorious Lord (Rev. xxii. 4);  
E mbraced by Him, by thee He is adored (Rev. v. 9)  
W ell! we know our loss is gain to thee (Phil. i. 21);  
E arth and its things *we* soon shall leave behind (1 Cor. vii. 24);  
B y steps through time we reach eternity (Eccles. i. 15—17),  
B e ours at last thy heavenly bliss to find (Heb. vi. 12). J. GARDNER.

MRS. SARAH BRANTON entered into rest on June 3rd, 1895, aged 65. Deceased was a member of the cause at Claygate nineteen years. Grace made her a devout follower of the Lord Jesus Christ, a cheerful Christian, and lover of Zion. When laid aside she was highly favoured with the presence of her Lord; it was a pleasure to visit her and hear her talk of Jesus and His love. "Rock of Ages" was her favourite hymn. When asleep she had happy visions of

THE HOME OVER THERE.

Her husband (a deacon at Claygate) and the children being summoned to the bedside, she committed them to the care of her heavenly Father. "The Lord is my Shepherd"—"Good-bye"—were her last words, and then she entered the heavenly Canaan. Her mortal remains were interred in Esher Churchyard.—T. RUSH.



E. M. BACON, PLYMOUTH.

(See page 327.)

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## The Best Sight.

BY EDWARD MITCHELL.

“They shall see His face.”—Rev. xxii. 4.

WE have absolutely no information in the Word respecting the personal appearance of our beloved Lord in the days of His flesh. All the artists' pictures are mere fancy sketches, born of their own imaginations. This silence appears to have been designed to check carnal fancies, and the idolatrous tendencies of mankind. The portrait afforded us in the Word is the portrait of His perfections as manifested in His life. Yet the time is coming when all His people shall gaze upon the *person* of Him “whom having not seen they love.” “They shall see His face,” not as when it was “so marred more than any man,” but in all its resplendent glory, as it is now beheld by those around His throne. The passage at the head of this paper conveys a *literal fact*, brimful of blessedness to the spiritual mind.

These words may stand as *a test of our religion*. It is to be feared there is much in the religion of the day that is merely *sentimental*, and not *spiritual*. Every one is going to heaven nowadays, but what are their ideas of heaven, and why do they wish to go there? To go to heaven is regarded as the way to avoid hell, or to escape from the troubles of life. Sweet are the descriptions given us of heaven in these respects. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." Comforting indeed to the tried family of God are these precious assurances, but a natural man may be affected by such considerations. The poet Burns said he could never read Rev. vii. 16, 17 without being affected to weeping, but it is questionable whether this was anything more than mere sentiment. The truly spiritual mind rises higher than these things, and anticipates the joy of seeing Jesus. Doubtless the thought of rest, and freedom from all trouble and sorrow, to be enjoyed in heaven, was sweet to the much-tried apostle Paul; but this was not the chief thing with him. "Having a desire to depart, and to be with Christ," expresses his heart's deepest longings. So also every spiritual mind chiefly desires to see Jesus, to be with and like Him. Heaven without his adorable Lord would be no heaven to the true believer.

To see His face *imports clear knowledge*. The face most expresses the person. "Now we know but in part, then shall we know even as we are known." The knowledge we now possess of Jesus is but the knowledge of a child; then we shall be grown men. How little we as yet know of the grace, love, glory, and power of the Saviour! Our eyes are weak, our powers small, a little contemplation fatigues us; we sink down overwhelmed with what we sometimes apprehend of Him. Our highest attainments are but faint beginnings to be swallowed up in the light that will burst upon our souls—"whether there be knowledge, it shall vanish away"—when we gaze on the face of Jesus.

*Open vision also is evidently intended*. "Now we see through a glass, darkly; but then face to face." We see Him now as reflected in a mirror, and that darkly—"in a riddle," marg.—an enigma, obscurely. Precious indeed is the view of Jesus in His Word with which we are favoured now, but much more glorious will the open vision be when we see His face. We see Him now reflected in the glass of the predictions and types of the old covenant; He is more clearly revealed in the new covenant; yet even in the Gospel we only see Him mediately, but then we shall look on Him immediately. Here, too, our view is oft beclouded by sorrows, trials, temptations—and, alas! unbelief. Tears dim our eyes so that we cannot see clearly; He hides His smiling face behind frowning providences; earthborn clouds hinder our vision, and we *sigh for* rather than *see* the light of His countenance. There and then the clouds will all have rolled away, and the Sun of righteousness will shine forth brilliantly and blessedly, never again to be obscured. We "shall see His face," read there His unchanging love to us, and rejoice evermore in His infinite perfections.

To see His face *implies being in His favour*. Oriental monarchs keep themselves secluded from their subjects, and only those high in favour are indulged to see the face of the king. Absalom, when permitted to return to Jerusalem, was not at first allowed to see the king's face, a sign



he was not as yet fully restored to favour; but afterwards he was admitted into his royal father's presence, and the reconciliation was then openly effected. So with our King Jesus: to stand in His presence, and behold His beauty, will be a mark of His highest favour toward us. Otherwise every eye shall see Him, when He comes "robed in awful majesty," and "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Gladly would the wicked flee His presence from whose dread tribunal their awful sentence of everlasting destruction will proceed. But in that solemn hour "He will be glorified in His saints, and admired in all them that believe." No angry lightning flashes, but the sweet smiles of love and approbation, they shall see in His glorious eyes; no "Depart, ye cursed," but "Come, ye blessed," will issue from His dear lips to them.

"Come in, ye blessed, sit by Me,  
With My own blood I ransomed thee,  
The Lord to each will say;  
Thou now shalt dwell with Me at home,  
Ye blissful mansions make him room,  
For ever here to stay."

Once more, "They shall see His face," *represents the climax of the saint's bliss*. Nothing greater than this has Jesus requested for them. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory," contains His highest desire on their behalf. This also expresses the dearest wish and richest hope of their hearts.

"There shall I see His face,  
And never, never sin,  
There from the rivers of His grace  
Drink endless pleasures in."

"In His presence is fulness of joy, and at His right hand there are pleasures for evermore." Our hearts cannot go beyond the desire to "see Him as He is." We look to be permitted to gaze on His surpassing loveliness, to delight ourselves in His infinite excellences, to be filled with His transcendent love, to bask in His smile,—in a word, to "see His face" in all its glories. Nothing less than this will content us; more we cannot crave. A glimpse of His face, in the mirror of His Word, sets our souls on fire. What will it be when we gaze upon His beauties without a veil between! May our interest be clear, and our hope bright and operative; and, while we as yet see Him not as we shall one day see Him, gracious Saviour,

"Send comforts down from Thy right hand,  
While we pass through this barren land;  
And in Thy temple let us see  
A glimpse of love, a glimpse of Thee."

## OUR PORTRAIT GALLERY.—No. XI.

E. M. BACON, PLYMOUTH.

**D**EAR BROTHER,—The year 1858, on August 23rd, in the ancient city of Coventry, was the time and place fixed by the Great First Cause of all events for ushering into this world—beautiful in its created glory, though blighted by Adam's sin—of the one who has been spared to write this.

I was left fatherless when nearly eight years of age, but was tenderly loved and cared for by a godly mother, who leaning hard upon the God of the fatherless and widow, was enabled to struggle on amidst difficulties in educating and starting her boy in life. I was duly apprenticed to learn the trade of printing and stationery. My parents and family belonging to the Church of England, I was, in babyhood's days, christened, and at the age of sixteen years took upon myself those solemn vows made on my behalf by sponsors, but which, alas! they could not themselves keep or enable me so to do.

It was about this time the first early convictions of my depraved and ruined condition by nature manifested themselves—besetting sins, secret and open, produced a terrible conflict, and a warfare raged that was known only to God, the Searcher of all hearts, and my own soul. During this solemn period it was that the glorious truths of sovereign grace and electing love were graciously wrought upon the heart—thus (as it has been discovered to me since) did the Spirit of the Lord begin His wondrous work upon my soul. It was my happy privilege to have the friendship of a dear pilgrim—a veritable spiritual father—who, like myself, was a member of the Church of England, and knew the truth as it is in Jesus, so concisely and sweetly embodied in the Thirty-nine Articles, and our souls “loathed the light food” that was often put forth from the pulpit of the church we attended, though a strictly Evangelical Church in those days. At this time, though far, far from being able to read my title to those “precious fruits brought forth by the sun and put forth by the moon” (the true Church in her ordinances), yet a something within me revolted against the statements given forth as Gospel, which detracted from His power, His sovereignty, His grace, and His glory.

A dear man of God, the late W. L. Rolleston, Vicar of Scraftoft, Leicestershire, used occasionally to visit Coventry, and occupy the pulpits in one or two of the churches. Oh! how blessed was the message of love and mercy through his lips! My hungry soul would count the days till he came to fulfil the engagement, and then sit as it were at the feet of Jesus listening to utterances that came only by the power of the Spirit of God. When about seventeen years of age my conflict branched off in another direction; I became torn and rent with thoughts of infidelity, the improbability of the truth of Scripture, the Being of God, &c., &c. I read the Word, and prayed almost incessantly to be delivered, and was brought to my “wit's end.” Deliverance from this came suddenly and unexpectedly. Crossing an open space on my road home one glorious starlit night, I was led to gaze upwards, and as I thus beheld the glory of God in the heavens “a small, still voice” seemed to say, “Who hath created these things?” &c. (see Isa. xl. 26). That moment the snare was broken, the conflict in that particular form was ended, and falling on my knees on the greensward I poured out my heart to the God of my life.

My health now gave way, and the first stages of that insidious disease, consumption, manifested themselves. At nineteen years of age, I was so ill that I could no longer follow my calling, and in the providence of God went to Torquay, to winter at the Western Hospital for Consumption. Gaining a little strength I returned the following spring to Coventry, but had to return in the autumn to the same place. This time I met amongst the patients two dear children of God (both long

since gone to their rest); one of these (Mr. Collins, of Trowbridge) was the instrument of my first visit to a Strict Baptist Chapel. Occasionally I went with him, loving in my heart what I heard preached, but still clinging to the forms and ceremonies of the religion of my fathers. In the hospital on one occasion being confined to my bed, I was reading the *Gospel Magazine*, and was much blessed while reading dear Dr. Doudney's portion in the current month's number, "He must needs go through Samaria."

Being advised by the doctor to stay in the West of England, the door of Providence was opened, and in April, 1880, I entered a situation in the stationery business at Devonport. Ill and weak, a stranger in a strange place, my employer (who engaged me without an interview), when he saw me, remarked upon my delicate appearance. The names of several truth-lovers having been given me by friends at Torquay, one of whom (Mr. Lee) I visited the same evening of my arrival, gave me a loving, Christ-like welcome. This proved to be the Lord's doings, for in him and his late wife I found true and sincere friends. But the remark they made upon seeing me, and which I learned subsequently, will show how near, apparently, I was to the grave—"There's a dying young man!" These dear friends took me on subsequent Lord's-days to various places of truth (for I had secretly determined, in the fear of the Lord, to sever my connection with the Church of England), and I heard the Word gladly. At one place in Stonehouse (Corpus Christi Chapel), a man of God had just come from London to supply, with a view to the pastorate; after hearing him preach my heart was so knitted to him that I felt this must be my future resting place. This servant of the Lord was Mr. W. Trotman. We were entire strangers to each other, but from the time I first heard through him the "joyful sound," an unity of heart was manifest, which "neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate even the love of God"—and the unity of the One Spirit—"which is in Christ Jesus our Lord." It was within a few months of that time that Mr. Trotman preached a sermon from the words in Rev. i. 5, 6, "Unto Him that loved us and washed us from our sins in His own blood." That sermon was the means of *my deliverance*, after five years of bitter conflict. As he preached, the Lord the Spirit led me step by step up Jacob's ladder, until the gates of heaven were reached, and the glories of everlasting love unfolded to my vision, and I was enabled to realise that I was "in Him, that is true, even in His Son Jesus Christ, the true God and Eternal Life."

A short time afterwards, I was brought to see the ordinance of believer's baptism by immersion, and after giving my experience of the Lord's dealings with my soul before the Church, was baptized at Howestreet Chapel, by Mr. Trotman. Changes in the Sabbath-school having taken place, I was called from the position of a teacher to that of superintendent; and shortly after, in the year 1883, Mr. Trotman being too unwell to fulfil his engagement on the Sunday afternoon at the Stonehouse Workhouse, requested me to go in his place, and conduct the service, which, after much exercise and prayer, I did. Speaking from the words in Isa. lv. 1, "Ho, every one that thirsteth," &c. After this, I was compelled by circumstances over which I had no control, to speak to the Lord's people one Wednesday evening, at Corpus Christi Chapel, and

later on I went to supply causes of truth in the villages around and towns at a distance, where the Lord was graciously pleased to grant His sweet and sanctifying presence, and blessed His own Word,—space forbids that I should give details of many an instance where in a signal and unmistakable way He confirmed me in this solemn but precious work.

In the year 1884 I was married to a daughter of Mr. Trotman, and thus became bound to him by the ties of nature as well as grace. My dear wife was enabled sometime afterwards to confess the faith of Christ crucified, and was baptized by myself at Newquay, where I was in charge of the Church during the summer season. In 1892, entirely unthought of, and certainly unsought, I was called upon to speak in the Lord's Name at Trinity Chapel, Plymouth. This led to further engagements, as the Word was manifestly blessed to many seeking, hungry souls. The Church having got somewhat out of order, it was laid upon my mind to reconstruct on Strict and Particular Baptist lines, which was duly accomplished; and I was afterwards requested to take the oversight of God's flock for twelve months; at the end of that time the Church, by an unanimous vote, beholding the good hand of God in the most gratifying increase and additions that had been made to the Church, called me to the pastorate, in which solemn office He has wondrously and blessedly sustained me amidst all that appertains in the form of suffering, affliction, and persecution. Many most useful and beneficial alterations have been accomplished, and a Sabbath-school (the first since the chapel was opened in 1828) successfully started. My deacons, and the people generally, some of whom have seen the cause drooping and ready to die, say, "The Lord hath done great things for us whereof we are glad."

I have not in this narrative dwelt much upon my troubles. *I have them* in strange and fiery forms, but they pale into insignificance when I remember the *way He has led me*—the compassion, the faithfulness, the longsuffering, and the forbearance of a gracious God to me—the sinner, me. Many a precious promise has He blessedly applied to my heart: one in particular, that was given in a remarkable manner, "For He hath said, I will never leave thee nor forsake thee"; another, when He whispered, "I have prayed for thee that thy faith fail not"; another, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

How wondrous are the ways of God! I am spared, and spared for His own purpose and glory. A measure of health has been bestowed, and from the gates of the grave He has raised me up, "the living (spiritually), the living (naturally), to praise Him." "Looking unto Jesus, the Author and Finisher of our faith; kept by His power, blessed with His grace, washed in His precious blood, I desire to follow on; not as though I had already attained, either were already perfect—if so be I may apprehend that for which also I am apprehended of Christ Jesus."

Faithfully yours in the everlasting Gospel,

E. M. BACON.

20, Headland Park, Plymouth.

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THE everlasting gospel is to continue throughout all ages as the means of regenerating and renewing souls.—*Howe.*

## "COME IN"—A LOVING COMMAND.

Lines written by Miss K. T. on hearing Mr. E. Mitchell preach from  
Gen. xxiv. 31; Matt. xi. 30.

COME in, come in, ye blessed of the Lord,  
Ye who have heard the Master's gracious word,  
Bidding you enter in to take your stand  
With those that love and follow His command,  
We welcome you into our midst, and pray  
That you may prove, from this auspicious day,  
How high a privilege 'tis to dwell with those  
Whom God from all eternity did choose.  
He who has first enrolled your name in heaven,  
An entrance to His Church on earth hath given,  
May His good Spirit guide, direct, and bless,  
And lead you in the paths of righteousness.  
Take His light yoke, and wear it: thou shalt find  
It is an easy link wherewith to bind  
Your wand'ring heart to Him; keep very near,  
And when the pathway seemeth dark and drear,  
Lean hard on Him, and then, whate'er betide,  
In safety and in peace thou shalt abide;  
Then, when your life's work here below is done,  
He who o'er sin and death hath victory won,  
Will bid you welcome to your home above,  
Where sacred pleasure reigns, and joy, and love.

Sept. 26, 1895.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

HOME AND COMMON THINGS. NO. 11—WARMTH AND COMFORT.

"Now stir the fire, and close the shutters fast,  
Let fall the curtains, wheel the sofa round,  
And while the bubbling and loud-hissing urn  
Throws up a steamy column, and the cups  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in."

THUS Cowper sang about a "Winter Evening" in one of his beautiful poems, and the picture is a very charming and pretty one. From a child I have always felt a thrill of pleasure on a cold afternoon, when the dark shades of evening are already gathering, to see as I have walked along a cosy fire and the table laid for tea just before lighting up time, and when blinds and curtains are drawn and the meal is commenced, either by firelight or some brighter illumination, we get a sense of warmth and comfort which is very bright and cheery, and one which should excite our thankfulness to Him who gives us all good things.

Awhile ago we were talking about shady shelters from the scorching sun, and of refreshing showers for the heat-parched earth, but now, as the revolving months bring frost and snow, or fog and rain, we want protection and supplies of a different kind, warm clothing, and light and heat in our homes which a month or two since would have been as unwelcome as they were unnecessary. But "the rolling year is full of God," and winter comforts, like summer blessings, are suggestive of higher and grander things.

The Lord Jesus is "a covert from the tempest," as well as a "shadow from the heat." There are many things in this world that chill the heart and give a sense of cheerlessness, and want and desolation, like a poor creature would feel who was out in the cold without a

home to go to. But the Saviour spoke of His willingness to gather those who sought Him "as a hen gathers her chickens under her wings," and that is a place where they are snug and warm, as well as safe, and get comfort and satisfaction. When Jesus gave sight to the man who was born blind, and he confessed that it was Jesus who had wrought the wonder, the Jewish priests and rulers were all jealous and angry, and cast him out of their assembly, and this was a serious matter in those days, a kind of "boycotting" which made even his parents afraid to take his part against that strong and dreaded Council; but how sweet it is to read, "Jesus knew that they had cast him out, and He found him and asked, Dost thou believe on the Son of God?" and made Himself known to the poor man, who rejoicingly worshipped Him. And though we hear no more about him, yet we know that when Jesus takes up anyone He never puts him down again. His heart is never cold, His love never wavers. Having loved, he loves with a warm and fervent love unto the end. He is a Friend that loveth at all times, a brother born for adversity, and in the winter of poverty or friendlessness or sorrow His love ever provides a warm shelter for all who ask Him to receive them.

Then old age is compared to winter. In Ecclesiastes xii. we have this set forth. "The almond tree," representing white hairs, flourishes in the winter, and the rains are frequent, and gloom, and a considerable amount of inaction in rural districts is the result of the frost, "sealing up men's hands," preventing them from attending to many outdoor pursuits, all showing how earthly life loses its natural brightness and vigour as the years go on, and you who are now in life's spring-time will, if you are spared, pass through the stages of summer and autumn, and arrive at winter-tide some future day. Will your hearts have warmth and comfort then? While the outward life perishes will the inward life be renewed day by day? Yes, if you are seeking the Lord now, you will have His blessing then. They who remember and love Him in their youth will never have to complain that He has cast them off in the time of old age, or forsaken them when their strength fails them.

The lines with which we started remind us that heat is needed to make the water boil for the cheery tea-table, and many articles of food are cooked in boiling water, for however gently meat may be "simmered," the water must first really boil, or we shall find the food uneatable. And this suggests some interesting thoughts. Fervent means "boiling hot," and you remember the exhortation to be "not slothful in business, but fervent in spirit, serving the Lord" (Rom. xii. 11); and Christians are bidden "to love one another with a pure heart fervently" by Peter, the same words being almost exactly repeated in both his epistles. Now truly fervent spirits and godly, fervent love can only be produced by that Holy Spirit who is compared to fire by John the Baptist, and on the day of Pentecost was pictured forth in the cloven tongues of fire which rested on the heads of the disciples of the Lord Jesus. I have heard people sometimes speak about zeal which, like water boiling over, puts the fire out, and some zeal is like that certainly. We find folks sometimes so hot and energetic that they seem to carry all before them for a little while, and then, exhausted with their own excessive efforts, they grow cold and lifeless and never do any more.

Now some things require immediate attention, and may be quickly accomplished, like boiling up the kettle and making the tea; but most real Christian service, like the food gently preparing in the saucepan, requires "patient continuance." We want warm hearts and glowing spirits, kept fervent by the renewed influences of the gracious Spirit of Christ. David tells us in the 45th Psalm, "My heart is *bubbling up* a good matter" (ver. 1, margin); and whether we think of springing fountains or boiling water, in either case an influence beneath the surface animates and gives liveliness to the liquid. So may the spring, the motive power of all our words and actions be the hidden life of God's grace. May His love give us true warmth and comfort in every winter, and may He make us instrumental in warming and comforting others. Thus may He bless us and make us each a blessing. As Miss Havergal so sweetly sang:—

"O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
With kindling thought and glowing word,  
Thy love to tell, Thy praise to shew."

Amen.

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### BROTHERLY LOVE AND HELPFULNESS.

**B**ROTHERLY love is a Christian grace, its exercise is a Christian duty, consequently it is only to be found in regenerated persons; though it is sadly true that there are yet to be found persons that we charitably hope are regenerated who display but very little brotherly love. The apostolic injunction is, "Let brotherly love continue"; it is obvious that it cannot continue if it does not exist. The scripture declares it to be the crucial test of spiritual life, "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). It is also our evidence to the world that we are disciples of Jesus, "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35). Hence, in order that our inward and outward testimony shall be rightly borne, it is highly necessary that we should possess and exercise brotherly love.

Let us try to look, 1st, at its origin and character; 2nd, at its exercise; and 3rd, at its effects.

1st. "Love is of God," and is communicated by the Holy Spirit in regeneration. "Every one that loveth is born of God" (1 John iv. 7). Hence it is spiritual, Christlike, unselfish in its character, tender towards its objects, faithful to its convictions, honourable in its intentions, and abiding and enduring, notwithstanding all the oppositions, persecutions, or misrepresentations that may array themselves against it, either coming from Satan, the world, or the professing religionists of the day; it is also patient both in endurance and hope, thus manifesting its heavenly birth and character to all impartial beholders. (See 1 Cor. xiii. 4—7.)

2nd. The exercise of this grace is, like its origin and character, divine and heavenly, differing altogether from natural human love in all its forms. It is possible to love others intensely and purely because of their amiable and lovable dispositions and behaviour without a particle of spiritual brotherly love felt or known on either side, and it is also possible to realise spiritual brotherly love for Christ's sake towards some

objects that have but extremely little natural loveliness about them; but we are conscious of much more happiness and freedom in the exercise of brotherly love when natural amiability and holy Christian union are both combined, as is happily the rule where the grace of God reigns in the heart and life. The root from which all true exercise of this grace springs is the love of God shed abroad in the heart, its growth is the result of divine indwelling power, so its exercise is, like its origin, of the Lord, and its objects the whole elect family of heaven, as far as they are known. The Lord Jesus Christ in every known member of His mystical body is comprehended in its circle, irrespective of creed or race; it knows or recognizes no social status, but rejoices in holy relationship with all the redeemed both in heaven and on earth, in past, present, or future ages, and fervently desires the salvation of men; it feels holy sympathy, akin to that of the Lord Jesus Christ, with those that are out of the way, with those that are afflicted in mind, body, or estate, with those that are persecuted, tempted, or tried, and no less with those that are backsliding or fallen; it finds solace and comfort in trying to comfort others, rejoices with them that do rejoice, and weeps with them that weep; it is also faithful and affectionate in warning and exhortation, and in seeking the welfare and wealth of all the brotherhood. It is the chief factor in the public services of the Lord's house, in maintaining the truth in the proclamation of the Gospel, and the gathering into the visible Church the sheep and lambs that Christ has purchased with His precious blood. So, also, in true Sunday-school work it seeks to preserve the young from the traps and gins of Satan and the world, and to make known to all the love, and power, and preciousness of the Saviour. It delights in the consecration of time, powers, and wealth to the promotion of His glory in the extension of His kingdom on earth; and rejoices in the prosperity of His subjects collectively or individually; it knows no jealousy except for the honour of its Lord, and no rivalry but that of heaven; it provokes to, and stimulates in all good works, and puts the crown on the head of the Lord Jesus Christ.

3rd. The effects of this grace are immeasurable by mortals. God is eternally glorified, and man is immensely benefitted, divine light is reflected in this sin-stained world, human misery is alleviated, and sad hearts comforted; the march of evil is obstructed, and the true welfare of mankind promoted, timid followers of the Lord Jesus Christ are encouraged, the ignorant are taught, the weak are strengthened, the wounded are tenderly cared for, the perplexed are soothed and counselled, the sick are nursed, and sympathy worthy of the name is exercised towards the distressed and bereaved, and poverty and suffering are relieved with a joy that can only exist with true brotherly love. The far-reaching fruits of these forms of holy service cannot be garnered on this earth, but they will reach to its utmost limit, as "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

But how shall we describe the effects of this grace which give us to feel conscious union with that part of the family that are around the throne of glory to-day? Have we any doubt of the existence of real brotherly love in our hearts with those old and new Testament worthies who in their day and generation walked with God, and served Him? Such as the patriarchs, prophets, apostles, and those holy women, Sarah,



Hannah, Deborah, the Marys, and others of whom we read that they ministered to the dear Saviour and many of His servants in old and new Testament times; and above and beyond all, the conscious reciprocity of brotherly love with the Lord Jesus Christ Himself. The effect of this is far beyond description, but it is blessedly realisable, and it sanctifies the soul's affections, and "sets them on things above," and gives rich foretastes of heaven while here, holy delight in His service, and happy freedom at the throne of grace, confidence in the word of His grace as revealed in the unbreakable Scriptures, boldness in conflict with our foes, assurance of victory over death and the grave, and an eternity of perfect bliss.

The helpfulness that is realised in the exercise of the grace of brotherly love is one of the brightest features of spiritual life in this world. It is so true that "the eye cannot say to the hand, I have no need of thee," that if isolation is in any way attempted, it means a lot of unhappiness, while on the other side, the warm grip of the hand, the glance of sympathetic love from the eyes, the kindly word affectionately spoken in time of sorrow or sadness, the pecuniary aid rendered in poverty in a kindness of manner that does not humiliate, the "cup of cold water," or what that phrase conveys to the sensitive mind, often means more than words can express in the way of cheering encouragement to a downcast brother or sister that has almost given up hope, and enables them to "take heart again;" also the word of kindly advice and counsel properly spoken to a young disciple has often been the means of rolling away the stumblingblock that they could not get over, and has made a straight path for their feet, and sent them on their way rejoicing. How helpful is the public worship of the sanctuary, "where two or three are gathered together" in brotherly love, even if "it is only a prayer meeting." How blessed the communion when seated as loving disciples at the Lord's table in obedient remembrance of Him; how stimulating the testimony of the dying believer to the love, mercy, and faithfulness of Jehovah, as he crosses "the river telling the triumphs of his King," in a song of victory and triumph in Him; and to crown all, the measureless helpfulness of the fact that the "Brother born for adversity" is enthroned as our own King-Priest ever to intercede for us, to pour down the needed and all-sufficient grace He has to bestow; the realisation the *He* is not ashamed to call *us* brethren; that as plainly as ever He says to us to-day, notwithstanding our unworthiness and faithlessness, "As the Father has loved Me, so have I loved you;" "Lo, I am with you always, even unto the end of the world;" and to be able to respond with a full heart, "This God is our God for ever and ever; He will be our guide even unto death;" "Thanks be unto God, which always causeth us to triumph in Christ;" "I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only."

I am painfully conscious of much failure in the carrying out of these things in practical life, and sometimes seriously ask the reason of it. I am afraid the true solution is found in the words of Paul to the Philippian Church, "All men seek their own, not the things which are Jesus Christ's." Are not the old in many cases jealous of the young? And do not the young too often despise the old? Is not our mutual dependence on each other too easily forgotten? And as a consequence, is not brotherly love at a low ebb? or, the care to manifest that love in

words and deeds of brotherly kindness far less strong than it should be? If so, what is the remedy? Verily, first, to get nearer to our Lord, then, "to provoke unto love and to good works," to enter into a holy rivalry with each other, thus to glorify our Lord Jesus Christ, and to obey His new commandment, "That ye love one another, as I have loved you."

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## FOOTSTEPS OF THE FLOCK.

DIVINE PROTECTION.—DEUT. xxx. 3.

BY M. A. J.

THE eternal security of the chosen, called, and regenerated people of God constitute a grand theme. There can be no doubt but what the divine power put forth in the saints' redemption, and exerted in the blessed application of inspired truth upon the heart, can and will exert itself in securing and bestowing every essential blessing necessary for their protection, triumph, and ultimate glorification. We believe emphatically in the final victory of the saints, and that the power which saved them will keep them and "present them perfect and entire in the day of Jesus Christ."

There is one thing our text presents for solution before we proceed farther: Observe how it reads: "All His saints are in Thy hand"—His hand. By turning to John xvii. 6 we shall get the true meaning: "Thine they were, and Thou gavest them Me." Accepting this statement as the true interpretation of our Scripture, we may venture to assign some reasons. Did not Christ engage to become Surety and the Redeemer of the whole election of grace. Having accomplished the work given Him to do on behalf of His people, the Father delivered over to the Son all the saints for His own "purchased possession." Hence all the saints are in *His* hand. We now proceed to give a very brief description of the saints. The facts relating to their being chosen in Christ and predestinated to eternal life are doctrines most assuredly believed among us, and therefore I need not occupy time in trying to prove that which needs no proof. I shall proceed to speak of the blessed results of electing love rather than to establish a doctrine which has been recognised from the days of the patriarchs.

All saints are divinely and effectually called out of darkness into light, from death to life, from sin to holiness. This is effected by the Spirit of God. By the gracious work of the Holy Spirit upon the heart we are a *new creation* in Christ Jesus. We are said to walk in newness of life, walk by faith. That faith enables us to live upon the Son of God. Moreover, we are gathered to Christ, as the Psalmist says, "Gather My saints together unto Me." The saints are called "holy ones." They are made holy, and they ever feel that "without holiness no man shall see the Lord." That saints are predestinated to life in Christ none (rightly taught) will dispute; but while we cling to this great doctrine, it should be borne in mind that two things accompany this doctrine. The first is, "That we should be holy and without blame (or blemish) before Him." Again, if the saints were predestinated in Christ, the specific design was that they should be "conformed to the image of His Son." Hence the saints are "sanctified by the Holy

Ghost and belief of the truth." They are said to be "washed, ye are sanctified." So our Lord prayed that His disciples may be sanctified, set apart for His service, as the priests and utensils belonging to the service of the tabernacle were. So saints are dedicated and consecrated to the service of their Master, ever remembering that "they are not their own."

Again, the saints are distinguished by their love to Christ, their veneration of His Word, their deep attachment to the house of God, their sincere love to the brethren, and their fidelity to the express commands of their Lord and Saviour Jesus Christ.

The security and divine protection of the saints is the great thought embodied in these last utterances of the prophet, "They are in His hand." Our limited space will not allow us to enter into many things which might truly be said upon so interesting a subject. We shall therefore confine ourselves to what this divine hand does for us, in us, and by us. It is a *moulding hand*. "We are the clay, He is the Potter." From this statement we conclude that the divine hand is engaged in moulding us to the pattern described in various portions of the Word. The great pattern is Christ. The moulding process is the working in us both the will and to do of His good pleasure. That good will is that we may be like Christ. The divine pleasure is realised in beholding the blessed effects of His grace upon our hearts and lives. May we not say that the divine hand is a *correcting hand*? Christ corrects His people. Every son whom He receiveth is chastised, and the things we pass through may be regarded as the divine process of a gracious and wise design, and are the marks of divine approval. Discipline is indispensably necessary, correction is needed. Therefore we would do well to submit unto Him under every dispensation as unto "a faithful Creator." Moreover, this divine hand is a *guiding hand*. However dark, rough, or trying the way, God guides. The history of Israel's travels through the wilderness affords a striking example of what we mean. So to-day we may have stormy days, and many sharp trials, etc., yet we would not forget that one hand is near, and that is a *preserving hand*. This was Jacob's comfort. It is not less ours. Surely all must be well when we remember that an all-powerful hand is our support. Our God holds the breath of all living in His hand. Yes, and He holds thee, for thou art guarded by the power of God unto salvation. On these things lie the absolute and eternal security of the saints, "God is thy keeper"; "He is thy eternal refuge." Try to bear in mind in all your engagements that "He who keepeth Israel neither slumbers nor sleeps." "Verily it shall be well with those that fear God."

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#### MODERN MOVEMENTS AND EXPERIMENTAL MEDITATION.

"He that glorieth, let him glory in the Lord."—1 Cor. i. 3.

WHILE sitting in solitude this morning, my thoughts ran upon the above words thus: Surely there never was a day when it was more necessary to sound out these words than the day in which we live; if we look around at the many chapels and churches of the present day. What a many, many things are now introduced to do away with what they are pleased to call the old-fashioned, humdrum sort of religion, and to make things bright and attractive to win the young. And I ask myself the question, in reverence to His dear name: If this

is so necessary, how is it the all-wise God never thought of it, and gave us a supplement to His Holy Book? Oh, I do admire the words of the late C. H. Spurgeon, given in Exeter Hall. Speaking of the advanced school of thought, he said, "When my God sees my Bible is not advanced enough, He will give me another; until then I must stick to the old one." And you may depend upon it, the Christian can well afford to be left behind by the advanced ones, for it is written (Matt. xix. 30), "And the last shall be first."

I remember being invited by an organist of a church in a country town to go and see their church. I went, and, looking around at the many things he had to show me, I was struck with the variety of subjects that would give food for the mind to dwell upon instead of worshipping the one true God. Over one door was arranged the colours of a certain regiment, and carried a particular campaign, and my thoughts directly ran away to the battlefield,—the joy and rejoicing of the victorious, the pains and suffering of the wounded, the sorrow and anguish of the vanquished, the sad and mournful news being broken to the lonely mother, or to the wife, who is now a widow, and her children fatherless, &c. Then I was shown some very old oakwork, also stonework, exhibiting as it did three periods of architecture, all giving food for thought. I was then shown a piece of work which was evidently thought much of, and as a piece of workmanship only considered, was very beautiful. It was, if I remember rightly, the wise men worshipping the child Jesus in a room, one side of which was open; the whole carved in white marble, over the top of which was a bright gaslight, so arranged as to throw its beams down on to this piece of work through the ceiling, so that, while all around this marble room was dark, the inside was very bright. "Oh," said my friend, "it really looks very beautiful when lit up as people are coming into church; it has such a nice effect, it looks almost supernatural." Here, again, was food for thought; for, being an admirer of good workmanship, I could but admire the way in which the work was executed, and how clever it was contrived, excellent in proportion, graceful in outline, and so on. Then, turning my thoughts to the other side of the question, and looking more at its conception, I find it to be the very contrast of what I read of in my Bible. They represent Mary sitting as queen, but it was not so with her while here. Again, they represent the child in the lap of luxury, while He Himself says the Son of Man has not where to lay His head. Our dear Immanuel became poor, that we through His poverty might be made rich.

And what would be the effect of all this? It would keep my mind fixed on carnal things, instead of eagerly following the preacher to see if he described my case, and prove from Scripture whether my thoughts, desires, and feelings were like those whom I believed to be of the Lord's family. Satan had here got the very things into the so-called house of God that old nature would be drawn off to sleep by, and made dead to the things of God.

Many other things equally profane are done, and might be penned, but I forbear. If this is true of the Church, it is also lamentably true of the chapels in the great metropolis; bright and cheerful singing, short prayers, solo singing, pretty portions of Scripture read that shall not offend any one, short sermon—nay, a short lecture—so that no one shall have their feelings hurt by even the suggestion that they are sinners, a grand overture is performed while the people disperse. What is the effect? Listen to the conversation of the hearers, which runs something like this: "How nice—so very cheerful! is not our organist a most enterprising man? he is a thorough master of his instrument. What lovely music! I am sure this is far more likely to convert people than so much talking about sin and the pains of hell. Oh, I could not endure to sit and hear that old-fashioned kind of preaching." And if some poor creature ventured to speak of his or her sins being a burden, they would be looked upon as an imbecile.

I well remember one of these modern religionists saying, at the beginning of a new year, "Now then, let us start afresh; we have nothing to do with the sins of the past year; we must forget all them, and look well to ourselves in the year just commenced." But what about the great debt I have incurred by

my many, many sins? "Oh, you have nothing to do with that." I have sometimes wished I could get my doctor to look at things in that light—viz., that I have nothing to do with the debt incurred, instead of sending me a reminder of my weaknesses throughout the past year, with his compliments. But anything will do so long as it is not religion. Do these glory in the Lord? Nay indeed they do not; they glory in the fact that the Lord is put out of the house altogether, so that their religion does not interfere with their carnal pleasures. O my soul, come not thou nigh unto them, for thou hast not so learned Christ; thou canst not glory in their rejoicings, nor in riches—they make to themselves wings and fly away (Prov. xxiii. 5)—they can be of no use to me, when called upon to lie down in the grave; nor in wisdom, for the world by wisdom knew not God (1 Cor. i. 21); nor in my might, nor my power, for how was the great king Nebuchadnezzar brought down from his lofty pinnacle of glory! O my soul, then where is thy glory? where is it that thou canst glory and be right in the sight of an heart-searching God? Turn to the Bible, the infallible guide to the poor, the ignorant, and the wayward traveller to Zion's city, and in Jer. ix. 24 we have these words: "But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

Now, my soul, what have you to say to this? can you trace out any reasons for you to glory in the Lord? What a mercy it does not stop at the words, "that he understandeth and knoweth Me"; for the poor sin-burdened one, continually lamenting his ignorance in divine things, would at once conclude that he was shut out for ever, for who can comprehend the great, the almighty God, or search Him out? But do you understand and know Him as the Lord "which exercise lovingkindness"? The word understand here means to have a just idea of; it does not mean that you must fully comprehend the great God, for He is the incomprehensible God.

Then the question seems to turn upon this: Have you just ideas of God in His lovingkindness, judgment, and righteousness? If so, a change has taken place in your heart, for there was a time when you knew nothing about His lovingkindness, and, worse still, did not want to know; you were moral in your conduct, said your prayers, and thought nothing more could be required. Then what has wrought the change? Is it because you, having attained to the years of maturity, your wisdom has become developed? Oh, no, no! It may be summed up in the words of the great apostle: "The law came, sin revived, and I died." I, that thought I had something to boast in, not feeling so bad as many I saw around me, now beheld in my own heart a very sink of sin and iniquity, and I was powerless to alter it; sin was now a reality, and its just reward was ever before me. I would gladly have altered all this if I could, and come to Christ; but I only knew Him as a sin-avenging God, and how to make myself acceptable to Him, so that He would listen to my broken cry and bitter complaint, I could not tell. The more I tried, by reading my Bible, and thinking of God and heaven, and trying to say a few feeble prayers, the worse I got, for I could see sin mixed with all I did; for in reading I often found myself thinking about something else, and it then seemed such mockery; and when trying to think over what little I had heard of God, my mind would be carried away by some carnal reasoning to regions far away from God, and I have literally trembled at my own thoughts when trying to think upon divine things. Nor did I ever dream that, other people had such sinful thoughts as I, and I now felt that the great God would be just in condemning me to eternal punishment. O what a change had come over me, for I had thought He could not justly condemn me before this. But now condemnation justly deserved was before me, while my eyes were open, from morning until night. I tried to pray, but did not know how to address Him, nor could I find words to express my sad condition; I ventured to ask Him to direct me, and teach me, but the devil told me I was altogether wrong in this. "For," said he, "you have the Bible; and to ask His direction is to confess that the Bible is not enough for you, and will only increase His anger." And I believed him, for I did not

know that the Lord did exercise lovingkindness to such miserable sinners as me.

But when a little ray of divine light entered into my soul, and I saw that Christ Jesus was crucified for my sins that I might go free, and that I could not be punished for the sins I had committed, and was always committing, because Christ Jesus had borne all the curse due thereunto, and for ever put it away. O what a new light I saw things in now! instead of looking at God as an angry God, whom I feared to attempt to approach, I now marvelled at Him noticing such a poor hell-deserving sinner as I, and moving with lovingkindness towards me, setting His love—immutable love, everlasting love, perfect love, unfaltering love—upon me,

“Whose dark benighted mind  
Was enmity with Thee.”

And now I began to understand that He does exercise lovingkindness, and I now bowed down to Him when opportunity offered, and addressed Him as my Father, and felt that He would listen to my poor simple prayers, through the merits of His dear Son, my Substitute, my Saviour, and my Priest. But this displeased the adversary, and he soon suggested it was great presumption on my part, and very displeasing to God, and I believed him. Is not this the very thing our first mother Eve did, and caused her to fall,—believing the devil's word in preference to that of her God? Oh, I am quite sure, when we are lead to see ourselves in the true light, we shall have no stones to throw at any poor sinning one, but our fervent cry will be, “O Lord, keep me, suffer not my feet to slip, for Thy holy name's sake.

As it was with Eve, so it was with me. I feared to approach His sacred footstool, yet could not keep away; for I felt, if He had not set His love upon me, I must be lost. I felt a desire to love Him, but I could not find Him. I was continually crying unto Him, but thought He heard me not, because I did not pray aright, and my hope was well-nigh cut off; but the Lord brought home these words with power when reading the letters to Theophilus by my spiritual father,

THE LATE JAMES WELLS.

“Nevertheless the root of the matter remaineth.” How I did bless and praise His dear name for such marvellous mercy! I shall never forget the spot, in a country lane in Otterbourne, Hants. I said just now the Lord brought home these words. Some folks say, “sent home a word to my soul.” I prefer “brought home,” because it is quite clear to me that the dear Lord is an indwelling God in the hearts of His people. The dear Lord did not say to Noah, “Go thou into the ark,” but He did say, “Come thou into the ark,” and the Lord shut him in. But to return. O how my heart did burn with love to His dear name; and if to glory means to exult with joy, to rejoice, to boast, to be proud of, then I did glory in my Lord and Saviour, understanding that He is the Lord “which exercise.” Note, it does not say, did exercise, nor will or shall exercise. No, it is always in the present tense: “which exercise lovingkindness” towards His loved people. Though they are often rebellious, He will not have them called rebels; though full of sin, and have continually to cry, “Unclean! unclean!” He still loves them, not the sin in them. It is hateful to His holiness, but He did exercise judgment on His dear Son when standing in our room and stead, “and by His stripes we are healed.” But we said just now it does not say He did exercise. True, but notice it is because He in His wisdom; love, and mercy did visit our sins and the law's just demands upon His sacred head—that He now exercises judgment continually in His people. His judgment upon His dear Son put all their sins for ever away; and brought in everlasting righteousness, and now He judges them in Him; which judgment is expressed thus: “Thou art all fair, My love, there is no spot in thee.” And when this is opened up to a poor sinner, and he understands and knoweth that the Lord does exercise lovingkindness, judgment and righteousness, he cannot but glory in His great name. Joining issue with the psalmist in *Ps. xxxiv.*, “My soul shall make her boast in the Lord, the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt

His name together. I sought the Lord and He heard me, and delivered me from all my fears." Bless His precious name! Well might the poet sing—

"Jewels to Thee are gaudy toys,  
And gold is sordid dust."

Then, poor fellow-sinner, thou mayest glory in the Lord Jesus, the once bleeding Lamb, but now the glorified Redeemer, with the Father and the Holy Spirit; for, if this is thy boast, it is well pleasing in His sight. Let him that glorieth, glory in the Lord.

G. W.

Cheveley.

## WILLINGHAM THREE CENTURIES AGO,

*And the late JOHN FROHOCK.*

BY JOSEPH FAVELL, CAMBRIDGE.

THE translation of Brother John Frohock, who was a deacon of the Particular Baptist cause in Willingham 43 years, occurred February 13, 1895, aged 78 years.

"How blest the righteous when he dies—  
When sinks a weary soul to rest!"

Deceased was born of God-fearing parents, and brought up to attend the means of grace at the old Particular Baptist Chapel in Willingham, which cause has

A VERY INTERESTING HISTORY.

When the Edict of Conformity in worship in the Church of England was issued by the Parliament of Charles in the year 1662, the clergyman of Willingham Church, of blessed memory, with numbers of his dear flock, left the Church, with its honours, emoluments, and privileges, to suffer obliquy, reproach, and shame, for the name of Jesus and the glorious Gospel of the ever-blessed God, and worshipped in a conventicle instead of the Parish Church, which brought them much distress and persecution, and so persecuted was the minister, that, after preaching to them about a year, he was obliged to flee to London to escape the malice of his enemies.

When we remember what our forefathers suffered for holding forth the mystery of the faith in a pure conscience, what cause have we for thankfulness and praise to our God for the freedom we enjoy, who can worship Him under our own vine and fig-tree, none daring lawfully to make us afraid! The steadfast faith and

### SUFFERINGS OF THE DEAR SAINTS

in olden time was a means of laying the foundation of our freedom which we now enjoy in this Nineteenth Century, and the foundation, too, of this old cause of truth at Willingham.

Surely a Church honoured with such a noble history should be very tenacious to hand down to the generations following the truth in its *unsullied form, as they received it*, without any admixture of human leaven. True, it has passed through many dangers and difficulties, but it thus far remains faithful to its trust, and the good old Church-book still retains the ancient covenant those noble saints of the most high God signed at the cost of their liberties, and almost at the cost of their blood. It is no small honour to be allied to a Church with such a noble history.

The subject of this memoir was from early childhood accustomed to hear the truths of the everlasting Gospel proclaimed, and when the fulness of the time was come, in which it pleased God to reveal these blessed truths to and in his soul, he had not to wander far abroad, like many when their eyes are first opened by converting grace, in search of truth. The precious things he had been accustomed to hear became an invrought principle in his soul, and now, like the Bereans of old, he searched the Scriptures daily to see if these things were so. He appears to have been from his youth of a serious and thoughtful turn, he became a Sabbath-school teacher, and here the Lord was first pleased to manifest his thoughts of mercy and love toward him by

## CALLING GRACE,

but the particular means made use of are not now known; but a sister member of the Church, who had been an old servant in the family, and who was baptized soon after him, well remembers the joy he experienced in being set at liberty. She says it was by an application of the words of the apostle to his soul: "These light afflictions which are but for a moment are working out for us a far more exceeding and eternal weight of glory." He was baptized by the late Mr. Ellis Munsey, of blessed memory, who was the beloved pastor there for many years, and we have no doubt but that under his ministry our dear brother was built up and established in the faith, and, walking in the fear of the Lord and comfort of the Holy Ghost, was a blessing to the Church and an ensample to believers in word and doctrine; so much so that in 1850 he was chosen deacon. His tact in business matters made him not only useful to the Church, but in the business matters of the village also, where he was much respected, and his memory will be long revered.

His last days were crowned with peace, looking for and hasting to the coming of his Lord; no fears of death beclouded the horizon of his faith or disturbed the calm serenity of his soul; he lived upon Christ, and Christ dwelt in his heart the hope of glory; and as day by day he began to feel the infirmities of age and signs of approaching dissolution, he would often exclaim, "All the days of my appointed time will I wait till my change come." As the time of his end drew near, the mind became much weakened by a slight attack of paralysis, but there were some sweet lucid moments now and then when Christ was all his theme, and his last words were,

"SO HE GIVETH HIS BELOVED SLEEP,"

and his ransomed spirit left the clay tabernacle to be For ever with the Lord.

"O may I like the righteous die,  
And my last end be calm like his;  
Cheerful from this vile flesh I'd fly  
To mansions of eternal bliss.  
Lord, with them numbered may I be  
In time and to eternity."

The present pastor at Willingham, Mr. Gill, conducted the funeral service at the grave, where there was a large attendance of the Church and villagers to pay their last tribute of respect to his memory, and show their sympathy to the bereaved widow and mourning family.

There were no flowers, by request of our departed brother. To our mind, the life of a believer is a perfume more noble, more lasting, and more sweet.

"Living faith in Christ has fragrance  
Far surpassing flowers that bloom;  
These are vain and empty pageants,  
Covering the bier and tomb:  
Their sweet perfumes soon pass away,  
Faith blooms in everlasting day"

## THE LATE MR. FLACK—A LOVING TESTIMONY.

DEAR BROTHER,—It was with mingled feelings we read in the EARTHEN VESSEL that our dear brother Flack had passed away. It was about four years ago I first heard his voice at Wellingborough, the first Sunday in August. Truly it was a good day; although I had walked ten miles to hear him, I did not regret it, for I found great delight in sitting under the shadow of the Gospel. The fruit was sweet to my taste; truly we had a foretaste of home. And then again, on the following Monday evening, we were favoured to step into the prayer-meeting, and after brethren had sought the Lord's blessing, dear brother Flack spoke from Isa. xi. 31. Truly this was a time long to be remembered by us, for the Lord was in the place. And again, the following Thursday evening was another good time, when he spoke from these words, "I love the Lord because He hath heard my voice and my supplication." He spoke especially to the seeking and tried ones who had thought of giving up praying altogether; yet in times past the Lord hath heard my voice and my



supplication. Therefore I will love the Lord, I will go to Him once again; for He is the same loving God,

"And though I have Him oft forgot,  
His loving kindness changeth not."

Since then I have heard him with much pleasure and profit. It is just twelve months since we heard of the death of brother Squirrell with much regret. Oh, these are indeed solemn times, when there seem to be so few who stand up to declare the whole truth.

Dear brother Flack has gone from it all now; he has laid the armour down that he has used so long, and now

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

May the sorrowing ones left rejoice amidst scenes of sorrow, knowing their loss is his eternal gain. Although our brother was deprived of eyesight for many years, yet now he beholds the King in His beauty. May these solemn warnings be heard by us, may we be also ready for such a solemn change. Careless one, think and consider—Where art thou bound? art thou ready to meet God? May you be led to cry for mercy, may the Lord draw you with the cords of His love.

A. E. HYDE.

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#### THE LATE MR. AMBROSE PATIENT CARR.

OUR dear friend, Mr. Carr, left earth for heaven, Monday, October 14, 1895.

HE WILL BE MISSED.

Yes, this is a great loss to the Church of Christ; a loss to his loving wife and family; a loss to the parish in which he resided; a loss to the poor of the household of faith. He had a noble head and a sympathising heart. Very retiring, yet never wanting

"WHERE DUTY CALLED, OR DANGER."

For over twenty years' a constant contributor to the Lord's Poor Fund, during which time he contributed many hundreds of pounds.

Departed was a member of the Board of Guardians. On one occasion, in the year 1888-9, the following incident occurred—Mr. C. in the chair:—

A poor old man came before the guardians for outdoor relief. He was told, "You know you require a certificate. Have you got a certificate?" The poor man replied, "Yes!" "Who gave it you?" "I wrote it myself"—(a smile). "Well, let us look at it." The poor man pulled it out of his pocket and handed it in; it was this:—"The days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is there strength, labour, and sorrow." The chairman said, "I think the certificate is good enough." It was accepted, and the poor man received the relief asked for.

Our departed brother was, to all intents and purposes,

THE POOR MAN'S FRIEND.

We deeply regret our loss, and the widow and family have our heartfelt sympathy.—J. W. B.

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#### ROBERT FORDHAM.

ON Lord's evening, Sept. 22nd, in the quiet village of Tesburgh, our brother was called to his eternal rest, exchanging earth for heaven.

"Far from a world of sin and pain,  
With God eternally shut in."

For many years he had been a preacher of the glorious Gospel of the blessed God. Three years ago he was smitten with paralysis, which affected his speech so that in his latter day it was difficult for those unaccustomed to him to understand what he said; but his mind was clear, and his confidence in the verities of the Gospel unshaken. He was resting on the Rock of Ages, and calmly

waiting for the time of his release. To him the old, old story was his solace, for he knew in whom he had believed. Born at Tibbenham in 1828, was early called to a saving knowledge of Christ. At the age of 18 was baptized by the late W. Clarke, at Carlton Rode, and united to the Church. He was subsequently invited by the deacons to address cottage meetings, and eventually preached trial sermons at Diss, which was then Strict, in its communion, and under the pastorate of the late J. P. Lewis, who took a great interest in him. He proved a valuable help to the Norfolk and Suffolk Churches, and was most acceptable as a supply at Carlton Rode, Shelfanger, Saxlingham, Kenninghall, Orford Hill, and Cherry-lane, Norwich. Occasionally journeying into Suffolk, to Hoxne and Stowmarket. For 15 years he filled the office of deacon at Saxlingham, and obtained a good report. His end is fitly described by the poet:—

“Then, speechless, clasp Thee in my arms,  
The Antidote of death.”

He obtained his livelihood as foreman at the Corn-flour Mill at Tesburgh for very many years, and was much respected by business men. The deceased was buried in the Parish Churchyard in the same grave as his wife, who had been dead some years. May the Lord bless his family, and sanctify to them the loss of a godly, praying father.

“Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.”

## TEACH THE WORD.

TO THE CLERGY.

THE Bible for our children—the Bible, nothing more,  
With none of your elaborate words to make the meaning sure;  
We want no frenzied clergy declaiming in our schools,  
For children can believe a lie as well as larger tools.

Oh, seldom in the after that cometh to a child,  
Does it forget the themes with which its childhood was beguiled;  
The Bible for our children—the Bible, nothing more,  
For this, above all other, is the treasure of the poor.

Say not, “It needs explaining, they understand it wrong”;  
Leave that to God; to Him alone its mysteries belong;  
Though few, if any, children-endued with common powers,  
Would give interpretations so *unlike* the truth as yours.

’Twould please you well, I warrant, to have it set aside,  
To hide once more the key of light for which our martyrs died;  
And if our rulers yield not that *you*’s mediums be,  
“Down with religion in our schools,” your altered cry will be.

The Bible for our children—the Bible, nothing more:  
The rich have need to learn its words, its words support the poor;  
What is it else now stemming the tide of Romish rules?  
Oh, spare thy ruin, England—give the Bible to our schools!

What waits there for our children in this dear land of ours,  
If priests may lure their infant minds with crucifix and flowers?  
We leave them with Jehovah,—His grace is ever sure,  
And claim from England, for our babes,—the Bible, nothing more!

M. A. CHAPLIN.

Galleywood.

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 CHURCHES, OUR PASTORS, OUR PEOPLE.

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES HALF-YEARLY MEETING.

"How did my heart rejoice to hear  
My friends devoutly say,  
In Zion let us all appear,  
And keep the solemn day."

TUESDAY, October 8, was the day set apart for the half-yearly gathering of this association, which was held this year at Dacre-park chapel, Lee. The delegates began to arrive early, with a pleasing expression on their countenance which reminded us of Watts' lines:—

"Up to her courts with joys unknown  
The holy tribes repair."

The pleasure afforded those who meet at these times is very great and spiritually refreshing, and each returning opportunity is looked forward to with fond anticipation. There are no lord's-temporal belonging to this community, but it can truly be said in the spirit and language of Paul to the Philippians (ii. 3), that nothing is done through strife or vain glory, but in lowliness of mind, each esteemeth the other better than themselves. This is no mere sentiment, but an

#### UNMISTAKABLE TRUISM.

God be thanked and praised for such a spirit of unity among the sect everywhere spoken against. As a body we are not infallible, but we do claim to be—and defy contradiction—the nearest to New Testament principles in Church order and practice, than any other section extant.

The Berks., Bucks., Herts., and Oxon, and the Suffolk and Norfolk Association, working on the same lines, have our hearty approval, and we should be glad to see other counties in our highly-favoured land following on, realising, what we have proved to be a fact that

#### UNITY IS STRENGTH.

On this occasion, the meeting commenced at 2.30, with the president, the veteran

#### MR. C. WILSON,

in the chair,—who has stood the burden and heat of the day and whose praise is in all the Churches—by giving out Mr. Hart's well-known hymn.—

"Come, Holy Spirit, come,  
Let Thy bright beams arise,  
Dispel the sorrow from our minds  
The darkness from our eyes."

Mr. Wilson read Psalms cxxi. and cxxii., and Mr. Mitchell offered prayer.

The president expressed his pleasure at seeing so many delegates present, which testified to increasing interest in the association, and of unity among the Churches of truth, whose chief object was the glory of God and the good of souls.

The minutes of the annual meeting

held last March were read and confirmed. Three Churches who had prescribed to the fundamental doctrines of grace and rules of the society, were then added to the association—viz., The Church at Chatham-road, Wandsworth-common; Goldsmith-road, Leyton, Essex. and Caterham Valley, Surrey, Mr. Wilson giving the representatives of these Churches the right hand of fellowship, and a few kindly words of welcome in the name of the Lord.

The delegates then proceeded to elect the president for the year 1896—7, the choice falling upon Mr. Mitchell, pastor of Mount Zion, Chadwell-street. This being followed by the election of vice-president, which resulted in Mr. E. White, of Enon, Woolwich, being called upon to fill that office. Each of these brethren thanking the friends for the honour conferred upon them, promising, by the help of the Lord, to do their best for the advancement of the cause of God.

Fifteen good brethren and true were then elected to serve on the committee.

During the past year, one aged pastor, Mr. W. Flack, had been translated, and after kindly reference to him by the president, he asked the delegates to rise to their feet and sing the hymn commencing,

"Lo! I see the fair immortals  
Enter to the blissful seats;  
Glory opens wide her portals  
And the Saviour's train admits."

and the secretary was requested to write a letter of sympathy to the bereaved Church at Salem, Wilton-square.

During the afternoon, while the scrutineers were counting the votes, prayers were offered and hymns sung.

Mr. Box, the senior secretary, urged all the brethren to note the second Tuesday in March, and the second Tuesday in October of each year, were fixed for the yearly and half-yearly gatherings of the association.

The Church, through pastor T. Jones, gave the association a hearty invite to hold their annual meeting at Zion, New Cross, in March next. The cordial invitation was accepted with thanks. New Cross is easily reached by the S.E.R. from Charing-cross, Cannon-street, or London-bridge. Zion chapel is not five minutes from New-cross Station. The

#### EVENING MEETING

began at 6 o'clock by singing,

"O, could I speak the matchless worth,  
O, could I sound the glories forth,  
Which in my Saviour shine!  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost divine."

The president read Psalm lxxxiv., emphasising the fourth verse: "Blessed are they

## THAT DWELL

in Thy house." Some Christians, said Mr. Wilson, only come occasionally, this is a matter that should be pressed home on the minds of members of our Churches, especially the younger ones, on being received into communion.

After the usual devotional service, in which Messrs. Box and Abbott engaged, Mr. A. Steele, in appropriate words, thanked the friends at Dacre-park for so kindly entertaining the association and amply providing the necessary refreshing meal. The motion was seconded by Mr. Hodges, and carried unanimously. Mr. Lynn, the pastor, replying, *air. Hart's hymn,*

"Come, ye sinners, poor and wretched,"

being sung, Mr. E. White ascended the pulpit, and preached a sound and soul-cheering sermon from "There shall be an handful of corn upon the top of the mountain, the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth" (Psa. lxxii. 16).

The day's services closed by singing the coronation anthem,

"All hail the power of Jesu's name."

There were over 100 ministers and delegates present in the afternoon. Tea was well served in the spacious school-rooms and vestries. A large gathering assembled in the evening. The collections for General Fund was good, and a better feeling of Christian love could not possibly pervade any assembly. Each returning to their home saying, "It was good to be there."—J. W. B.

**HACKNEY (SHALOM, OVAL).**—On Sunday, Sept. 29, our beloved pastor, H. Myerson, had the joy of baptizing two of his grandsons. The lads, living at Enfield, were not joined to us in Church fellowship. It nevertheless gave us pleasure to see our pool open once more. We believe there are others waiting and longing to pass through this ordinance, but are hindered by Satan. May the dear Lord be pleased to manifest Himself to all such and enable them to obey His command and thus enlarge Zion, and to His holy name shall be the praise.—D. L.

**IPSWICH.**—Our harvest thanksgiving services at Zoar, were held Oct. 2. Cheerful hearts and willing hands had adorned the chapel with fruits and flowers. Mr. E. Mitchell, of London, was the afternoon preacher; the large congregation assembled was witness to the popularity and esteem in which he is held amongst our Churches. Mr. Mitchell gave us a most blessed and precious discourse, full of beautiful ideas upon the goodness of God in providing for all His creatures, and full of sublime thoughts on the free and sovereign grace of God in the salvation of His people. Over 140 sat down

to a well-provided tea. At the evening meeting the chapel was well filled. Our beloved and esteemed pastor (Mr. Bardens) presided. Mr. Motson, of Clacton-on-Sea, led us to the throne of grace, and appropriate and God-glorifying addresses were delivered by Mr. Kern, who (as pastor and representing the sister cause, many of whom were present) we love to welcome at Zoar; also by Mr. Mitchell (London), Mr. Ling (Ipswich), and the young pastor of Grundisburgh, brother Tooke. During the evening, the pastor presented with many good wishes, to a most worthy recipient, a dressing-case and a handsome black marble clock with striking gong. Engraved upon a silver plate, the clock bears the following inscription:—

Presented to MR. JONATHAN THREADGALL, by the members of the Church and congregation of Zoar chapel, Ipswich, in recognition of his services for several years as organist, October 2, 1895.

Mr. Threadgall, having accepted the present, briefly thanked all the friends. Our pleasure was greatly enhanced by the thought that this is not a going away presentation. Our young friend has passed through the school, has grown up amongst us from youth to manhood, and has no desire to leave. His regular and punctual attendance bespeak his love to the service, that being his only reward, and we are sure that everyone who worships with us, wish for him many happy years of praising God on earth, and afterward to praise Him for ever above. Thus was spent a very sacred and happy day; we had good singing led by our brother S. Garrard, a rich gospel table, a splendid tea, good congregations and good collections. We felt our hearts blessed and cheered by the sacred Spirit's influence. And to our Triune God shall be all the praise.

The following address accompanied the presentation of the timepiece and dressing-case:

Ipswich, Oct. 2, 1895,

Mr. Jonathan Threadgall,

Dear Friend,—We the undermentioned members of the Church and congregation meeting for worship at Zoar chapel, beg your acceptance of the accompanying timepiece and dressing-case, as a small token of our gratitude for your assistance in the worship of the Lord's house by presiding at the organ during the last seven years. May God ever bless you and increase your delight in the service of His house, and when you have finished serving Him here below, be favoured to join the harpers above. [Here followed the names of the donors].

—H. BALDWIN.

**WALTHAM ABBEY.**—Harvest thanksgiving services were held here on Thursday, Oct. 3. Mr. F. C. Holden, who has preached the sermon at this annual service for many years, again occupied

the pulpit, and delivered a fullweight Gospel discourse; the preacher waxing warm and eloquent as he proceeded with his subject. The afternoon congregation was large. The spacious schoolroom was crowded at tea-time. In the evening, Mr. G. Baldwin presided; and announced hymn 641,

"When Israel by divine command  
The pathless desert trod," &c.

and, after reading John iv., Mr. Casse, from Chatham, offered prayer. The chairman gave an excellent address on "the providential and gracious goodness of God." Addresses followed by brethren Holden, Turner, Lovelock, Lowrie, and W. Webb, all of Elim, Limehouse; also by brethren Langford, Gibbens, and J. W. B. The chapel was near full in the evening, and the collections were good. The Lord's presence was sweetly realised. Mr. Pallett, senr., led the songs of praise, which were heartily sung. We are glad the cause here is going on very nicely.—J. W. B.

**CLAPHAM (COURLAND-GROVE).**—Wednesday, Oct. 2, friends gathered in goodly numbers in this time-honoured sanctuary to acknowledge the goodness of God in sending a bountiful harvest. The thank-offerings being devoted to the "Ladies' Benevolent Society," in connection with the cause. This society was set on foot by Mrs. Chivers in the year 1880, and has been the means of much good. The following is a brief extract from the report:—

"It is one of the highest privileges of Christian life that we may serve our Master, perhaps more entirely than in any other way, by seeking out and visiting even the least of His brethren and sisters in their poverty and sickness, and so to tread, though at a great distance in the footsteps of Him who went about doing good."

In the afternoon, Mr. J. Box preached and made a strong appeal on behalf of the society. At the close, friends gathered round the tea tables, and were well supplied. At the evening meeting John W. Banks presided. Mr. Dadswell, the pastor, read the report, and addresses were delivered by Messrs. E. W. Flegg, Langford, Mutimer, and others. Messrs. Beecher and Licence offered prayer. The pastor, deacons, and Church are going on peaceably, amicably, and united for the glory of God and the good of the cause.—J. W. B.

**FRESSINGFIELD.**—Harvest thanksgiving services were held here on Tuesday, September 24th, 1895, under somewhat brilliant and hot weather. Service commenced by singing, "Come, Thou Fount of every blessing," and, after reading and prayer, we were privileged to hear a Christ-exalting sermon by Mr. H. D. Tooke, of Grundisburgh, from Ruth xvi. (latter clause), under these headings: First, God's visits; secondly,

the practical character of God's visits. God visited His people most wondrously in the Person of Jesus Christ; God's personal visits to the heart of every soul that has been brought to know the need of a Saviour; visits of satisfaction to every heart are greatly experienced. Thirdly, God's visits to His people are known (who have left the token behind them) by a blessing well fitted and cared for as regards feeding the living souls with bread: "He will abundantly bless us in our daily life." Tea was partaken of by 112 friends from adjoining parishes, after which they adjourned to the evening service, which commenced by singing, "To praise the ever-bounteous Lord," and, after reading and prayer, we were again privileged to hear another Christ-exalting sermon by Mr. Tooke from Mark iv. 28. When the great harvest-day shall come, may one and all be ready to meet the Lord of harvest.—A. CRANE.

**STOKE ASH, SUFFOLK.**—Harvest thanksgiving services were held on Wednesday, October 2nd. Mr. W. J. Styles preached two very instructive sermons, which were listened to with much pleasure by many ministerial brethren present. In addition to Mr. Styles, were Mr. Saunders (Stowmarket), Mr. Easter (Diss), and the venerable pastor, C. Hill, all of which took some part in the services. May the Lord add His blessing.—P. BARRELL.

#### FORMATION OF A CHURCH AT PORTSMOUTH.

ON September 18th, the friends who opened the rooms in February last, known as Clarendon Hall, Clarendon-street, Portsmouth, for the preaching of the Gospel, had the pleasure of witnessing the formation of a Strict Baptist Church.

After assenting to the declaration of faith and practice according to the New Testament, and the rules to be observed by the Church, ten baptized believers joined hands, and in the name of Father, Son, and Holy Ghost, were declared a New Testament Church. The choice of officers followed.

In the evening a public meeting was held, Brother Cudmore in the chair, when a goodly number assembled. Brother G. Spratt supplicated God's blessing. The chairman addressed the friends, his remarks embracing experimental and practical matters in connection with those professing vital godliness. A hymn of praise was sung, and brethren Barnett and C. W. Spratt gave Gospel addresses. We felt the Lord's presence, and sang—

"All hail the power of Jesu's name,"

The Lord's Supper was administered by brother Cudmore, which proved to be a

sacred season to each. Truly we can say the Lord favours us.

We opened the hall last February (1895): very few attended, but, by God's grace, we plodded on through many difficulties, and now a Church is formed with ten members, and we believe others will follow our dear Lord in baptism.

Our services are attended with increasing numbers, 31 being present last Lord's-day evening. Brother Cudmore, speaking from Zech. iv. 6, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," our faith was, indeed, strengthened and God glorified. "The Lord hath done great things for us, whereof we are glad." Brethren, pray for us, that we may walk humbly before the Lord.

JOHN S. JORDAN, *Church Secretary.*

68, Samuel-road, Portsmouth.

PIMLICO (CARMEL).—Harvest services were held on Sunday, September 22nd and Tuesday, September 24th. Two sermons by J. Kingston (pastor) on Sunday; and sermon by pastor T. Jones, of New Cross, on Tuesday afternoon. Public meeting in the evening, presided over by Mr. J. W. Banks. Addresses by brethren Flower, Holden, Sears, Banyard, and Kingston (pastor). "He is faithful that hath promised." —W. H.

#### ORDINATION OF MR. CHARLES THEW, AT GREAT GIDDING.

ON Tuesday, October 1st, pleasing and profitable services were held in this time-honoured sanctuary in connection with the public recognition of Mr. Thew as pastor. The cause has had, in days past, good and gracious men of God, who have lovingly and successfully laboured in the work of the ministry, and who have either died, and been buried in the peaceful graveyard surrounding the chapel, or have been removed to other spheres of labour. For some time the cause had been in a low state, and much anxiety was felt by the officers as to their future. Prayer was, however, made; God heard, and answered, and has sent them a suitable brother to labour in their midst.

The service of the afternoon began by singing hymn 370 (Gadsby). Brother Burgess read 1 Tim. iii. Brother Sadler engaged in prayer. Brother Hand stated the nature of a Gospel Church. This he did tellingly, declaring that it was a purely spiritual institution.

The pastor-elect then related his call by grace, which took place whilst he was among the Wesleyans. It was clear and satisfactory. His call also to preach the Gospel, which he did at first amongst that body, until objections were raised as to his preaching the doctrine of the final perseverance of the

saints. He was subsequently led to see baptism, and to embrace the doctrines of grace in their entirety, when he came out from the Wesleyans, and has now been connected with the Baptists for some considerable time. He related how, in the providence of God, he was led to Great Gidding; and also the truths he intended, with God's help, to preach. This closed the afternoon service.

After a social cup of tea, the friends assembled for the evening meeting, which, as was the afternoon, was presided over by Mr. Burgess, of Wellingboro'. Deacon Southwell told us how they were led to choose brother Thew as their pastor, and that he had been labouring successfully in their midst now about 18 months. Brother Hand offered the ordination prayer. The chairman then gave the pastor his charge from 1 Tim. iv. 16. Noticing (1) The watchfulness commanded, (2) The perseverance enjoined, and (3) The promise given. Brother Sadler followed with the charge to the Church, taking as the basis of his remarks Phil. ii. 29. Excellent advice was given to the Church, and wishes expressed, and prayers offered, that the union formed that day may prove to be a long, a happy, and a prosperous one.

The cause is looking up; friends are gathering round, and we are believing that there are bright days in store for this people. The centenary of the cause was celebrated in 1890. F. G. B.

Wellingboro'.

CATWORTH.—Harvest celebration services were held here on Wednesday, October 2nd, when sermons were preached by Mr. Burgess, of Wellingboro', both afternoon and evening. This cause is under the pastoral care of Mr. Burkitt, of St. Neots, who, for 11 years, has driven 12 miles each way on Lord's-day to minister to his people. He has the pleasure of being over a united, happy people, who much appreciate his ministry. He dwells in their affections. Our denomination owes a debt of gratitude to not a few men who, like our brother, after labouring the whole of the week for the support of themselves and families, spends the Sabbath in ministering in some secluded part of the Lord's vineyard. Their reward is great in heaven. —F. G. B.

UCKFIELD.—The pastor's anniversary and harvest thanksgiving services were held on Wednesday, Sept. 25th. Mr. S. Gray, of Ebenezer Chapel, Brighton, preached in the afternoon. At five o'clock a goodly company sat down to tea. There was a public meeting in the evening, the pastor, Mr. H. Gardner, presiding; and stirring addresses were given by Messrs. S. Gray

and Virgo (Brighton), J. P. Morris (Lewes), and others. A very happy evening was spent. We are pleased to say that the Lord is prospering the work of our pastor. During the past year he has had the pleasure of baptizing five; two have also been added to the Church by transfer.—F. G. H.

**CLAPHAM JUNCTION (PROVIDENCE CHAPEL).**—On Tuesday, October 1st, harvest thanksgiving services were held. Mr. E. Mitchell preached in the afternoon to a good company. The sermon was much enjoyed. Tea was served in the schoolroom. A good congregation assembled at the evening meeting, which commenced by singing:

"Jesus! I love Thy charming name,  
"Tis music to my ears."

Mr. W. Abbott took the chair, and read Psa. ciii. Mr. A. Licence engaged in prayer. The chairman, in his opening address, expressed his pleasure at seeing the sanctuary in such a good and clean condition. He hoped that brother Sears and all the friends might be able to rejoice together at seeing the work of the Lord prosper in his hands. It was the blessing of God, however, he pointed out, which could alone enrich and gladden the heart. Much regret was expressed at the announcement that Mr. I. Ballard would be unable to be present, and, in his absence, the chairman called upon Mr. J. W. Banks. Mr. Banks said the meeting could not have commenced better than it had, for it opened with a word which cheers the heart of every child of God—Jesus. He pointed out that it was not the mere word, but the sweetness of its meaning. In speaking of the goodness of the Lord, he remarked that, during all the years of their life, the Lord had watched over His people and been a God of providence. He certainly is a God of grace, for there was a time when the song of the world was our chief delight, but now we like to sing about that name with which we commenced the service. He rejoiced to hear that Mr. Sears' ministry had been blessed to seeking souls, and, in conclusion, said that brother Sears had a nice pulpit to preach in, a nice Gospel to preach about, and a nice Master to work for. Mr. E. Marsh said that though this was his first visit to the chapel, yet he soon felt at home, for

"Kindred spirits find a blending  
At one mercy-seat."

After expressing the hope that should brother Sears settle here, his ministry would be greatly blessed, he spoke very nicely from the words, "The bread of God." Mr. E. Mitchell said that, having preached in the afternoon, he would not attempt to make a speech, but confined himself to making some further remarks on the lines, "Jesus, I love Thy

charming name," relating his experiences which had made them precious to him. Mr. J. Bush stated that he had spoken at a great many harvest thanksgiving services, but God had given him a message for this one, and it was about the covenant God made with Noah. He emphasized the fact that sin without a sacrifice must bring destruction, but with the sacrifice God can pardon, and we are indebted to His covenant for all the goodness displayed towards us. The chairman then called upon Mr. Sears, whom he described as the "principal speaker." Mr. Sears first thanked the preceding speakers for the kind words which they had given him.

"Kind words can never die,  
Cherished and blest;  
God knows how deep they lie  
Stored in the breast."

He hoped soon to be able to say, in the words of the text, "Come, magnify the Lord with ME," when the supplicated blessing came. He then spoke from the words, "Blessed be the Lord who daily loadeth us with benefits." He said the Lord's benefits were indeed a blessing suited to us and to our circumstances, and we have a load of them EVERY DAY. A collection was taken for the cause, and, after a hearty rendering of the doxology, the meeting dispersed. We felt it truly good to be there, and the savour of the words spoken remained with us many days.—FRED. W. KEVAN.

**WOOLWICH (ENON).**—In the very centre of a spiritually dark benighted neighbourhood, the Church at Enon has, through the goodness of our covenant-keeping God, been enabled to celebrate the 138th anniversary of its formation. Special services were held on Sunday, September 22nd, 1895. The pastor, Mr. E. White, being helped to preach an excellent sermon in the morning from 1 Cor. xv. 58; Mr. John Box following in an admirable manner from Rom. viii. 26; good congregations attending both services. On the following Tuesday, Mr. Mitchell gave a very able discourse from Phil. i. 6, to which a goodly number listened, and greatly appreciated. After the social meal had been partaken of, the evening meeting opened with the hearty singing of the hymn,

"Great the joy when Christians meet,"

followed by Mr. West, of Erith, imploring the Divine presence and blessing. Mr. Piggott, who kindly acted as chairman, and whom we are glad to see restored to health and service in the Master's name, then called on Mr. Mitchell to speak a few words, to which he responded by turning to Heb. xi. 5, last clause, "He had this testimony, that he pleased God," referring to Enoch. May we have this testimony. The beloved pastor then spoke from Psa.

xlvi. 5. "God is in the midst of her," &c. This is the secret of the long continuance of this Church. After another hymn, the chairman called on Mr. John Box, who, referring to what had been said of Enoch as what was the chief feature of his life, "He walked with God, having communion with Him." The chairman made some very encouraging remarks on "Thy God reigneth": Mr. Marsh following from Ezek. xxxiv. 26, "There shall be showers of blessings." Mr. Jones, of New Cross, preached the Gospel, *multum in parvo*, showing man's state in three ways—without Christ, in Christ, with Christ. As a meeting at Enon seems incomplete without a few words from Mr. Abrahams, he spoke very sweetly on the one word "Kept." Were it possible to send a telegraphic message to the twelve who, 138 years ago, first formed this Church, one word would be sufficient, "Kept." May Enon long be kept in the honoured position she occupies.

GRAVESEND.—We are gratified to know that the ministry of Mr. C. Guy is being blessed by the Lord at Zoar Chapel, Gravesend. The meetings are well attended. On the evening of Lord's-day, October 6th, at the Lord's Supper, Mr. Guy, on behalf of the Church, gave the right hand of fellowship, with appropriate addresses, to ten brethren and sisters, seven of whom he baptized on the evening of Lord's-day, September 29th, the other three had been previously baptized.

NORWICH (ORFORD HILL).—Harvest thanksgiving services were held here on Sunday, September 22nd, when brother W. Gill, of Willingham, preached appropriate sermons morning and evening, and gave a suitable address in the afternoon to teachers and scholars in the Sunday-school. Brother Gill is one of the old-fashioned sort, and his discourses were much appreciated by young and old. On the following Thursday, September 26th, there was a tea at six o'clock and public meeting at half-past seven, the chapel being nicely decorated with fruits and flowers by lady friends. The evening meeting was ably presided over by Mr. R. King, C.C., of Plumstead, supported by brethren W. Gill, T. L. Sapey, T. Bullimore, D. Bennett, B.A., J. Dunhard, and our young brother Fairhurst; these each gave short Gospel addresses on seasonable topics. These services were the best we have had here for several years past. The collections amounted to slightly over £10. To God be all the praise. Our prayer is: Oh, God, revive us; send us an under-shepherd, so that the scattered flock may again be united and strong. Brother H. E. Bond, of Leyton, a slight relative of the writer, being on

a holiday tour, kindly paid us a surprise visit, in company with a mutual friend. We had quite a two-hours' chat, brother Gill being with us; we were sorry he had to leave before tea was over, previous arrangements rendering it impossible for him to stay.—R. F.

#### SURREY TABERNACLE.

THE 65th anniversary of the formation of this Church was held on Wednesday, October 16th, in this noble sanctuary, and the evening meeting was truly a thanksgiving for the goodness of God in the formation and preservation of the Church, keeping them firm in the truth all the years of the past, and also for the especial goodness and mercy of our covenant God in the present year.

The friends have repaired, renovated, and beautified this "Palace built for God," and we never saw the Tabernacle look more handsome than it now does, and it will well repay a visit that lovers of truth may make; they may be sure of a hearty welcome, and will hear some of the glorious truths of the everlasting Gospel, and see what loving hearts and loving hands can do for the good of the cause and the glory of God.

The services commenced at 3.15 in the afternoon, the honoured and much loved pastor occupying the pulpit. He preached a soul-comforting and edifying sermon from 2 Sam. vii. 29, "With Thy blessing let the house of Thy servant be blessed for ever." Tea was served in the large vestry to about 250 friends, and in the evening a public meeting was held, presided over by the pastor. On the platform we saw brethren Bush, Dadswell, Gray (Brighton), Mead, and Thomas Baldwin, with the deacons, and our brother Dolbey looked perfectly happy in their midst.

After singing, reading of the Word, and earnest prayer by brother Baldwin, the chairman introduced, in a few words, the subject of the meeting, shortly reviewing the mercies of God during the past 65 years, and then called upon our esteemed brother Boulden, the treasurer, to make a statement of the Lord's goodness respecting the renovation fund. This he did in a very concise manner, first reminding us that on the suggestion of a lady member of the Church subscriptions were invited for the renovation of the chapel and responded to, and in the month of April a social meeting was held, and an approximate of the amount required having been ascertained, donations and promises were given and made which nearly covered the amount. That meeting brought to the remembrance of many then present the meeting in the old tabernacle when the building of the present one was resolved upon. The work has been done by a brother beloved in the Church (Mr.



Falkner), and done well, and the house looks most beautiful. The total cost, including new carpet for the platform and sundries, amounted to £760, and with the exception of a very few pounds the whole had been subscribed, and those few pounds had been promised, so that NO debt remained. "What hath God wrought?" Our brother's statement was listened to with great interest, and no doubt the heartfelt "Bless the Lord, O my soul," went up from the several hundreds of friends present.

Brother Crowhurst followed with loving words of gratitude and praise for such unspeakable mercies received, and then came our brother Bush, who founded his address on Deut. ii. 7. After him brother Gray (Brighton), who spoke well of the glorious Lord. Brother Rundell followed with some good, bold, stirring words. Brother Mead came next, and after him brother Dadswell, who spoke from Haggai ii. 5, "My Spirit remaineth among you; fear ye not." Then came brother Carr with some good words and true, and brother Gray (deacon) spoke from the words, "And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen" (Neh. viii. 6). The pastor then, in his cheerful, earnest style, spoke of the exceeding goodness of the Lord in inclining the hearts of His people to do what had been done, and again the crown of glory was placed on the glorious head of Him who alone is worthy to wear it, and after heartily singing, "All hail the power of Jesu's name," and the benediction pronounced, the large congregation dispersed, feeling that God had been of a very truth in our midst. Amen.—ONE WHO WAS THERE.

HIGH WYCOMBE (ZION).—The 217th anniversary of the cause of God here was held on Monday, Sept. 23rd. Mr. J. Bush, of Kingston, preached two Christ-exalting, soul-cheering sermons, which were much appreciated by both our own friends as also by those who visited us on the occasion from Askett, Loudwater, Prestwood, Wooburn, and other places. The numbers at tea were very good, and altogether it was a good day and a very successful anniversary. We found much cause to bless our covenant God as Jehovah-Jireh, both providentially and spiritually. It is a matter for deep regret that the ancient records of this old cause have been entirely lost. No minutes of the doings of the Church are known to be in existence further back than the year 1832. The first minute in the present minute-book, which was entered Aug., 1832, states that the Church book was lost after the departure of Mr. Paoker. But the Church is in possession of two precious relics proving the Church to

be over 200 years old—viz., two antique silver communion cups, bearing the following inscription: "The gift of Elizabeth Deane to ye Baptized Congregation of High Wickham, 1692" How many have drank the wine from those two cups during the past 203 years who are now before the throne! Two during the past year have been called away, one of whom was the oldest in membership, and the other the oldest in years. Still God is with us. In the spring of the present year it was found to be absolutely necessary to have the chapel, vestry, and schoolrooms repaired and renovated. For this purpose a fund was set on foot by means of collecting cards, which has been, through the goodness of our covenant God, fully successful. Between £60 and £70 has been raised and expended. According to the unanimous wish of the Church a thanksgiving service was held on Wednesday, Oct. 16th, when it was stated that all the work considered to be needed had been successfully and satisfactorily done; all the accounts had been paid, with nothing to spare, nothing being needed. The pastor stated they wished most heartily to thank all the friends who had so kindly helped them. He said he would take a text, not for exposition, but as a keynote for the evening—viz., "Not unto us, O Lord, not unto us, but unto Thy name give glory." Brethren C. Price, F. Tilbury, and G. Ives followed with some warm-hearted Gospel addresses, the theme of each being thanksgiving and praise, each in their own way, and each well heard, so that it proved a very enjoyable evening. Hallelujah! If all the friends who have so kindly helped us could have seen and heard the expressions of thankfulness from time to time they would doubtless have felt afresh the force of the word of the Lord, "It is more blessed to give than to receive." May our covenant God bless them all, and give them a full reward. So prays—JOSIAH MORLING.

SOHO (SHAFTESBURY AVENUE).—Services commemorating the 21st anniversary of brother Box's pastorate were held here on Tuesday, Oct. 1, that in the afternoon being devoted to prayer and praise, interspersed by a most interesting as well as edifying paper on "Brave men of the olden time, and the lessons that their lives may teach us," from brother W. Jeyes Styles, whose thorough knowledge of ministers of the Gospel enabled him to render his address unique. After tea the public meeting, presided over by brother Box, commenced with singing, "Come, let us join our cheerful songs," &c. The chairman read Isa. liii., and, after expressing the considerable pleasure it afforded him to have our dear brother James Flegg with him on the platform (who was an honourable mem-

ber at Soho before he had the pastorate at Wood-green, asked him to engage in prayer. The president then referred to the peace, unity, and concord existing between pastor and deacons at Soho, there never having been a jar the whole of the twenty-one years between them. He considered this to be an infinite mercy, which he did not wish to boast of only in the Lord; and, after speaking of the goodness of God to them, both spiritually and providentially, ended his remarks by saying, "Let God have all the glory, and may His name be always honoured and adored in Soho." Another hymn was sung, and brother Langford, being the chairman's oldest friend on the platform, gave the first address, which was most encouraging to pastor and deacons, taking for his text part of Exod. xviii. 21: "Able men, such as fear God, men of truth, hating covetousness." Brother Wileman founded his remarks on "And his hand clave unto the sword," time only permitting him to comment on three swords, viz.: (1) The Word of God; (2) The divinity of Christ; (3) The atoning work of the Lord Jesus Christ. After singing hymn 234 (Denham), and having a brotherly and stimulating address from Mr. Steele on the words, "I wish above all things that thou mayest prosper," brother Dadswell alluded to the apostle Paul taking encouragement from God's dear children, his text being, "Whom when Paul saw, he thanked God and took courage." A most inspiring speech was delivered by brother E. W. Flegg, who was also in honourable and useful membership at Soho, from these words: "If we believe not, yet He abideth faithful, He cannot deny Himself." Brother Reynolds dwelt most impressively on the revelation God gives to His children, taking as an illustration God's appearance to Moses in a burning bush. Brother Chilvers enlarged upon the words, "God Almighty bless thee." After joining in another song of praise, brother Beecher closed with prayer. The meetings were of a most cheering character, there being a goodly number present, and the total amount collected was £19 17s. 1d.—**MABEL.**

#### BUNGAY.

"Glorious things of thee are spoken,  
Zion, city of our God:  
He, whose arm cannot be broken,  
Formed thee for His own abode:  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all Thy foes."

This language is expressive, we are glad to say, of the experience of those worshipping here. We are in peace, pastor and Church united in reciprocal affection; souls are fed, and signs of a work of grace is manifest, especially in some of the young amongst us, for which

we are truly glad. On Oct. 2 our hearts were made more glad by the presence of our beloved brother R. E. Sears, and, best of all, his Master was manifestly with him. We had two grand Gospel sermons; some said they never heard our brother better. Friends from a distance, and others out of the town, increased our numbers by their kindly visit, the hearts of the people being warmed with heavenly fire, the influence of which gave us good collections. Altogether we had a good day. "All hail the power of Jesu's name," was heartily sung at the close, and we now add, "Praise God from whom all blessings flow," who has in mercy again "remembered us in our low estate."—**J. D. BOWTELL.**

**GRAVESEND (ZOAR).**—On Wednesday, Oct. 16, the Zoarites at Gravesend had a good day with their harvest thanksgiving services. In the afternoon our esteemed friend and brother Mr. E. Mitchell preached a soul-stirring sermon to a large, attentive, and appreciative congregation. Tea was served in the schoolroom, which was barely large enough to seat those who partook of "the cup that cheers but not inebriates." In the evening Mr. C. Guy, of Brighton, presided and conducted the business with propriety, introducing it with a modest but telling speech. After the devotional part of the service was concluded, speeches suited to the occasion were delivered by brethren Hall (of Meopham), Chandler (of Prittlewell), E. Mitchell (of London), and I. C. Johnson (of Gravesend). Suitable hymns were sung between the speeches, and the whole of the proceedings were characterized by brotherly love. A collection was taken at the close of each service with satisfactory results. We observed that the chapel had been nicely renovated, the cost of which, on enquiry, we found to be about £60, all of which had been provided and paid. Our friends, therefore, have cause to thank the Lord, not only for the harvest, but for abundant blessings of every kind.

**FLEET, HANTS.**—Harvest thanksgiving services were held here Oct. 15. Mr. Mitchell, of Mount Zion, Chadwell-street, preached afternoon and evening. For an infant cause like this a large company of friends assembled, about seventy in the afternoon. Over eighty took tea. The evening congregation was near a hundred. Collections, £6 10s. Mr. Mitchell's sermons were listened to with rapt attention, and we hope and believe the Word was blessed to many souls. We felt it to be a sweet and hallowed time. Mr. Fells, from Hartley-row, and friends from Aldershot and other places, visited us, and we rejoice to say the happy day all but closed

by singing, "All hail the power of Jesus' name," and after the benediction we could not help singing, "Praise God from whom all blessings flow."—**J. WHITE.**

**BERMONDSEY (LYNTON-ROAD).**—The anniversary services held here on Oct. 1 were very successful. In the afternoon Mr. John Bush preached from the word "Ebenezer," and was much helped; many feeling it good to be present. At the evening meeting Mr. Thomas Green (of the Surrey Tabernacle) occupied the chair, the speakers being Mr. F. C. Holden, who addressed the meeting from the words, "It is He that hath made us, and not we ourselves;" Mr. J. M. Rundell from "The Lord hath done great things for us whereof we are glad;" Mr. O. S. Dolbey from "I will turn Mine hand upon the little ones," and Mr. B. T. Dale (pastor) from "O continue Thy loving-kindness unto them that know Thee." Mr. Thomas Knott (one of the deacons) announced that it had been determined to endeavour to raise the sum of £350, to be applied in repairing the building and paying off an old debt of £200, an announcement which was warmly supported by Mr. Arnold Boulden.

**WALDRINGFIELD.**—Harvest home meetings were held on Sept. 25. Brother John Hazelton, of Wattisham, preached a Christ-exalting sermon from 1 Peter i. 29, truly and clearly setting forth the total depravity of the sinner, and the

**ONLY POSSIBLE WAY OF SALVATION** through the effectual operations of God the Holy Ghost in effecting the new birth and revealing a precious Christ who had finished the glorious work of salvation. The testimony was received by saints with joy—that much-despised old-fashioned Gospel, but so precious to the heaven-born family of God, was hailed with delight. About 100 sat down to tea, then public meeting followed, addressed by brethren Hazelton, Keeble, and Bardens, upon the harvest, calling forth every expression of gratitude for all temporal blessings, not forgetting the spiritual blessing wherewith the saints are blessed in Christ Jesus, and the joyous prospect of being garnered at last with Him in glory. In all the sinner was abased, Christ was exalted, and saints made glad. Collections good; doxology sung; benediction pronounced; all feeling it was good to be there.—**JOHN.**

**CHATHAM (ENON).**—Harvest thanksgiving services were held on Lord's-day, Sept. 29, and Oct. 2. The Sabbath's services, at which our brother T. Vincent preached, being well attended; Acts xiv. 22 forming the basis for the morning's discourse, and

1 Cor. xv. 51, 52, the evening's subject. In brief, divided into the following leading thoughts:—"The Saint's Harvest Home," and "Christ's Harvest Home." The last named was a solemn, searching sermon on the second advent of the Lord Jesus Christ. On the following Wednesday afternoon and evening brother T. Jones, of New Cross, preached, and was heard with much profit and pleasure. A good company assembled to the usual tea. The several services were helpful, hearty, and, we trust, God-glorifying. The object of the collections was to clear the expenses of cleaning and renovating the chapel, &c., which we are deeply thankful to say was attained. To our heavenly Father be given all the glory.—"**HITBERTO.**"

**FINEDON.**—Thursday, Sept. 19, was a day long to be remembered by the lovers of the distinguishing doctrines of the Gospel at Finedon; upon which occasion special, well-attended services were held, many kind friends coming from Irthlingborough, Rushden, Wilby, and Wellingborough, to encourage us by their presence, sympathy, and help. We could but feel at the close of the evening service that

"**THE GOSPEL HAS NOT LOST ITS POWER.**" when we saw six vehicles waiting outside to convey the friends home who had joined with us from a distance (a circumstance not before known in connection with the little chapel); to our God be all the praise. In the afternoon, at 3 o'clock, our dear brother Burgess (Wellingborough) was enabled to preach to the joy and comfort of many from Joshua i. 5. About 90 took tea. At 6.30, the little chapel was filled, when our esteemed brother Marsh (Stratford) preached with freedom and power from John xx. 20 (latter part). We were heartily glad to meet with our brother Marsh once more, and also our brother Burgess, who often kindly walks over on a week evening to speak the Word of Life among us. Many felt the services to be solemn and sacred seasons, and our prayer is that the Lord would arise and have mercy upon Zion, and comfort all her waste places, sealing home His Word with power divine. May we realise it, and all other Churches of truth too, prays **J. T. P.**

**MAIDSTONE (PROVIDENCE, MOAT-ROAD)** looked well on Wednesday, Sept. 25, when the usual harvest thanksgiving services were held. Many of the frequenters of this little Church had supplied flowers and fruit, and the effect was most pleasing. We were well supplied with plants also. At 5 a goodly number sat down to tea, kindly provided by Mr. and Mrs. Walters. Very appropriate hymns were sung most heartily from Stevens' selection, especially hymn 945:

"Come, ye thankful people, come,  
Raise the song of harvest home;  
All is safely gathered in,  
Ere the winter storms begin," &c.

Mr. J. Cattell was the preacher both afternoon and evening, and preached most instructive and profitable sermons from Psa. xcvi. 11, and Rev. vii. 14 Collection for cause, including tea, £29s. 4d.

IPSWICH (BETHESDA).—It was our pleasure to listen to our brother B. J. Northfield on Sunday, Sept. 15th, he being engaged to preach the harvest thanksgiving sermons. His sermon in the morning was founded on Psa. cl. 6. In the afternoon we were reminded of what will be in the future (Matt. xiii. 40), and in the evening Heb. ii. 3 formed the foundation of our brother's remarks. Friends from far and near joined us at these services, congregations were very good, and the Word well received. On the following Wednesday, Oct. 18th, these services were continued, together with the celebration of seventeen years of faithful labour of the pastor, Mr. Kern. A tea was provided by deacon Bird, assisted by many willing helpers, and a public meeting held in the evening, presided over by the warm-hearted pastor, supported by brethren Bland, Bardens, Ranson, and Tooke, who each spoke to the praise of our God and for the encouragement of His people. Right glad were we to listen to each one as they unfolded in their own way the precious portions they were led to speak from. The choir during the evening sang two beautiful anthems, as well as that old-fashioned (and never to be replaced by the new) hymn, "To praise the ever bounteous Lord," to "Erthorn." A happy meeting had been anticipated, and was fully realised, the presence of the Lord being felt. Friends came to our help, and after singing the doxology we started for home with the prayer, "Lord, bless each soul who has gathered in Thy name, and may we ere long see good results."—ONE WHO WAS THERE.

SAXLINGHAM, NORFOLK.—This old cause of truth has sadly declined of late years, many having been called away either by death or business. About two years ago a young brother, named Fairhurst, removed from March (in Cambridgeshire) to Norwich. His pastor, Mr. B. J. Northfield, editor of *Cheering Words*, kindly gave him an introduction to the deacons at Orford-hill, Norwich, who soon perceived that he was fitted for public speaking, and having mentioned the matter to him, were delighted to find that he himself had been much exercised in mind and wishful to speak in the Master's name, but was fearful and timid. However, after a little godly conversation and counsel from the deacons, he consented

to speak occasionally at the week-evening services, and subsequently preached with much acceptance on a Sunday. This was evidently of the Spirit, for he was soon invited here and there. The Saxlingham friends having heard him several times, gave him an invitation to occupy their pulpit, with a view to the pastorate, and though not accepting the invitation fully, yet he consented to preach there for the present, waiting to see if the Lord's hand was in it. Friends have come up well to the services, and there is a spirit of hearing manifested, resulting in three persons being baptized on Sunday, September 29th. Our young brother had bitterness mixed with sweetness that day, for in the morning he preached a funeral sermon on the loss by death of brother Robert Fordham, who has been for over forty years an itinerant preacher amongst the Strict Baptists and fifteen years a deacon at Saxlingham; the text was, "Blessed are the dead which die in the Lord." In the evening he delivered quite a baptizing discourse, founded on the incident of Philip and the eunuch, at the close of which the baptizing took place. Our young brother spoke well, sound both as to faith and Church discipline, and, above all, strove to set forth Christ. The writer heard him preach his first sermon at Orford-hill, and was present at the above, his first baptizing service, and considered it a privilege to be there. That he may be made very useful in the Master's vineyard, is the prayer of—R. F.

#### THE AGED PILGRIMS' CORNER.

On the 8th of October a crowded meeting, on behalf of the Society, with especial reference to the Brighton Home, was held in the King's Apartments, Royal Pavilion, Brighton. Addresses were given by Messrs. T. Hull, of Hastings, T. Lawson, J. H. Hallett, W. Harbour, G. Savage, the Secretary of Parent Society, and other friends. Mr. S. Gray was unavoidably prevented from attending. The total proceeds of the day, including sale of work, amounted to £70.

\* \* \*  
The Home at Brighton accommodates seven pensioners, and thirty-five others reside in the town. The local work of the Society is therefore of a somewhat extensive character, and new subscriptions from Brighton friends would be thankfully received.

\* \* \*  
During the month the Secretary has addressed meetings at Bristol and Southsea, and on Oct. 13th advocated the Society's claims at Mount Zion, Chadwell-street, when the friends generously contributed £30. May many more of our Churches grant similar help.

The meetings at Hornsey Rise Asylum on Nov. 15th are announced in the advertising columns. The Committee hope for a large attendance.

The pension expenditure of the Society is now approaching £9,000 per annum. May many be constrained by the love of Christ to join in this blessed service.

#### PAST AND PASSING EVENTS, &c.

THE movement of the past month most prominent in connection with the Strict Baptist Denomination was the Half-yearly Meeting of the M.A.S.B.C. (particulars in another column). It was a blessed occasion.

Though held in a suburb of London, friends, undaunted by distance, came together in great numbers and excellent spirit—we thought, perhaps, the way and mode of day's proceedings had been the subject at the family altar before, in many cases, the dawn of day. The accommodation for visitors—friends—was cheerfully studied.

By the way. Where is the Essex, Cambridge, and Lincolnshire Association talked of some time ago? Is it still in *embryo*? The Suffolk and Norfolk Association is well and flourishing, with Mr. S. K. Bland as secretary.

The Berks., Bucks., Herts., and Oxon Association are plodding on in faith and hope and prayer. These have our best wishes. But,

#### WHAT DO YOU THINK!

The delightful fact has been wafted to our "scissors and paste department" that

An association

#### HAS BEEN FORMED

in the great cotton and coal industries of the North, denominated

"THE NORTHERN COUNTIES UNION OF STRICT BAPTISTS."

Thank the Lord!

May the union thus formed prosper, grow, and increase. It will—we are certain it will—if "each esteem the other

BETTER THAN HIMSELF."

We shall be glad to hear more about this Northern Association, being persuaded there is a Christ-loving spirit at the foundation of the movement. Those who may be spared to the next decade will have the pleasure of seeing large and happy gatherings.

We venture to prophesy the first president will be Mr. W. Schofield, although we should not be surprised if

our grace-taught and Christian brother, Mr. Eddison, run him very close.

We fondly anticipate other counties uniting. What a grand association could be formed in Surrey, Sussex, and Kent. Who will take the initial? "Begin slow, proceed slow; take fire, rise higher."

Mr. E. Mitchell, of Mount Zion, Chadwell-street, preached in Mr. Piggott's chapel, Swindon, Wilts., on Lord's-day, October 13th. The congregations were excellent, and, we have no doubt, deeply impressed with the experimental truths of the Gospel so feelingly advanced by the preacher.

"They parted in love." John Andrews has taken farewell of his charge at Waldringfield, after 17 years' labour. It was a trying time for pastor and people.

We do, and we do not, like these partings. The prayers of the Waldringfield Church will follow our brother wherever he goes.

John Andrews' last text was, "Finally, brethren, farewell." But some of them would not say "Good-bye." Amid tears they said, "We hope to meet at the resurrection morning."

*Bad Bungay.* We are informed "The Papacy—i.e., the High Church and Roman Catholic party here are in the ascendancy—in numbers and human power,—and they are persecuting the Protestants" in this part of East Anglia.

"A young married woman, sitting under the ministry of a good man in this town, was visited by the Vicar of the parish, who told her 'by attending such a place of worship as the Baptists she would miss the hem of Christ's garment.'"

So the enemy to social and religious liberty is making progress. One of the most advanced "evangelical clergymen" on the School Board for London said he

#### WOULD NOT

vote against the proposition of the Papists.

Is it possible that men can sell their conscience for the loaves and fishes? It seems, alas, too true!—too true!! May the Lord deliver us from such. But, thanks to Almighty grace,

"Under the shadow of Thy throne

Thy saints shall rest secure;

Sufficient is Thine arm alone,

And our defence is sure."

The Church at Providence, Burnley, has given Mr. John Booth an unanimous

call to the pastorate. Mr. Booth's reply has not yet reached us.

Brother Booth was invited to take the pastorate of Providence, Thurlestone, where he is a member, but the hand of the Lord was not visible in the matter. So brother Roebuck informs us.

We hope all friends to truth who can will go to Teddington on November 12, to encourage the good folk there in carrying on the cause of God. Note the date.

Through the untiring energy of Mr. I. C. Johnson, of Gravesend, whose love for Zion is well-known, which goes without saying, the chapel at Sheerness has been secured to the denomination.

In opposition to the strategy of the brewer and publican. A sterling young man of truth is now wanted; one called by God's grace to the ministry, and not depending on the work for support, would be appreciated.

How singular. God sends us a good harvest, and the farmers tell us "the produce does not pay for gathering." Cannot the fruits of the earth be utilised? Does God send these good things to be trodden underfoot?

Portrait and sketch of Mr. David Smith, of Bilston, Staffordshire, will (D.V.) be given next month.

Dr. Durnford, the oldest Bishop of the Anglican Church, died October 15. The *Christian World* says, "He was a High Churchman." He was nearly 92 years of age.

Much controversy is now going on between the numerous musical doctors of England and America as to what to sing, and which is the proper way to sing, and what these Mus. Docs. think right to sing.

In all their great knowledge and genius (and we do not—would not—despise that) not a word is said about praise to God. God—according to their writings—is not in all their thoughts.

We once heard two or three old people singing (we were outside the cottage door listening):—

"My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comforts of my nights.  
In darkest shades, if He appear,  
My dawning is begun;  
He is my soul's sweet morning star,  
And He my rising sun."

The heartiness with which it was sung has never lost its impression. There is more music—to the ear of God—when it rises to heaven from the

heart, in the squeaking voice of an aged saint, than in all the surpliced choirs on the face of the earth.

There is no reason why old-fashioned hymns and music, which have been the charm of many of our forefathers, should be ignored. Music is an attraction in many fashionable places, and many persons, young and old, go for the sake thereof. This is flesh, not spirit.

A Few Things. Mr. Myerson last month baptized two of his grandsons, and Mr. Mitchell baptized a mother and daughter—The annual meeting of the Strict Baptist Ministers' Association on the 15th ult. was the best we ever attended.—Flowers and fruit were seen at most of the harvest home services; some object to these things, but all like to behold them.—Mount Zion Open-air Mission, Chadwell-street, have discontinued for the season—"Teach the child." Lord's-day, 20th ult., was observed in most Nonconformist places as a day of prayer for the rising race.—Two dear brethren intend to Boycott us, if we do not obey their injunctions; the Word says, "Pray for your enemies"; we hope to be able to do so.—Mr. Sears is going to Clapham Junction.

## Marriages.

On Sept. 18, 1895, at Pimlico (Carmel), by J. Kingston (pastor), Albert Edward, fifth son of Mr. W. H. Clarke, of Reading, to Emily Mary, second daughter of Mr. E. Haines, of Pimlico, many years deacon at Carmel.

On Oct. 14, at the Registry Office, Bancroft-road, Mile-end, A. J. Margerum, pastor of Claremont, Forest-gate, E., to Mrs. A. Bartholomew, of Lichfield-road, Mile-end.

## In Memoriam.

JOHN CLOSS, who worked with us in producing the first number of the E. V., has, after much suffering, passed off this lower world to Jerusalem above. He was baptized by the celebrated Dr. Cox, of Hackney, in the forties. He travelled London and the suburbs with the E. V. and works of truth. A more conscientious, earnest, devout Christian man could not possibly be. We feel great pleasure in bearing testimony to his Christian character, which was developed in his every day walk. We hope to be able to assist his needy widow.—J. W. B.

RACHEL BAKER sweetly fell asleep in Jesus Sept. 30, 1895, aged 65. She was a member at Chadwell-street, previously being baptized by Mr. Stringer at Stepney. The last two years she lived at Dunmow, Essex.



DAVID SMITH, OF BILSTON.

(See page 360.)

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## Christ's Little Flock Encouraged.

BY EDWARD MITCHELL.

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"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

SAID the Church of old in attempting to set forth the glories of her beloved Lord, "His lips are like lilies, dropping sweet smelling myrrh;" and, again, "His mouth is most sweet." Sweet, wholesome, and encouraging are the words of Jesus to His people, and always adapted to their condition. How gracious and fragrant are the words at the head of this article, calculated to bring cheer, gladness, and comfort to the hearts of His disciples, and to fortify and strengthen them for the difficulties and dangers incident to their pilgrimage pathway.

I.—THE ADDRESS IS AFFECTIONATE. "*Fear not little flock.*" The relation of shepherd and sheep in eastern countries is very close and intimate. Usually the sheep are the property of the shepherd, and his life is largely spent among them. He gives names to the sheep, and his voice is recognised by them. The language Jesus employed, *little flock*, expresses *endearment*. True, it serves to mark their character, as sheep; indicates also the comparatively smallness of their number; and their insignificant appearance in the eyes of the world; but it specially manifests His tender love and regard for them. The learned inform us that there is a double diminutive in the original words which not only emphasizes such language as that of Matt. vii. 14—"Strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it"—it being equal to a *very little flock*, but double diminutives express also great affection, and tenderness of regard; as if He should say, "*My dear little flock.*" Thought of small account in the eyes of the world, His sheep are very dear to Jesus. For them He "made Himself of no reputation," assumed their nature, and "poured out His soul unto death." Tenderness itself is the heart of the great Shepherd towards His helpless sheep, and endearing the language by which He addresses them.

Sheep are timid creatures, exposed to many enemies, and themselves without strength for fight, or speed for flight; how encouraging the Shepherd's voice, "*Fear not!*" *Jesus recognizes our condition.* He knows our feeble frame, He is acquainted with the fears that agitate our minds. These fears may respect *temporal supplies*. 'Tis easy to trust, or think we trust, when the cupboard is full, the pocket well-lined, and the balance at the bank is good; but many of His people have been hard put to it to procure the bread that perishes, and to walk honestly in the world. Some, too, are called to forsake the ordinary means of supply, and to cast themselves entirely on the providence of God, that they may serve their Master in the ministry. While others are poor because they have elected to serve God, and keep a good conscience, rather than adopt the loose principles of the world. To all His own who are fearing thus the Shepherd cries, "*Fear not.*" "*Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more better are ye than the fowls?*"

Our fears may *regard our enemies*. The little flock has often been subject to fierce persecutions. "*Fear not them which kill the body, but are not able to kill the soul.*" "*He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man can do unto me.*" But *our spiritual foes provoke our fears*. We feel our own weakness, the power of Satan's temptations, and the strength of our inward corruptions—

"We fear, we faint, we grieve,  
And feel the load of sin."

"I shall now perish one day by the hand of Saul," in effect, is our mournful complaint. But "*the gates of hell shall not prevail*" against Christ's little flock. "*Sin shall not have dominion over you; for ye are not under the law, but under grace*":—

"Fear not the pow'rs of earth and hell,  
God will these pow'rs restrain:  
His mighty arm their rage repel,  
And make their efforts vain."



Our Shepherd will protect His flock, and perfect His work of grace in our hearts.

Our fears *may relate to death and the grave*. There is no discharge in this war. Death is "the king of terrors," and has made many stout-hearted ones to tremble. The grave is a dark, cold bed, forbidding in its aspect, and repulsive to our feelings. But death has been deprived of his sting. "The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." Death cannot harm the little flock, for their sins are put away. The grave, too, must yield up its prey. Burying is but sowing—the body is sown that it may be raised incorruptible, glorious, and spiritual:—

"Fear not the terrors of the grave,  
Nor death's tremendous sting;  
He will from endless wrath preserve,  
To endless glory bring."

II.—THE ARGUMENT IS ASSURING. "Fear not, *for it is your Father's good pleasure to give you the kingdom*." Here is the argument of *relationship*. God is the *Father* of the little flock. He has loved, chosen, redeemed, and adopted them. All His infinite perfections enter into His covenant relations. He appears to have designed natural fatherhood as a faint type of His Fatherhood toward us. If we, being evil, know how to give good things unto our children, how much more shall the infinitely good Father care for, protect, and give good things unto His children! How sweet and strong is the assurance this relationship affords!

But He gives us strong consolation, confirms His immutable promise, with His immutable oath, that His people may have confidence in Him who cannot lie. So here He makes assurance doubly sure, it is His good pleasure to give us the kingdom. Here we have *His sovereign unchangeable purpose*. All our spiritual blessings spring from "His good pleasure." For His pleasure all things were originally created, but His little flock owes its being, and its blessings, to "the *good* pleasure of His will." This lays the foundation of our hope on the solid rock of His eternal purposes. It is His good pleasure to *give* us the kingdom. No conditions are laid down. Nothing can be freer than a gift. If there appear to be conditions in some other passages, they are only such as are infallibly included in the gift; and which grace will assuredly work in its subjects.

*The gift is an exceedingly rich one*. A kingdom, "the everlasting kingdom of our Lord and Saviour Jesus Christ." We "rejoice in hope of the glory of God." What can compare with this? Heaven, and all its glories, secured to us by deed of gift from the sovereign good pleasure of God, who has become our Father. The gift includes all that is needful to take us safely home; all needed supplies; protection from all our foes; victory over all opposition; final entrance into glory:—

"Shout, ye little flock, and blest,  
You on Jesu's throne shall rest;  
There your seat is now prepared,  
There your kingdom and reward."

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THE evidence of our election is in time; the decree itself is from eternity.—*Sladen*.

## OUR PORTRAIT GALLERY.—No. XII.

DAVID SMITH, OF BILSTON.

DEAR BROTHER,—At your request I am penning a brief outline of my life and connection with the cause at Broad-street, Bilston, to accompany photo in the E. V. & G. H. Our family record makes known the fact that I was born in a village called "the Lye," in the county of Worcester, March 25th, 1859. When quite a child, I remember my grandmother taking me to the Primitive Methodist Chapel, where she stood a member; the excitement, varied exclamations, and attitudes of the worshippers, filled my infant mind with dread, imagining some fearful calamity was about to happen. It was with difficulty I could be persuaded to accompany her again. Some time after, however, my parents removed to Bilston, and attended the newly formed cause at Broad-street. My father having been convinced some time previously (while attending a revival service in a Methodist chapel\*) that universal redemption had no place in Scripture, and that salvation by grace, through the merits of Christ, applied alone by the power of the Holy Ghost to all God's chosen, predestinated sons and daughters, was the declared will of God, he from that time till his death became identified with the lovers of a free grace Gospel.

My mother (though a Methodist at heart) regularly attended our chapel with my father, while they resided in Bilston. Consequently, at a very early age, I was introduced to the Sabbath-school at "Bethesda," where, "to the honour of some old teachers still living, and some who have gone home to glory," we were well instructed in the letter of God's truth. The teaching made such an impression on my mind, that, though not more than eight or nine years of age, I wrote to one of the female members (a mother in Israel, now in her 79th year, and still in active fellowship with us), asking how the views we held could be harmonised with the teaching of Christ in Matt. v. 16, "Let your light so shine before men," etc.? my note being handed to the then pastor (David Lodge). In an interview, he answered my query. This, with subsequent years of faithful and earnest instruction, confirmed my mind that the doctrines usually termed Calvinistic were supported by the full weight of Biblical testimony.

My heart as yet was untouched; I was a stranger to the inward power of God's truth, and, though mercifully preserved from gross and outward sins, felt quite at home in worldly company and amusements. Billiard playing had become a passion with me when quite a youth, and most of my spare time was given up to it. The letter of truth I knew, and occasionally contended for it, but was destitute of its power. It pleased God in His mercy, "through a conversation with a godly minister," to shew me where I stood, and how contrary my life was to my profession. After this the things once delighted in lost their charm, and soon after, at the age of 17, I was baptized with several others, including one who afterwards became my wife.

Soon after joining the Church, I was removed in the providence of

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\* The preacher at the revival service mentioned, said, "Last week, at ———, I converted 509, and by this time next week I will convert 500 more in the 'Lye.'" My father said (whether audible or not I cannot say), "Then you won't convert me," and immediately left the building.

God to Kidderminster. My business there (with the exception of market days) left me with a good deal of spare time on my hand, which I devoted to reading and study, without any thought that the information gained would be used in any public manner. At that time I contributed "News of Churches" and other matter for *EARTHEN VESSEL* and *Cheering Words*. A correspondence was opened between your late father (C. W. Banks, the then editor of the above magazines) and myself, in which he urged me, if opportunity presented, to go out and speak in the Master's name.

Just about this time a class was formed in connection with the General Baptist Church in Kidderminster; the object being preparation for supplying village churches, and conducting cottage meetings. Each member in turn had to preach before the members of the class, who had liberty to criticise manner and matter. I wrote just before the formation, asking your father whether he would advise me to join, and, in reply, he said, "Yes, if you can hold your own." In consequence I became a member, and very shortly afterwards preached before the class, from the words, "Ye must be born again." It is needless to say that the criticism was very severe, especially upon the doctrine advanced. However, it led to my receiving an invitation to preach at a village—viz., Chorley, in Salop. It came about in the following manner:—

One morning my sister, who helped me in my business, was coming down to the shop, and was accosted by a minister, who said to her, "I have made an error in my engagement list, and am down for two places, and your brother must take one of them." I was staggered when my sister told me, as I had never seen the man before in my life. It transpired that he had heard of the sermon preached on the new birth, as mentioned above. After consultation with friends at Bilston, and passing through the usual anxiety with the pros and cons, and prayer to God for direction, I went and preached my first sermon to a regular congregation at the Baptist Chapel, in the village named above, in the summer of 1880. Incidents in connection with this first attempt led me to the conclusion that the Lord had never called me to preach the Gospel, and I returned home in anything but a pleasant frame of mind, and determined it should be my first and last time. What was my surprise (you may well guess) to receive a communication the next morning from your father; the import of which was: "Will you hold yourself in readiness to go and preach at Whitestone, near Hereford, next Lord's-day?" O, what anxiety I passed through lest I should run without being sent! It was with trembling I went the following Saturday to fulfil the second engagement. The kindness of the friends at Whitestone, and a degree of liberty in speaking, encouraged me to believe the matter was of the Lord. Soon other doors opened, and invitations to supply came from Olbury, Willenhall, Birmingham, Halesowen, Chorley, etc., which were filled to the best of my ability. The orthodox method of preaching before the Church where I stood a member, and being sent out by them, was not followed in my case. Personally, I dreaded the ordeal. A little opposition was shown by one or two; consequently I had occupied the pulpits at most of the surrounding churches of truth before preaching at Bilston. This I did, however, in the end of the year 1881, taking for my text a part of Rom.

x. 15, "And how shall they preach except they be sent?" A month's engagement to fill the pulpit, followed by a three months', terminated in a call to the pastorate, April, 1882.

"Many days have passed since then,  
Many sorrows I have known ;  
But have been upheld till now,  
Who could hold me up but Thou ?"

It is worthy of note, the few who opposed (with the exception of one who became a firm friend of mine) left and joined themselves to various religious bodies, where they still remain, although there are other places of truth within walking distance. Thus for nearly fourteen years I have laboured, in word and doctrine, in this corner of the Lord's vineyard. These years have neither been all bright, nor all cloudy,—adversity and prosperity have both been passed through. We have at one time cried out, "Who hath believed our report?" Anon, we have rejoiced when seals have been given to our ministry; but under every circumstance a deep, fervent, unbroken affection has existed between the church and myself. From my settlement as their under-shepherd until now, uniform kindness has been shown me; and when the strain and tax of business and preaching became too great, they willingly gave me one Sunday a month away, which affords me an opportunity of visiting and preaching the Gospel of the grace of God in other parts. Whatever the future may bring about, my attachment to this place and people will ever remain. The place were I learned to lisp the Saviour's name; the school where my mind was instructed in God's Word; the fathers and mothers in Israel who taught me; the baptistry wherein I professed my allegiance to Christ; the sanctuary where my wife and I were united in double bonds in the flesh and in the Lord; the pulpit wherein I have received divine help and joy hundreds of times; the aged friends, lovers of the truth of the living God, who have held up my hands with their prayers; the younger members, who are my spiritual children; and last, but not least, the manifestation of the Divine Presence,—make "Bethesda" a sacred, hallowed spot to my soul.

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

DAVID SMITH.

Bilston.

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

HOME AND COMMON THINGS. NO. 12—THE FAMILY CIRCLE.

WE have often looked with pleasure upon the photograph of a family group—the father and mother with their lads and lasses of different growth and age ranged around them, from the little one in arms or just able to lisp and toddle, to the boys and girls going to school; or, perhaps, the group has shewn us older parents and grown up children, and sometimes we get a glimpse of *three* generations. But most earthly circles get broken before many years pass over them, one link after another of our family chain is snapped: sickness, decay, accident, old age, combine to change all our prospects, and we either pass away, or mourn the depar-

ture of those we love so well. At this time of year, how many family gatherings are anticipated with pleasure, but there will be very few where no familiar face is missed, and where no thought of sadness will mingle with the joy, for it will be true as long as we remain in this present state that

" Friend after friend departs,  
Who has not lost a friend ?  
There is no union here of hearts,  
That finds not here an end."

But I want to turn to a brighter subject; this is but the dark back ground of my picture, and only tends to bring out its beauty by contrast. We commenced the year by speaking of a *home* all fair and beautiful, and we will end it by shewing you a perfect family circle that never can be broken, and whose pleasures and prosperity, and health and vigour are unchanging and everlasting.

God has a very large family of sons and daughters. Those who truly believe on His dear Son are all the children of God, through faith in Christ Jesus, and He is the immortal and everlasting Father of them all. A gracious, loving Parent, infinitely better than the best of His creatures, "Like as a father pitieth his children, so the Lord pitieth them that fear Him;" and what is still more wonderful, He says, "As one whom his *mother* comforteth, so will I comfort you." What an abominable libel on the character of that heavenly Father, and the Lord Jesus Christ who is also called the everlasting Father of His people, is that awful falsehood taught by the Church of Rome, that there is no access either to God or to Jesus except through the Virgin Mary! May none of you, my dear young readers, ever be beguiled into th's trap and snare of Satan. "Come unto *Me*," the Saviour says, "and I will give you rest, all ye that labour and are heavy laden." There can be no want of tenderness in that loving Jesus who took the little children in His arms, laid His hands on them and blessed them; that gracious One who let the poor sinful woman weep over and kiss and anoint His feet, and spoke such words of life and healing to her heart (Luke vii.); He who on the cross prayed for His murderers, and who poured out His soul unto death to save guilty sinners, His enemies, and rebels against God. And having reconciled sinners to God by His death, He reveals the sweet fact to all who follow Him: "The Father Himself loveth you because ye have loved Me." Yes, and that love went before the return of faith and love, for "God the Father so loved the world that He gave His own Son to suffer and die, that whosoever believeth in Him should not perish, but have everlasting life." "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God." Yes, and all God's children are not only called His children, and adopted by Him, everyone is born into His family. "Ye must be born again," said the Lord Jesus, and every one that loves God, or wants to love Him, every one that really desires Jesus is "born from above,"—"to hate sin, and love the Saviour," is to be born again.

What a happy family is the family of God! Some of them have many sorrows here, yet they are happy because "fulness of joy and pleasures for evermore" are prepared for them on high. How rich they are, though some of them now are very poor, yet being rich in faith, "all things" are theirs, and that is more than the biggest millionaire on earth can say, durable riches are theirs, and an inheritance that can never be

lost and can never fade away. And what a glorious family, their Father the Lord of all, their elder Brother the "King of kings and Lord of lords," and themselves the royal family of heaven.

Beloved reader, whatever are your aims and desires in this world, O may you seek an entrance into this divine family circle, whose names are written in heaven, and who as one unbroken band shall for ever surround the throne of the Most High. As a sinner, may you come to Jesus for salvation; as His disciple, may you love and obey His word, so shall you have the sacred witness in your spirit that you are one of the children of His love, and if you love His people here you will ever dwell with them at home. Happy home, blessed family. Lord, may we be numbered with Thee and Thine now and through eternity. Amen.

## "BECAUSE YE BELONG TO CHRIST."

*Being a Few Thoughts on Middle Clause in Mark ix. 41.*

BY PASTOR W. KERN, IPSWICH.

I.—THE CENTRE. "Christ, the Son of the living God" (Matt. xvi. 16); "God manifest in the flesh" (1 Tim. iii. 16); "The Head of the Church" (Col. i. 18); "The Mediator of the New Covenant" (Heb. xii. 24); the "Great High Priest" (Heb. iv. 14).

"Jesus, the great High Priest,  
Offered His blood and died;  
My guilty soul would seek  
No sacrifice beside:  
His powerful blood did once atone,  
And now it pleads before the throne."

The "Daysman" (Job ix. 33); one that could and did come between the holy God and guilty sons, and made reconciliation, honourable, glorious and lasting. He is heaven's Lord—Lord of all. Angels obey and worship Him, glorified spirits gaze on Him and admire, and

"He cheers them with eternal smile,  
They sing Hosannahs all the while."

He is earth's Benefactor and hell's terror; and the trembling sinner's powerful and everlasting Friend.

II.—THE CONNECTION. Ye belong to Christ, ye His immediate disciples, and all who are brought to feel their need of Him belong to Him; and all who are moved by the Holy Spirit to confess their sins and call upon His name belong to Him; and all who are seeking to know Him, who feel that nothing else, no one else will satisfy the cravings of their immortal minds, belong to Him; all who have felt Him precious to their souls belong to Him; all who are waiting for a manifestation of His pardoning love and mercy to their souls belong to Him; and not one of them shall ever be ashamed (see Isa. xlix. 23); all who are leaning on Him (as one who said,

"Hangs my helpless soul on Thee")

belong to Him; all who can appeal to Him,

"Thou, O Christ, art all I want,"

belong to Him.

III.—THE CONSEQUENCE. Because ye belong to Christ, no kindness

done to you shall lose its reward; also, because ye belong to Christ as His purchased property and as His peculiar pleasure, no evil shall befall thee. You may have trouble, sorrow, care, pain, loss, anxiety, fear, but no evil. No storm shall injure thee; they may overtake, surround, beat heavy on thy head, toss thee about, bring thee to thy wit's end, but no injury—"No weapon formed against thee shall prosper;" it may be hurled at thee, it may even wound thee, it may make thee tremble, but not prosper so as to destroy thee; and the only reason is, because ye belong to Christ. No trouble of any kind shall overwhelm, though, like a gloomy cloud, it may gather thick and thunder loud, yet not overwhelm because ye belong to Christ. No enemy shall finally overcome or crush, though you may be thrown down, and held down; but like Gad (Gen. xlix. 19), you shall overcome at the last, because ye belong to Christ. No temptation shall destroy; for when the enemy shall come in like a flood, the divine Friend will lift up the standard against him, for He to whom ye belong, having suffered being tempted, He is able to succour those who are now tempted; also, you shall hold on your way though earth and hell oppose; He will maintain your lot, and grace sufficient shall be communicated to you, because ye belong to Christ. You shall endure unto the end, for He to whom ye belong, having loved, will love you unto the end. You shall be more than conquerors over sin, Satan, the world, and death, for all your sorrows shall be left behind, and earth exchanged for heaven, where you will stand before His shining throne never to feel a rising groan; see His face with joy, sing the new song, drink at the fountain-head of peace, and bathe in everlasting bliss, and all because ye belong to Christ. What a priceless boon to belong to Him! What an awful calamity to die a stranger to Him!

Now, all who thus belong to Christ, try and remember, "Ye are not your own, for ye are bought with a price," even with the precious blood of Christ; therefore seek for grace to enable you to "glorify God in your body and in your spirit, which are God's."

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#### A FEW THOUGHTS ON THE NEW BIRTH.

BY JOHN J. SAMPSON.

WHEN the fall took place, Adam and all his posterity lost the blessed privilege of communion with God; for the word of God to our first parents was, "In the day that thou eatest thereof thou shalt surely die;" and knowing their existence in the earth was not terminated by their disobedience, the death mentioned must refer to another, even estrangement with God; and this really took place; for hitherto God had talked with Adam, and Adam, without fear, to Him; but immediately he fell, God's sentence of death came over him, and he sought to hide himself from His Creator. The same desire to depart from the living God is manifest in every natural man, for "All have sinned and come short of the glory of God;" but He has provided a way by which countless millions are to be brought into communion with Himself. While, however, this is the case, we are bound to write that all whom God has left to themselves, who have no desire for communion with Him, will, when God shall appear, seek to flee from His presence, for their unfettered conscience will plainly tell them they have sinned against Him.

Those whom God has appointed to obtain salvation by Jesus Christ are by nature the children of wrath, even as others. Hence, before they can enjoy spiritual communion with God by Christ Jesus, they must be the subjects of a

change of heart, which shall give them the capacity to commune with Him, not as their Creator merely, but with Him as their Father through Christ Jesus. Adam could not before the fall enter into this spiritual relationship with God without his nature being changed, without being the subject of regeneration, and this being so, the strictest morality now cannot and does not constitute an ability to enter into nor enjoy communion and fellowship with God; it does not give an entrance into the spiritual kingdom of the Lord Jesus Christ. This is evident in the words with which Christ met that upright, honourable, and respected man Nicodemus: "Ye must be born again." Therefore, if Adam in his pure, holy, unfallen state, could not enjoy the blessing of communion with God the Father through our Lord Jesus Christ, and Nicodemus must be born again ere he could enter into the kingdom of heaven, the new birth must be a necessity before any can hold fellowship with the Father and with His Son Jesus Christ. This is again supported by the testimony of Scripture, for the Holy Ghost, by the Apostle Paul, writes, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

This truth is plainly observable as we look into the history of the Jewish nation as recorded in God's Word—viz., that man in his state by nature is incapable of spiritual fellowship with God. Who of all the people under God's heaven had more signal interpositions of divine aid than the children of Israel? Yet the result proved that the heart of man is only evil continually. The prophet Jeremiah, who lived among them, had to write under God's direction, "The heart is deceitful above all things, and desperately wicked." The Psalmist had to give God's estimation of man, and it was this, "There is none that doeth good: no, not one." The godly of all ages have deplored their state of helplessness in the matter of spiritual action or desire. Even Paul had to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" Yes, everything in connection with man goes to prove that all, without an entire change, do nothing but sin continually. This change, however, is a matter in which man is entirely passive and unable to will or act.

God, when speaking to Job (xl. 6—14), taught him that he could not save himself, and declared to him that unless he were able to do the work of God—nay, unless he were God—he could not save himself or others. Hence, we are led to notice, that, since a change of heart is necessary, and that change is the new birth, God must be the Author. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God"; or, as we have it in Paul's Epistle to Titus, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."

This was also included in the design of the Saviour when He gave Himself for the Church that He might sanctify and cleanse it with the washing of water by the Word; and having this, His purpose, revealed to us, we can, in a certain measure, understand why in His intercessory prayer He should say, "Sanctify them through Thy truth. Thy Word is truth!"

What a splendid harmony there is in the Word of God! How glorious is the plan of redemption from first to last! and how it reflects the wisdom of its Author! Then, again, to be born again is to be born of the will of God. No man is able to communicate this new birth—no man is able to regulate its operation. It is not in any way successive; for to become one of the sons of God is to be born not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Of His own will begat He us" (James i. 18); and His will in the begetting is His will in the choosing, and is in harmony with His will in the purchasing or redeeming. Everything depends on God. Hence James writes, "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will



begot He us." Yes, all who are redeemed by the precious blood of Christ are begotten again unto a lively hope by the resurrection of Christ from the dead, through the abounding mercy of God, and according to His unchangeable and unalterable will; according to the will of Him from whom every good and perfect gift flows.

To the Holy Spirit is given the work of regeneration; it is He who implants the divine life in the souls of the redeemed, thereby separating them from the rest of mankind, and in due time they are begotten by the Word of God, as it is written, "Of His own will begot He us by the word of His truth"; and again in Peter's epistle, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever."

This will bring us to notice that the new life flowing from the regeneration of the Holy Ghost, and the begetting by the Word of truth, is enduring. Were it of the flesh, it would bear the decaying mark of the flesh, and of it we should have to write: "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower, yea, even the glory of man falleth away; but the WORD OF THE LORD ENDURETH FOR EVER, and this is the word which by the Gospel is preached unto you."

A religion which commences in the flesh, or which is brought about by fleshly excitement, or which is founded on fleshly doings, or carnal observances of rites and ceremonies, must prove a failure and a thing of time only; for "that which is brought forth by the flesh is flesh, and that which is brought forth of the spirit is spirit, and will endure for ever, yea, it will only be beginning in all its glory when the spirit leaves its earthly tabernacle to be for ever with the Lord. How important, then, is the truth, "Ye must be born from above; for except a man be born again he cannot see the kingdom of God."

Let us ask ourselves the question, Am I a subject of the new birth? Has God's infallible Word come home with power to my heart? Have I now desires that I was before a stranger to? Do I feel constrained to pray? Is there a desire to love the things of God which before I hated? Is there a love to the people of God? If this is so, there has been the change of heart of which I have tried to write; for the Word of God is not as a living power in the heart of the unregenerate; there is in them no desire after the word; this is only the desire of the living; and the Apostle Peter gives the injunction to those who are born of the Word of God, to desire the sincere milk of the Word, that they may grow thereby, and uses the strongest figure to enforce his lesson; for they are to desire, as new born babes. May God give us such an earnest longing that nothing short of Christ, the Word, will satisfy.

The unregenerate pray not. No; this is an evidence of life, it is the Christian's vital breath, and God gave it to His servant Ananias as the manifestation of the divine change in the heart of Saul of Tarsus; for said He, "Behold he prayeth." The ungodly love not the things of God; for He is not in all their thoughts, and their actions, and sometimes their words tell us they desire not the knowledge of His name. The natural man loves not the people of God, and so John is moved to write to his children in the faith: "We know that we have passed from death unto life, because we love the brethren." So, then, we are able to judge by these things whether we are born of God. The Spirit also beareth witness with our spirit that we are the children of God: for He is not only the power in regeneration, but the power in the growth and development of the new life. For is it not declared of Him, "He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He shall take of Mine and show it unto you"? Hence, if we are being brought to constantly see our need of Jesus—to see His suitability to supply our every need, to be able to see our character described in God's Holy Word, and to know that all the promises to those characters are in Him, Yea, and in Him, Amen, to the glory of God by us—we may be assured that we are the children of God, for this is the blessed Spirit's sealing or witnessing that we are such.

Again, the new birth will be manifested in our daily life, for we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Yes, the new life will manifest itself in the outward life.

it is as oil, and permeates the whole being. This is God's purpose. O may His purpose be fulfilled in us that we may not only have the evidence that we are born from above, but may it be ours to live so that we may show forth the praises of Him who hath called us out of darkness into His marvellous light!

3. Hamilton-gardens, St. John's Wood, N.W.

## SOME SAVOURY SAYINGS AND PASSAGES IN THE LIFE OF THE LATE THOMAS STRINGER.

WRITTEN BY HIMSELF.

[In fulfilment of the promise of the late C. W. B., and W. W., and in deference to the expressed desire of many friends, we give insertion to the following history of the late T. Stringer, of blessed memory.—J. W. B.]

IN the year 1845, through the providence of God, I was unanimously invited to act as co-pastor with good George Francis, at Snowsfields.\* The cause was low. Owing to the growing infirmities of the pastor, it fell to my lot constantly to occupy the pulpit. The people rallied, the chapel filled, and the revenue was augmented, so that Mr. Francis was allowed a pension, and at his death part of the same was continued to his widow. To Him be all the glory. The Church now considered it expedient for me to become their ordained minister. A day was appointed. Brethren Felton, Moyle, Foreman, and Wells took part. A good and glorious day it was, which I shall not forget while clad with mortality. For six years the Church increased, souls were blest, and together we glorified God; but during the seventh there was a falling off, which caused my mind to be held in bondage, and fettered my tongue so, that I began to think the Lord had done all He purposed doing by me at Snowsfields; but very many have testified of the benefits received through my feeble instrumentality while there. To my covenant God be all the glory. My sorrow was increased by the loss of my dear wife by the cholera which raged fearfully in 1849, and on the 2nd of August of that year, in fifteen hours, her earthly tabernacle was taken down. Bless God, through His rich grace she was "found ready." I was left with five children—the youngest nine months old, who expired in my arms five months afterwards. "He hath done whatsoever He hath pleased." I was now constantly looking to the Lord to lead, guide, and direct my steps that way which should prove most for His honour and glory. At this time I was preaching once a month at the Temperance Hall, Zoar Chapel, Gravesend. During these visits I was asked to preach for six months with a view to the pastorate. After much anxiety of mind, looking to my God for guidance, also consulting my dear brother Wells (whose advice was "Go!"), I acceded to the request. The Snowsfields' friends were much grieved at our parting. Before leaving, I was united in marriage to Miss Lynn, a member of my Church, who was called, blest, and built up in the truth under my simple testimony.

Arrangements were now made for my removal to Gravesend, on March 20, 1851, taking up our abode at 4, Cambrian-grove. While my furniture was being taken into the house, a most beautiful rainbow appeared in the clouds. I thought of that precious text in Gen. ix. 13—17, and augured that our change of ground was according to covenant order. Several friends, too, gave me a hearty welcome. The Church was in a very low condition, but by close adherence to the eternal truth of God—doctrinally, experimentally, and practically—with the blessing of the Most High, we gradually rallied, the chapel filled, seats were taken, and the Church increased. I preached my first sermon from 1 Cor. ii. 1, 2, and, blessed be His holy name, we abide by the stuff to this day. O for grace to praise Him more, and preach His truth more fully in all its depth, though earth and hell oppose! for

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

\* "Snowsfields" is the place where the cause, now worshipping at Lynton-road, Bermondsey, originated.

Peace reigned, the word of His grace was clothed with power and crowned with success; we arranged week-night services and other matters pertaining to Church government. Presently, circumstances arose which led to my removal to the "Literary Institute." Here, also, we prospered; congregations numbering nearly 300. The Lord blessed the Word to my encouragement, His people's good, and His own honour. Therefore will I "crown Him Lord of all." And now a singular circumstance occurred which I shall ever regret, for I soon found I had made a great mistake. During my pastorate at Snowsfields, I went to supply for six weeks at Trinity Chapel, Plymouth, where my testimony was apparently well-received by a very large congregation. On the expiration of the six weeks, many wished me to settle there, and now again wrote me on the subject; many letters passed; I surveyed my position at Gravesend, a small place, and people, in a small town, with probably little hope of enlargement, and I also looked to the Lord, but received no satisfactory evidence from Him that I was to go; yet, after much thought, I began to feel that, as I had not sought it, surely I should be right in going. The dear friends at the Institute were deeply grieved, and said I should return with broken bones. I did! but they healed them with their kindness, and the dear Lord knitted us more closely together than we had been before. After a short time I was asked to alter my principles; but, by God's help, I give up those to *no man*. I will not weary my reader with the many trials I was called upon to bear at this time. Suffice it to say, the faithful few at Gravesend gladly received me again. "What shall I render to my God for all His goodness towards me?" The same little house I lived in had remained empty during my absence. We, therefore, returned to the dear old home at Cambrian-grove.

"Here I raise my Ebenezer,  
Hither by Thy help I'm come."

Soon after my return we found Zoar Chapel was to be let. Some of our friends entered into the business details. It was taken, and we reopened it on March 9, 1853, and have since continued in peace and prosperity, and, if it be the will of my Divine Lord, I should like (before I go hence) to see the little one become a thousand, and the small one a strong nation; not from a desire for popularity, but rather that I should be privileged to blow the Gospel trumpet of God's free grace to the soul-comforting of the many. Bless His dear name, already He has made His precious truth extensively useful through His unworthy servant. My soul's delight and joy is the great work to which He hath called me.

My old friends in London, feeling keenly my removal to Gravesend, desired me to open a week-night lecture at "Ebenezer" Chapel, better known as "The Ark," Rockingham-court, Newington-causeway, which I gladly did. We commenced on March 30, 1855, and still continue, April, 1858, so that I have the pleasure of spreading the name and fame of my dear Lord in town and country. "The Ark" is generally filled with poor sinners hungering for the Bread of Life, and some blessed and soul-comforting seasons we have enjoyed there. At Gravesend, the Lord has made His truth useful through me particularly, in clearing away quantities of free-will and Arminian rubbish from the minds of many of His blood-bought people, who have been for years accumulating wood, hay, and stubble. Poor things! Pitiable, indeed, is the condition of those who hunger and thirst for living bread, yet are so circumstantially placed as to be presented only with husks. Many of this kind turned into "Zoar," possibly from curiosity to hear what the dangerous man had to say, and have found what they needed to the rejoicing of their hearts and the honour of my God. Meantime, the Church increases. In a little over six years I have baptized 77 believers, while many have been received from other Churches. Nothing so much encourages and comforts a faithful minister as to see the work and pleasure of the Lord prosper in his hands; it is more satisfactory than wealth. I have ascended the pulpit with downcast soul, but, blessed be God, generally during the proclamation of His precious truth, all has been forgotten for the time being. The death of our dear little son Samuel was a great trial, particularly as I was in my Master's employ at Brighton when he died. Dear child, I had

only the beautiful clay to look upon when I reached home, the spirit was in glory. Just four years old, a tender plant, safely housed before the storms of life came on. Still, amidst all, there is now and then a "Rejoicing in hope of the glory of God." Yet another grief. My dear son Thomas, who on his first voyage (bound for Madras) was seized with yellow fever, and died at Brazil; he was but 15, and I am persuaded there was some good thing in him toward the Lord God of Israel; but it is sharp work! "Be still and know that I am God." Shall not the judge of all the earth do right? O, for grace to do the former, and wisdom to reply, Yes, to the latter.

"His grace shall to the end  
Stronger and brighter shine,

Nor present things, nor things to come,  
Shall quench the spark divine."

These sore troubles made me fly to my Bible and its Divine Author for succour. Blessed be His glorious name, I proved that His grace was sufficient for me, and I do and will bless and praise Him, who, amidst all painful circumstances and soul-perplexing conflicts, has kept me sound in the faith, and I daily find, as I advance in years, His Word, His Gospel, and Himself become more and more dear to my immortal soul, and suited to my necessitous circumstances as a poor, weak, helpless, guilty sinner.

(To be continued.)

## OUR CHRISTMAS CARD.

FROM OUR LETTER BOX.

*Ebenezer (11's.)*

YES, I will be with thee.—I certainly will!  
The God that I have been, I'll be to thee still;  
And give thee occasion, each morning, to raise  
A fresh EBENEZER in accents of praise.

Yes, I will be with thee.—I certainly will!  
Did you think that I would not each promise fulfil?  
They never were written in *ifs* or in *mays*,  
But in *wills* and in *shalls*—EBENEZERS for praise.

Yes, I will be with thee.—I certainly will!  
And cause thee to trust in My strength and My skill;  
Then, having received all needful supplies,  
Your grand EBENEZER shall shout in the skies.

W. J. RYDER.

## ROSETTA EMILY GUDGIN.

(Late of Dunstable.)

It was in the fall of the year 1885, at the commencement of my ministry at Dunstable. I was first introduced to the subject of this brief memoir. The occasion was a pastoral visit to her father and mother, and she was then in her 15th year, having been but very recently awakened to a serious consideration of her state as a sinner. Shortly afterwards she was sent by her parents to Cambridge, where she was apprenticed to a milliner. Here her convictions deepened, so much so that she found herself on the borders of despair. Satan tempted her terribly, even to the verge of suicide! Her mother begged me to write to her, which I did; and God was pleased to bless what was sent thus,

for hope now dawned upon her distracted soul. The reading of her Bible and Denham's hymns now began to give her some comfort; but it was not until her apprenticeship was over, and she returned home, that God was pleased to set her soul at liberty under some words which I was led to speak upon the "balm of Gilead" (Jer. viii. 22). Subsequently she followed her Lord in baptism and Church fellowship. Her parents removing to Shefford, she accompanied them, and filled most honourably a situation in a house of business. Here she had her trials and triumphs, her temptations and deliverances. While here she engaged herself as a Sunday-school teacher, and also was made very useful to a female friend who was very near to being perverted to Romanism.

After this she went to be companion and helper to her recently widowed aunt, Mrs. Gudgin, at Bedford, where she was called in yet early days to exchange this life for a better, for in the month of February last she became ill with influenza. She apparently recovered from this, but shortly after was attacked with brain fever. This also succumbed to medical treatment, but was succeeded by brain-softening. Her sufferings were very great, and many hours together she was quite unconscious. At other times she was delirious and very wandering in her mind.

On visiting her, just a week before her happy departure, I found her very delirious on all subjects but the best. When anything was mentioned concerning Christ and salvation, she instantly recovered her sanity, and spoke with great feeling of Jesus as her own most precious Redeemer, and said that she longed to go to Him."

Her beloved father and mother, residing at Hitchin, were with her constantly, and they were astonished to witness the power of divine grace in her soul, supporting and cheering her under most trying circumstances, and enabling her repeatedly to pray for them and for her brothers and sisters. The last words she was heard to say were—

"THY WILL BE DONE."

Her sister repeated the verse—

"Weary of earth, myself, and sin," &c.

and asked if that was her feeling? She nodded. Soon afterwards she passed away most peacefully.

"One gentle sigh each fetter breaks,  
We scarce can say she's gone:  
Before her ransomed spirit takes  
Its mansion near the throne."

This was on Thursday, July 25th, and we committed her mortal remains to the grave in Hitchin Cemetery on the following Wednesday. Mr. F. Fuller, late pastor of the Strict Baptist Church at Aylesbury, taking part in the service.

A. E. REALFF.

### ENCOURAGEMENT.

"Out of the mouths of babes and sucklings Thou hast perfected praise."—Matt. x. 16.

OUR brother Benjamin Woodrow says:—"I wish to tell you how an engine driver was truly converted to God. When I was employed on the railway, I was very well acquainted with a dear godly brother—a Great Western Railway engine driver. One day he told me of his conversion. He said he was a Sabbath breaker for years, and one Lord's-day he gathered a great quantity of nuts and arrived home in the afternoon just at the time his little son, who was six years of age, came home from Sunday-school. The dear little boy looked straight into his father's face and said, 'Father, if you go nutting on the Lord's-day,

YOU WILL SURE TO GO TO HELL.'

'These words,' said the father, 'went straight into my heart as a nail fastened in a sure place; and, by God's blessing, I went that very evening to the house of God, and was blessed by God with a broken heart and a contrite spirit, deeply humbled under a sense of my sin and guilt, and now, by free and sovereign grace, I am able to rejoice in Christ Jesus, and about six months after I was baptized into His death.'

B. WOODROW.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Strict Baptist Mission.

As we are approaching the end of another year, we can say, "Hitherto hath the Lord helped us." During this year we have had to encounter serious difficulties in connection with our Mission. As we are informed by our superintendent that there are still some matters which are very perplexing, and will require our deepest consideration, also our great need for divine guidance. The Committee, therefore, deemed it necessary that Mr. Hutchinson should return home at an earlier date than was anticipated, in order that he might lay before them the full requirements of the Mission.

Our brother Booth, in a recent letter, has told us how much the Gospel is needed in our mission districts. By giving a short extract, I trust it will move the hearts of our readers, and bring forth their practical sympathy. Mr. B. says: "Let me emphasize the fact that India needs the Gospel in a way that those at home cannot think. I have found two things in the Tinnelly: (1) The great need of sound truthful teaching; (2) Wrong teaching. And, as those who profess to love our Lord Jesus Christ, and who also profess to stand fast by the principles of the Bible, it is incumbent upon us to arouse ourselves to a real sense of our duty, and to take once and for ever a bold and determined stand in the cause of God and truth, to seek direction from Him as to whom we shall send forth to this great work, and to show our love to the principles we profess by supporting them, and making the support of the Gospel the first claim upon our incomes. I have never regretted the step that I took when I bade you all farewell; and, although we hope to meet again here below, yet, if God be glorified by my death more than by my life, I bow before His love and say, 'Father, Thy will be done.' Let, then, the souls of the heathen be a matter of great importance to us. All cannot go as missionaries, but *all* can HELP. How? Turn to Paul's reasoning in Rom. x. 15. He says: 'Whosoever shall call on the name of the Lord shall be saved.' And he asks, 'How shall they call on Him of whom they have not heard? and how shall they hear without a preacher?' And what then? He asks again, 'How shall they preach except they be sent?' Here there is the recognition of sending, as well as going. Send by your subscriptions; also by your earnest prayers to the Lord for Him to raise up faithful labourers, and means to send them forth to proclaim the Saviour's love to those that are in darkness and ignorance, that

the earth may be 'full of the knowledge of the Lord, as the waters cover the sea.'" R. MUTIMER.

Brentford.

In Soho Chapel, on Oct. 22, 1895, the thirty-fourth annual meeting of the Mission was held. With the break of day rain began to fall, and continued till after midnight, which we know deterred many from putting in an appearance. Nevertheless, an excellent gathering assembled, and the bottom of the chapel was comfortably filled in the afternoon to listen to Mr. S. K. Bland ("the Suffolk patriarch"), who delivered a Gospel sermon, preceptive and experimental, which kept his hearers in rapt attention till after five o'clock. Among the supporters of the Society present we noticed Messrs. Mitchell, Mutimer, Sears, Box, Wilson, Abbott, Ward, Thomas, Belcher, Wren, Colls, Jones, White, Martin (of Reading), and numerous other friends; but especially would we mention the beloved wife and daughter of brother Samuel Hutchinson, also the parents and friends of brother Booth. Mr. Box presided at evening meeting, and Mr. Josiah Briscoe read report, and Mr. W. Abbot (treasurer) gave financial statement. The Society is growing in usefulness and importance. Our superintendent, Mr. Hutchinson, is expected back shortly. He is a man sound in the truth, and of good administrative abilities, and has made a thorough examination of the stations and "converts." We will not anticipate his report, but have no doubt, though it may be a little alarming, it will result in strengthening the hands of the committee, and raising the Mission in the esteem of all Strict Baptists. A copy of the report can be had gratis of any member of the committee.—J. W. B.

### RECOGNITION OF MR. HENRY MORRIS WINCH.

#### A DOUBLE WEDDING.

ON Tuesday, Oct. 15, Henry Morris Winch was married to Hannah Barrell, at Highbury-place, by Mr. P. Reynolds, where they had been in membership about five years. At the conclusion of the ceremony, Mr. Reynolds, in a touching address on behalf of the Church and congregation, presented the bridegroom with fourteen volumes of "The Biblical Illustrator," and the bride with a handsome drawing-room lamp.

#### RECOGNITION SERVICES.

On Oct. 23, very interesting services were held in Zion Strict Baptist Chapel, Chatteris, in connection with the ordination of Mr. Henry Morris Winch.

The afternoon service commenced at

245, presided over by Mr. P. Reynolds. After singing, reading, and prayer, Mr. B. J. Northfield implored the divine blessing. A few introductory remarks by the chairman, and then it was our joy to listen to a solid, savoury discourse on the

#### NATURE OF A GOSPEL CHURCH,

by Mr. J. Jull, of Cambridge, who took for his text the words: "And upon this Rock will I build My Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

Again our voices united in singing God's praise, and the chairman called upon the pastor-elect to state his

#### CALL BY GRACE,

the substance of which is as follows—

Beloved chairman, ministerial brethren, and Christian friends, I feel, when I look around to day, and think of the goodness of God manifested to me, overwhelmed. I was born of godly parents on New Year's day, 1873. I have nothing startling to relate about my early days, save when about two years old, I was prevented falling down a well, otherwise I must have been drowned, and on looking back with deepest emphasis I can say, "Thou wast near, O Lord, to save me." After that, I followed the devices of my own heart, giving way to outward sin until stopped morally, although as yet I had experienced no change of heart. Between the age of 12 and 13, God began to work in my soul. I have no thrilling story to relate about being shaken over hell's mouth; the Lord spoke to me, not in the wind, not in the earthquake, not in the fire, but with a still small voice. A feeling of restlessness and dissatisfaction came over me: I thirsted to thirst, I longed for something I had not got. I went on thus for about three or four years; my religious impressions were also deepened through the instrumentality of my Sunday-school teacher,

#### MR. H. J. WILEMAN,

now pastor at St. Alban's. I heard of deep experiences, and longed for one myself. However, I feel by the grace of God I am what I am, and that is not what I once was. Such was the evil of my heart that from about the age of 12 to 17 years there was scarcely any part or doctrine of God's Word that I did not doubt. I adored the God of nature, yet could not believe in Jesus; but now the message of the Master has come unto me: "Let not your heart be troubled, ye believe in God, believe also in Me," and I, a poor sinner, have wept to the praise of the mercy I have found. I can now say,

"Why was I made to hear Thy voice  
And enter while there's room;  
While thousands make a wretched choice,  
And rather starve than come?"

I can only answer,

"'Twas even so, Father, I ever must sing,  
Because it seemed good in Thy sight."

After this I felt a very great desire to be baptized. Being accepted by the Church at Highbury, I was there baptized on the last Sabbath in 1889, and received into full communion with the Church the first Lord's-day in 1890.

#### CALL TO THE MINISTRY.

I think I may with great truth say, that with my call by grace, came my call to the ministry. From very early days I had a very great ambition for anything public. I was always ready for recitations or anything of that nature. I remember once, while a scholar in Hornsey-rise Sunday-school, it fell to my lot to recite Job xxviii. I afterwards heard that the late

#### MR. DEARSLEY

(now in heaven) said then, "Some day that boy will be a preacher." After joining Highbury, the desire to preach the Gospel increased, until one day it happened that my pastor's wife asked me, would I take the open-air service at Highbury? I consented. My first text being, "And as many as touched Him were made whole." I spoke again and again, with what result I know not. The fire burned, the desire increased until about Dec., 1893, I mentioned the matter to Mr. Reynolds, and preached three trial sermons before the Church at Highbury during the first quarter of 1894. After this, with the unanimous consent of the Church I was sent forth to preach wherever the Lord might open a door for me. I went to several places preaching the Word, feeling intense delight at being allowed the privilege of exalting Christ, and longing for the salvation of precious souls. In the order of events I was asked to come to Chatteris. I did not know then where Chatteris was; but finding I could not get back to London, I declined. Again I was asked to come, and somehow though it was a long way, I felt I could not again refuse, so came for the first time on Aug. 26, 1894; that was the beginning in the chain of events that led to my filling the position I do to-day. My pastor seemed to have a wish for me to go elsewhere; but it was not to be, for a voice kept continually saying, "What about Chatteris? What about Chatteris? There was a strong under-current bearing me away from everywhere else but Chatteris, although the people at other places seemed drawn to me.

The senior deacon, Mr. J. C. Smith, then proceeded to relate the leadings of divine providence in bringing the pastor elect among them. He said, as secretary of the Church, it was his place to write for supplies. About fourteen months back he saw in the E. V. & G. H. the notice that a young man was recommended as a supply by Mr. P. Reynolds.

Being without a pastor, the thought struck him, will this young man be a pastor for us? "I wrote to Mr. Winch. At first he declined. I wrote again. He came in August, 1894; his ministrations were well received; he came again in November, and after that booked us all the Sundays he could spare. We held a special Church meeting, and gave him a call for three months; this he agreed to, and served us during the months of June, July, and August, with much acceptance. Again we held a special Church meeting. Seventy-four members were present, seventy-three voted in favour of Mr. Winch being asked to become our pastor, one was neutral. It gives me much pleasure to relate this, as I believe the Lord has sent us a pastor, and trust He will make him a blessing to us."

The chairman then read a congratulatory letter from the Church at Highbury to the Church at Chatteris; they dismissed with mingled feelings of joy and sorrow. The youthful pastor and his help-meet both had been honourable members of the Church, and both had their best wishes in the sphere in which God had called them. The hands of the pastor and senior deacon were now united, while Mr. Reynolds offered the ordination prayer. Tea followed.

The evening service commenced at 6.30. This spacious chapel was now filled in almost every part. Mr. J. Jull presided. After singing and reading,

MR. WHITE,

deacon from Highbury, sweetly led us to the mercy-seat. Mr. J. C. Smith then, on behalf of the Church and congregation at Chatteris, presented to the newly-chosen pastor a purse containing about £12 10s.; 29s. out of that sum being contributed by the Sunday-school. Mr. Winch feelingly and briefly responded, and proceeded to read his confession of faith, which was very satisfactory. Mr. P. Reynolds then gave to the pastor an excellent charge, basing his remarks upon the words, "Go stand, and speak in the temple to the people all the words of this life" (Acts v. 20). Again God's praise reverberated through the building, after which Mr. Northfield, of March, gave to all present some right, good, sound, practical advice from the words, "Consider what I say, and the Lord give thee understanding in all things" (2 Tim. ii. 7). These refreshing stimulating services were brought to a close by singing, "All hail the power of Jesu's name," and prayer by Mr. Jull.

Throughout the day a holy feeling pervaded the mind. As Christ was extolled we felt truly, "This is none other than the house of God, the very gate of heaven." May a lasting blessing rest upon them, and may the Lord bless His churches everywhere, so praye.

P. B.

LIMEHOUSE (ELIM).—The twelfth anniversary of the opening of this chapel was held on Oct. 29, Mr. O. S. Dolbey preached an excellent sermon in the afternoon from Deut. i., and part of the 31st verse: "Thou hast seen how that the Lord thy God bare thee, as a man doth bare his son." He shewed several interesting points in which God's people, Israel of old, and His people (the spiritual Israel) now, resembled each other, and then dwelt sweetly upon how the Lord bare them as a man doth his son. At 5 p.m., a goodly number sat down to tea, subscribed for by the ladies for the benefit of the funds. The evening meeting was kindly and ably presided over by Mr. Crowhurst, of the Surrey Tabernacle, in the place of Mr. Barmore, of Homerton, who was too ill to attend. Mr. J. W. Banks offered prayer. The chairman expressed regret at the illness and absence of Mr. Barmore, but referred with pleasure to the pastor, Mr. F. C. Holden, having during his eighteen years' pastorate been sustained in health, and in his work of proclaiming the unsearchable riches of Christ. Very instructive and spiritual addresses were delivered by Messrs. W. H. Lee, J. Parnell, E. White, G. W. Shepherd, J. Rundell, W. Webb, and O. S. Dolbey. The attendance at the services was good. The singing was hearty, and the collections, including the ladies' subscription for the tea, amounted to a little over £21, clearing all liabilities, and leaving a few pounds in hand. After a unanimous vote of thanks to the chairman and to the ladies, proposed by the pastor, and seconded by Mr. Baldwin, this very happy and soul-profitting meeting was brought to a close by the whole congregation singing, "Praise God from whom all blessings flow," and prayer by the pastor.—GEO. TURNER.

LEWISHAM (COLLEGE-PARK).—The fifth anniversary of the pastorate of Mr. James Crook was held on Lord's-day, Oct. 13, when two sermons were preached by the pastor, who took for his subject in the morning, Acts xxvi. 22, "Having therefore obtained help from the Lord, I continue unto this day." In the evening he was helped to speak sweetly from Solomon's Song v. 16. Thursday, Oct. 17, these services were continued. Pastor W. Horton, of Croydon, was enabled to preach a glorious sermon from Psa. cxxxix. 17, "How precious also are Thy thoughts unto me, O God," &c. After tea, a public meeting was held, Mr. H. Hodder presiding. After singing No. 9 (Gadsby's selection), "Awake my soul in joyful lays," Mr. Hodder read Psa. cxvii., and made some good remarks upon the same. Prayer was offered by brother Fletcher. Sound spiritual addresses were given by brethren Horton, Noyes, Choat, Brooks, and the pastor. Our pastor thanked the friends one and all



for their attendance and kind support, and prayed that God would still bless His truth in this place. The meeting closed in the usual way.—W. L. SCULTHORPE.

**OROYDON (SALEM).**—Rejoicing that you, with many other brethren, take a lively interest in the spiritual welfare of Zion, I send a few particulars of our harvest thanksgiving services held Wednesday, Sept. 25. Our dear brother, Mr. Thos. Jones, of Zion, New Cross, preached in the afternoon from Eph. vi. 3, and it being our brother's first visit, we were anxious to hear what note he would sound in the name of his Master; suffice it to say, he was heard gladly and profitably, and many precious souls found it good to be there. A goodly number having enjoyed the usual refreshing meal, the evening meeting commenced, presided over by our dear old friend and brother, Geo. Sawyer, Esq., of Chadwell-street, London; in the course of his opening remarks, he feelingly alluded to the 52 years of unbroken friendship which he had enjoyed with the pastor of Salem. This remark caused many a loving tear to be shed, inasmuch as it carried us back to the pastorate of Mr. Jas. Newborn, of St. Luke's.

"But many days have pass'd since then,  
And many changes we have seen."

But we rejoice, our precious Lord Jesus changeth not, for He is, as He ever was, "The same yesterday, to-day, and forever." After singing a sweet hymn of praise, we were favoured to listen to some very sweet and excellent addresses from our dear brethren Beecher, Crook, Lynn, Jones, Copeland, and Cullingford. Thus closed one of the happiest meetings ever held within the courts of Salem. The Lord be praised. Collections £10. May many such happy seasons be in store for us at Salem, so prayeth the pastor, Wm. HORTON.

**LOCKWOOD (REHOBOTH).**—The annual congregational tea and meeting were held on Saturday, Oct. 12. There was a good assembly, and we were cheered by the presence of friends from neighbouring Churches. Service was held in the chapel at 3.30, Mr. Brundish, of Manchester, being the preacher. His address was based on Eph. v. 16, "Redeeming the time, for the days are evil." He remarked that this hour had been redeemed (from the 8766 that constitute a year) for the service of God, and hoped that it might become increasingly successful year by year. After showing who were the characters who were enabled to redeem time, he considered his text, 1st. Doctrinally; 2nd. Experimentally; 3rd. Historically; and 4th. Showed how our glorious Redeemer exceeded all others—redeeming every moment of His thirty-three years' sojourn on earth. After tea, the meet-

ing was held in the schoolroom. Brother Lister asked the divine blessing. Mr. George Matthewman, chairman, referred to the time as appropriate for stock-taking, individually and collectively as a Church and people; he also stated that the debt, on alterations to the chapel, &c., had been reduced from £400 to £180 in the past three years. Mr. David Smith, of Bilston, spoke earnestly from Rom. xii. 2, "Be not conformed to this world." Amongst other reasons why the children of God should not, he said, because they were called out of it, redeemed from it by Jesus Christ, no longer of it, but now pilgrims to the heavenly Canaan; grace made a new creature, and therefore there should be a separateness and a distinction between the Church and the world. Mr. Geo. Archer addressed the meeting from Malachi iii. 17, "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels." He said this was indeed a precious figure, that every saint was a divine treasure, and that God set such a value on them. He spoke of their diversity and preparation, and that in the fulness of time each one would have its own setting in the temple of the living God. Mr. Brundish referred to the lifeboat demonstration that day in Manchester. He had been led to contemplate the ship of the human race, its wrecked condition on the rock of sin, and its lost state, unless succoured by our Saviour Christ Jesus, and of how He had battled with the elements of sin, humiliation, suffering, and the death on the cross, that He might save perishing sinners. After the benediction had been pronounced, the meeting closed, but the savour still lingers.—F. M.

**SYDNEY, AUSTRALIA.**—I have read with much interest pastor Thomas Jones' "Plea for Young Men," and thank him much. Young men do not receive (so I have found it) encouragement from their elders. The Word of God is right, "The harvest is great, but the labourers are few." May God bless the "Plea for Young Men," to the end that the Lord of the harvest may send more labourers into His vineyard.—FREDK. RALPH.

#### CHEERFUL AT CHELMSFORD.

ON Wednesday, Oct. 2, 1895, it was our privilege to meet the beloved friends of this time-honoured sanctuary on the occasion of the opening of the winter session of the week-evening Bible-class.

At 6.15 p.m. a most excellent tea was served (thanks to the ladies) to a large company. The evening meeting (because of the large number present) was held in the chapel, and commenced at 7.15 by singing hymn No. 118 in Gadsby's. Brother Pizzy offered prayer.

Our reverend and much beloved brother W. Beach occupied the chair, and in his

opening remarks spoke affectionately and touchingly of his own remembrances of Bible-class study of over sixty years ago, and of its help to him in the years following, and warmly commended young people to attend as regularly as possible, assuring them they would never regret it. After singing another hymn, brother A. Baker, of Braintree, wished them a hearty God-speed, and earnestly commended them to the God of all grace. A short interval for conversation, another hymn, and the chairman called upon Mr. W. Chisnall, of the L.S.B.M.A. (who had travelled specially from London to attend the meeting), who based his remarks upon Matt. xi. 28. He spoke with encouragement and comfort, earnestly exhorting his young friends to cling to the good old truths of God's Word, which only could be the power of God unto salvation. A few remarks from brethren Cottee and Lappage, with singing and prayer, concluded the meeting, one of the most cheering features being to see so many of the dear old saints of God, deacons and members alike taking such an interest in the young both by their words and presence, and we can only pray that at evening-tide it may be light with their souls. Thanks also was given to Miss Wells for so ably presiding at the harmonium. — "THE SPARED LIFE."

**PIMLICO (REHOBOTH).**—On Tuesday, Nov. 5. special services were held. Although the weather was very inclement, the services were very well attended. The chapel presented a bright and cheerful appearance, and the table in front of the platform being heavily laden with choice palms and ferns kindly lent by friends. Mr. Burbridge assisted at the afternoon services by announcing the hymns, and an earnest and profitable sermon was preached by Mr. G. W. Thomas. The usual social tea followed. Thanks are due to the ladies for their assistance. A public meeting took place in the evening, presided over by Mr. Burrows. The opening hymn having been sung, a portion of Scripture was read, and prayer offered by Mr. Eggleton. The chairman, in his opening address, made a few remarks with respect to the memorable day on which they had met together, a day (Guy Fawkes) which should be remembered with great gratitude to God for His wonderful interposition when their enemies would have swallowed them up quick. Addresses were afterwards given by brethren R. Burbridge, H. Dadswell, G. W. Thomas, J. Kingeton, and W. Webb. The day's proceedings were brought to a close by singing "All hail the power of Jesus' name," and the benediction pronounced. The singing, which was very hearty throughout, was from special hymn sheets. Thanks are

due to Mr. John Piggott for a gift of three guineas towards the collection.—W. E. T.

**BLOOMSBURY.**—Tuesday, Oct. 15, the 101st anniversary of (as one of the speakers remarked) dear old Keppel-street. If this be the expression of a friend, what must be the feeling of many to whom it has been a birthplace, and who have been brought up (in numerous instances from childhood) in the nurture and admonition of the Gospel of the grace of God in the Sabbath-school. The prayers of many now before the throne have been heard, and the blessings sought by them have been realised, and the name of Jesus by the Holy Spirit's influence realised. We are still hoppers in His name and divine influence. Mr. Marsh preached in the afternoon; the sermon was listened to with pleasure and profit. After tea we again entered the sanctuary, when Mr. C. Wilson presided at the public meeting. The devotional part of the service over, addresses were given by the chairman and brethren Dadswell, Jones, Marsh, Box, and Beecher. The services were continued on Lord's-day, Oct. 20. Mr. Chilvers, the pastor, preached morning and evening, and addressed the young in the afternoon. Our brother Wakelin, through indisposition, was unable to be present at either service. We thank all friends for their presence. Collections, £13. We thank God and take courage.—A. P.

**BRAINTREE.**—On Oct. 3, 1895, at "Salem," after four years the goodness of God has been revealed by a dear young brother honouring his Lord by being baptized in His name; and so the dear friends here, after weary months of mourning, are rejoicing as the mists are rolling away. We arrived in good time in the afternoon of the day, as we were expected to preach, and afterward officiate at the ordinance; and from the conversation we were favoured to have with the people of God, we shall be surprised if it is long before we hear of others saying, "Come ye that fear God, and I will tell you what He hath done for my soul." It is therefore our joy to rejoice with those who rejoice, and this because

"Our hope is built on nothing less  
Than Jesus' blood and righteousness."  
"THE SPARED LIFE."

**WALTHAMSTOW (ZION, MAYNARD-ROAD).**—Anniversary (21st) of formation of the Church was held Wednesday, Oct. 23rd. A good number sat down to tea, followed by a public meeting presided over by Mr. E. H. Britton. The inside of the chapel bore testimony that loving hearts and willing hands had been busy. The chairman gave out the

hymn, "Come, let us join our cheerful songs," which was heartily sung. Brother Turnpenny implored the divine blessing. Brother E. Smith (secretary) gave a brief report of what they had passed through during the twenty-one years, referring to the good old times they had when they met in the Public Hall, and Mr. J. Hazelton used to come and preach the afternoon sermon, when 200 people congregated together to hear him. Since that time the Church has passed through many trials, but the Lord has never forsaken them. They have now a Church numbering 34 members, meeting together in peace and unity. Mr. G. Elnaugh is about to commence his labours amongst them for a stated period. They are looking forward to the future with very bright hopes. Addresses were given by Messrs. W. Archer, W. Webb, J. Booth, W. Harris, H. E. Bond, and J. P. Gibbens. A few remarks from the chairman brought the meeting to a close, many glorifying and praising God for the things which were told them. May it be the foretaste of better things.—E. S.

**KINGSTON (RICHMOND-ROAD).**—Our Sunday-school anniversary was held Lord's-day, October 20th, when two sermons were preached by Mr. Bush. In the morning, from 2 Tim. iii. 15. In the afternoon a service was held in the chapel (which was nicely filled), and a very interesting address was given by our president (Mr. Bush) on the word "Trust." Special hymns were sung by the scholars. In the evening Mr. Bush took for his text: "Blessed are ye that sow beside all waters" (Isa. xxxii. 20). Both discourses were specially encouraging to teachers, and all engaged in the Master's service. Good congregations both morning and evening. The services were continued on the following Wednesday, when the chair was taken by our president. After the report by our superintendent, which was in every way satisfactory, Mr. Bush spoke from the words: "They that wait upon the Lord shall renew their strength"; showing the necessity of constantly waiting upon the Lord for renewal of strength, patience, perseverance, &c. Mr. Mutimer made a few remarks from "Nevertheless, at Thy word, I will let down the net." He said, that as we had God's Word as a warranty for our work, to take nothing but God's Word; to plead it with Him, and with patience wait, for it could not fail to have good effect in due season. Mr. Welman next made an able speech, contrasting the relation of the Church to the Sunday-school at the present, to some years ago, when, even in the pulpit, Sunday-schools were spoken against; and spoke in eloquent terms of Mrs. Sarah Trimmer and Robert Raikes, of their work in connection with Sunday-schools, exhorting

the teachers to be enthusiastic in the Master's work, for there was much to weigh down, and we need, as God the Holy Spirit shall help, to exert all our powers for God's honour and glory. Mr. Chilvers took as the basis of his remarks, "Have faith in God." The outcome of faith was prayer, believing that God would answer. Mr. Fromow gave a few simple, encouraging words from, "Wherefore He is able to save to the uttermost, all who come unto God by Him." After singing the hymn, "God be with you till we meet again," the happy meeting came to a close. Good collections were taken, amounting to £6 17s. 1½d.

"Blest be the tie that binds,  
Our hearts in Christian love:  
The fellowship of kindred minds  
Is like to that above."

**STEPNEY (REHOBOTH, WELLESLEY-STREET).**—Lord's-day, Nov. 10th, we were favoured to celebrate the 21st anniversary of the opening of our neat little sanctuary. Our pastor, Mr. J. Parnell, preached with much liberty in the morning from, "I will see you again." The preacher said this promise was made good in Christ's resurrection. He saw them again, with the eye of friendship; He looked upon them with the eye of favour, love, grace, and mercy. This seeing again is expressive of divine intercourse. Secondly, the promise was made good in the descent of the Holy Spirit. Thirdly, the promise will be made good in the Second Advent, "I will come and receive you unto Myself." Evening subject, "Ebenezer, hitherto hath the Lord helped us," making five divisions, memorial occasions, memorial places, memorial scenes, memorial mercies, memorial inscriptions. Tuesday afternoon, Mr. Thomas Jones, of New Cross, sweetly discoursed upon, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Our brother said a flock seems to denote unity.

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

Notwithstanding the fact that we are in Christ according to the divine will and good pleasure of God, there is a tendency to go astray, and hence we ever need the supervision of the Shepherd Himself. Though we oft wander into bye-path meadow, the Good Shepherd gathers us again. Secondly, there is a painful fact suggested by the text. It arises from the fact that our Lord said, "Little flock." Though little and insignificant the flock may be, yet it extends a power and influence. "Ye are the salt of the earth." Thirdly, a gracious promise, "It is your Father's good pleasure to give you the kingdom." The word kingdom may mean the kingdom of grace, the kingdom of glory. Grace has brought you into the position

you now occupy. God has bestowed grace; glory is to follow. Lastly, there is a necessary caution. "Fear not." The Lord's people are very much like sheep, timid. We gather up a large bundle of fears with very little notice, but there is no real absolute cause for fear. "If God be for us, who can be against us?" At the evening meeting, Mr. J. M. Rundell, presiding, announced hymn, "Kindred in Christ, for His dear sake." He read part of Acts xxvi. Mr. W. Webb earnestly sought the Lord's blessing. Our chairman followed with a very spiritual address, dwelling most solemnly upon the fact that the Lord's people were a little flock in comparison with the world at large, and drew his inferences from those saved in the ark, and from the destruction of Sodom and Gomorrah. Our pastor and brethren W. H. Lee, H. F. Noyes, T. Jones, Henry Scrivener, and F. C. Holden followed with sound Gospel addresses. The meeting savoured of Christ's presence, and closed with "Praise God from whom all blessings flow," and prayer.—HAYTER SCRIVENER.

STOWMARKET.—Some little time has passed since I sent you a report for E. V. & G. H., but although silent, we have been moving on. We held our harvest thanksgiving services on Sept. 22nd, when Mr. J. Saunders (late of Kenninghall, who has been supplying the Church for some time) preached three enjoyable sermons. On Monday, Mr. Dixon (of Bradfield) preached an excellent sermon, followed by a public tea, to which about 100 sat down. Public meeting in the evening. Brother Caleb Broome opened by prayer. Addresses by brethren Saunders (in the chair), Evans (Battlesden), Hazelton (Wattisham), Dixon (Bradfield), and Dickerson (Mendlesham). Brother E. Haddock spoke of the unity that he felt with the people at Stowmarket. All spoke well of the great Master lifting up Christ before the people. Singing by the choir was much enjoyed, and a very happy meeting was brought to a close. Our dear brother, Mr. J. Saunders, late of Kenninghall, having supplied the Church for some time at Stowmarket, with a view, has accepted the pastorate, and commenced his labours on October 6th, when he had the pleasure of leading four dear young sisters through the baptismal pool, and in the afternoon received them into the Church at the table of the Lord. Three of our young friends are teachers in the school; all have been scholars. A young brother was baptized on July 7th, and several others have joined the Church. Our congregations are increasing, as well as the school. The Word is preached with acceptance by our pastor. Prayer-meetings are seasons of refreshing, and we believe there are others

hovering round. The presence of the Lord is with us. May many sinners be brought to repentance and into the Church, prays—JAMES GARRARD.

ILFORD (EBENEZER).—Our little chapel having recently undergone thorough repair, we held harvest thanksgiving and renovation services on Wednesday, October 23rd. In the afternoon a most encouraging, instructive, and Christ-exalting sermon, was preached by brother E. Mitchell, of Mount Zion, Chadwell-street, London. Tea was provided, of which about 50 friends partook. In the evening a public meeting was held, under the presidency of brother W. Harris, who read a Psalm, and made some very appropriate remarks thereon. Addresses were delivered by the undermentioned brethren:—F. C. Holden, on "Thanks be unto God for His unspeakable gift.;" "Christ is All and in all"; E. Mitchell, "It is a good thing to give thanks," etc.; J. House, "Give thanks unto the Lord for all things"; and G. Lovelock, "They shall look on Him whom they have pierced." Both services were very well attended. Collections were made at the close, the friends contributing liberally. The occasion will long be remembered as one upon which the blessing and presence of the Lord was manifestly realised, for which we desire to raise another Ebenezer to our Triune God, and say, "Hitherto the Lord hath helped us," and take courage for the future.—W. G. F.

SOMERSHAM.—What a glorious day we spent at Somersham, on Lord's-day, Nov. 3! Both Church and pastor must acknowledge that God is faithful still. For several months our beloved pastor, Mr. W. H. Ranson, has been faithfully preaching, "Jesus and Him crucified," and a little band have met week by week in the vestry for prayer, feeling the truth of the words of Watts,

"My soul shall pray for Zion still,  
While life or breath remains."

Our prayers have been answered and God's Word blessed to the salvation of two young sisters, who came and testified to the Church what the Lord had done for them, and gave "the answer of a good conscience toward God," by walking through the ordinance of baptism. In the morning an excellent sermon was preached from Acts viii. 37. After the sermon the pastor baptized in the name of the Father, Son, and Holy Ghost. The afternoon text was Acts ii. 42. After this sermon followed the ordinance of the Lord's Supper, at which the right hand of fellowship was given with a short encouraging address; and then in the evening, before a good congregation (as was also morning and afternoon), the text which was very appropriate,

was found in Psa. cxv. 12. May we acknowledge Him for what He has done in the past, and still "Crown Him Lord of all," and may He give us faith to trust Him in the future that He will yet again bless His own Word to us, and to the salvation of sinners, is my earnest prayer.—F. H. GORHAM.

#### BOW (MOUNT ZION, BOTOLPH-ROAD).

—The anniversary was held on Oct. 20 and 22, commemorative of the seventeenth year of the pastorate of Mr. W. H. Lee, by two sermons on the Lord's-day. On Tuesday afternoon, Mr. F. C. Holden, of Elm, Limehouse, was the trumpeter, and with the Word of God by Jer. xxxi. 12, he was favoured to give a good, cheering, experimental sound. After tea, the public meeting commenced by singing, "Kindred in Christ, for His dear sake." Mr. J. M. Rundell (chairman) read 2 Thess. ii., making weighty remarks of a warning and encouraging character to ministers and the Lord's people in these times of religious declension. Mr. Flory offered prayer. Mr. Lee, pastor, was much pleased to see so many friends had come notwithstanding the weather. They had, as a Church and people, the presence and blessing of the Lord, and peace in the bygone years, and looked forward for a further downflow of divine favours. Mr. Burbridge, of Camden-town, spoke with unction upon the words, "I am He that liveth, and was dead, and, behold, I am alive for evermore," &c. (Rev. i. 18). Mr. Margerum's theme was the grace of God (Eph. i. 4). Brethren F. C. Holden, W. Webb, and Cole, of Woolwich, also gave words of encouragement in a spiritual and experimental strain. "Praise God from whom all blessings flow," and prayer by the chairman, closed a very happy meeting.—J. FLORY.

#### BAND OF HOPE ANNUAL MEETING,

*At Mount Zion Chapel, Hill street.*

DEAR MR. EDITOR,—Last month we, for the first time, held our annual meeting in the chapel, and, lest any misconception as to the character of the proceedings should arise in the minds of any, a word or two of explanation seems desirable. In the first place, the use of the chapel was granted on the express condition that "the programme be of a sacred character and submitted to the approval of the deacons." This was done, with the result that a very successful meeting was held, in which brethren Thomas and J. E. Hazelton, whilst advocating temperance, took the opportunity of delivering earnest Gospel addresses. The meetings were formerly held in the schoolroom, which proving too small they were for three or four years held in Omega Hall; but accommodation was still too limited for the

large gatherings. Several of our leaders then suggested the

GIVING UP ALL SECULAR PIECES, such as children's musical drill, whistling choruses, &c., which, though harmless in themselves, might be replaced with more profitable exercises; in short, we desired to raise the whole matter on to higher, viz., Gospel lines, and we hope our success will encourage others to adopt the same line of action, and so remove any cause of complaint that Bands of Hope introduce the world into the Church. Bands of Hope properly controlled and conducted should be encouraged by all our Churches, for if all children were early taught habits of temperance, this slowly but surely will do more to destroy the national thirst for alcoholic drink than all political remedies, and surely to remove the source of so much sin and sorrow must commend itself to every thoughtful godly mind. But in this as in every good work, let

THE GOSPEL HAVE THE FIRST PLACE, and the moral teaching will then have its best impetus. With this end in view our senior branch of the Band of Hope have a programme in which devotional exercises, instructive lectures, and sacred song make happy weekly meetings, and our young friends are looking forward this session to be edified and instructed by such friends well-known in our denomination. With Christian love and best wishes,

Yours in the Master's cause,

CHAS. C. HARRIS.

[We do not intend to open our columns to discuss the temperance or Band of Hope question. Where a Band of Hope is carried on by Churches of truth on purely Gospel lines, we shall not object to insert reports thereof, as we do reports of Sunday schools. We are glad our friends at Hill-street have put their Band of Hope on principles consonant with the Gospel.—J. W. B.J.]

#### WATTISHAM, SUFFOLK.—

Our pastor's third anniversary was held on Sunday, October 27th, when three sermons were preached by Mr. Kern (Ipswich) to good congregations, which were heard with pleasure and profit. Would to God there were more such men! His sermons are not, as we once heard of some, all heads and no bodies. Our brother is a fine man in stature, but his sermons are bigger still: being full of Christ, they were delivered with power. Jesus was held to the front all day, the preacher keeping behind his Master. The following day (Monday) we held our harvest thanksgiving services. Sermon in the afternoon by Mr. Kern. Public tea at 5, to which a large number of friends sat down, followed by a public meeting. Good and profitable addresses were given by brethren Ranson, Kern, and our pastor (who presided). I believe one and all

felt that the services throughout the two days to be the best we have ever had. Collections, £10 13s., which will go towards renovating the school-room. To God be all the praise!—G. SQUIRRELL.

#### GLAD TIDINGS FROM GURNEY ROAD, STRATFORD.

THE 26th anniversary was celebrated on Tuesday, November 12th. In the afternoon, at 3.30, a sermon was preached by brother B. J. Northfield, of March, on, "From this day will I bless you." As our dear brother dwelt with power and unction on the commencement, nature, continuance, and effects of divine blessing, we felt it was a word from the Lord to many hearts, drawing forth the Psalmist's challenge to his soul, "Bless the Lord, O my soul, and forget not all His benefits." Tea was provided in the chapel, for, alas! we have not yet a schoolroom to accommodate our friends, although we have over 400 precious souls under our care as a school. At the evening meeting our beloved brother Catchpole, of New Cross, ably presided, and, after reading Psa. lxxiii., called upon brother Gardner to lead us to the mercy-seat. Goodly words, and well chosen as usual, characterised the chairman's opening address, who referred with pleasure to the happy meeting of last year when he presided at the burial of the old building debt.

Brother Bush was precious indeed on the object of attraction to the believer from the words, "As the apple tree," &c. As we listened we could say, His fruit was sweet.

Brother Dolbey, in a masterly manner, dwelt on the Gospel, those who preach it, and the Holy Ghost that accompanies it, founding an address, which we hope will long be remembered, on 1 Pet. i. 2.

Brother Lynn forcibly dwelt on the commission of our Lord: "I came not to do Mine own will," &c. We rejoiced to hear our brother set forth the will of our eternal Lord in the salvation of His redeemed, bringing to naught the boasted free-will of man.

Brother Northfield followed with the resolve of the renewed will—the will of the new creature—"I will go in the strength of the Lord," &c. We hope we may see our brother many times amongst us, and hear such truths so told.

Brother Mutimer hurried over from Teddington (where he had been preaching in the afternoon) to cheer us with the prospect beyond based on the words, "Now is our salvation nearer than when we believed." The more we hear our dear brother the more our hearts are welded to him as a faithful minister in Christ Jesus.

The pastor dwelt on our united resolve in the service of our Lord, "I will not let Thee go except Thou bless Me."

Truly God was in our midst. Congregations good, both on the Lord's-day and this evening. Collections amounted to £20.

Very heartily was our dear chairman thanked for his liberal kindness, and all who had laboured to make these services so happy and united. The singing of the Christian's national anthem, "All hail the power," &c., closed a soul-profitable and Christ-exalting season.

#### RE-OPENING SERVICES AT AYLESBURY.

ON October 31st the above place of worship was re-opened, as advertised, though many unforeseen difficulties rendered the friends fearful, even to the last day or two preceding, that they would be unable to hold the services therein. From this cause the building was scarcely as complete as they would have liked, but was sufficiently advanced to enable the services to be held in it and to give an idea of the vast improvement effected. Those who knew the old building, and who had not been able to follow the course of the alterations, were greatly surprised on entering to see how much it had been changed for the better. The previous edifice was plain in the extreme, and whatever associations might have clustered around the place (and they were very sacred to many), no one could call it handsome, or say that it was arranged for the comfort of the worshipper. The new building is both. The front is substantial and of good proportions, and withal handsome, and the interior is bright and cheerful. The roof has been raised some three or four feet, the old-fashioned pews have been replaced by more modern seats, and various other improvements will render the building, we believe, a model chapel for our denomination, and one worthy of the growing town of Aylesbury.

"The old order changeth,  
Yielding place to the new,"

is true of chapels, as of other things; but we have no new Gospel, the same truths will still resound within its walls, and we pray God that many may hear His voice therein and live.

The proceedings commenced with a devotional meeting at 10 o'clock, led by the pastor, followed by a service, at which Mr. R. E. Sears preached. His discourse was based on Psa. lxxii. 15, and, needless to say, was very striking and appropriate. Luncheon followed, and the friends afterwards re-assembled with augmented numbers to an afternoon service, at which Mr. S. T. Belcher, of Homerton, preached. He chose for a text Ephes. ii. 21, 22, a most suitable

one for the occasion, and his discourse will long linger in the minds of those who heard it.

Tea was then discussed, and some difficulty was found in supplying the needs of the many friends who wished to sit down, the number being far in excess of that anticipated.

A public meeting was held in the evening, presided over by Mr. Henry Wyatt, J.P., Aylesbury. The pastor (Mr. D. Witton), Messrs. R. E. Sears, S. T. Belcher, H. J. Lester, J. E. Taylor, H. Gunn, W. A. Chapman (secretary to the Building Committee), and J. York (Wendover) took part in the proceedings, and were supported on and around the platform by Messrs. H. Chapman, J. Read, J. Wall, W. Coombs, G. Lane, J. Crook (Wycombe), and J. Munger (Weston Turville).

Space will not permit of a lengthy report of the proceedings, but the chapel was crowded with a most sympathetic congregation, and the evening meeting concluded with "All hail the power of Jesu's name," which was a fitting close to a memorable day in the annals of the Aylesbury Baptists.

The collections during the day, with donations, amounted to £50 4s. 7d., the total amount received towards the £900 (about) required being £443 14s. 5d. Who will help to bring in the balance?

**NEW CROSS (ZION).**—On Sunday, October 27th, services were commenced to commemorate the forty-sixth anniversary of the Sunday-school connected with this place, when Pastor Thomas Jones was helped to deliver two very appropriate discourses, that in the morning from Psa. xc. 16, 17, and his text in the evening was, "Search the Scriptures." We were highly favoured in the afternoon with the presence of Mr. W. Stanley Martin, of Devonshire-road Chapel, Greenwich, who gave us an excellent address, full of charming simplicity and skilful exposition, winning the attention and admiration of all present. Special hymns were sung by the scholars, and Mr. Joseph Martin ably presided at the harmonium. The services were continued on the following Tuesday, when tea was served at 5 o'clock to a goodly gathering. The evening meeting began at 6.30, when our dear pastor read Eccles. xii., and Mr. T. G. C. Armstrong led us in prayer. The president then delivered a short introductory address, followed by the annual report from our indefatigable and indispensable hon. secretary (Mr. W. J. Nash), which was of an encouraging character. Scholars on the books numbered 365, with 33 teachers (29 in church membership). Over 70 scholars were above 15 years of age, and 6 had been baptized during the year. A great loss has been sustained by the death of Miss Alice Standen,

who for many years had conducted the Young Women's Bible-class, but her place was now filled by the pastor's wife, Mrs. Jones. The Young Men's Bible-class was conducted by Mr. F. J. Catchpole, and was well supported. In the Scripture examination (Sunday-school Union) 25 scholars had competed with but one failure. Under the auspices of the Children's Country Homes' Fund, 18 scholars had been sent into the country for a fortnight's holiday. The Band of Hope was very successful, and the Teachers' Preparation Class had been well supported. Collections had been made for the Strict Baptist Mission, £20 13s.; Robin Society, £3; Children's Country Homes, £3 3s.; Continental Sunday-school, £2 5s.; India Sunday-school Mission, £1; British and Foreign Bible Society, £1 5s. In the absence of the hon. treasurer (Mr. A. Norman) the financial report was read by Mr. Armstrong, and showed a small balance in hand of £1 10s. 6d. Our esteemed friend and brother, Mr. John Box, moved the adoption of the report, and spoke beautifully from an unique expression Mr. Armstrong made in his prayer, "We gather in our classes round the Bible." Mr. T. Belcher seconded the proposition that the report should be accepted, and, after commenting briefly on 1 Cor. xv., dwelt sweetly on the last verse as giving the teachers three encouragements: Firstly, it is God's work; secondly, He supplies the tools; and, thirdly, that He is a good Master. A pre-eminent practical address was given by brother Wilmshurst, of Croydon, on the "Duck Decoy," and the lessons it taught them. It was thorough, good, and sound advice for the teachers. Brother Mountford, of Woolwich, opened upon Luke xii. 27. After some thoughtful and suggestive remarks on the words, "Except ye be converted and become as little children, ye cannot enter into the kingdom," from brother James Martin, "Saviour, breathe an evening blessing," &c., was sung, and the benediction pronounced. The collections at the various services realised over £15.—A LOVER OF ZION.

**GRAYS (EBENEZER).**—Harvest thanksgiving. Wednesday, October 16, was a day for the gathering of the people of God at Ebenezer, to give thanks unto their God for His bountiful provision in nature, so sweetly expressed in the opening hymn, "O! God of Bethel," &c. (842 S.). Brother J. Chandler read the afternoon lesson from Matt. xiii., and afterwards gave forth a very certain and precious sound from the words in Phil. i. 6-8, "He that hath begun a good work," &c., dividing it thus: (1) The seed sown by the Holy Ghost in the heart; (2) Springing up of the blade of desire;

(3) Ear of hope in God; (4) Full corn of perfected work. After tea, Mr. W. Harris (chairman) announced, "Blest be the tie that binds," &c., and dilated very blessedly on the sower in Mark. iv. Brother Smith lead us to the throne of grace. The secretary read apologies for the unavoidable absence of several brethren in the ministry. Brother J. Everett then addressed us from a portion in Job, "Speak to the earth, and it shall teach thee," going through the various phases of nature and parallels in grace, sweetly harmonising the two, to the comfort and edification of those present. Mr. Harris spoke of Boaz and Ruth, and the harvest of blessings she realised at his hands. Brother J. Banyard spoke, with much clearness and heartiness, upon Matt. xiii. 3: "The sower went forth to sow." We noted friends present from several neighbouring causes. "All hail the power," &c., closed a happy and well-attended service of praise.—F. S. W.

**WOOD GREEN (PARK-RIDINGS).**—The Sunday-school celebrated their third anniversary on Sunday, October 20th, when Mr. J. Flegg, the pastor, preached two good sermons, morning and evening. Brother Riddle gave a very apt address to the children in the afternoon on "Bees"; and one of the bees he spoke about was the "humble bee," or "be humble." The following Wednesday the scholars had a free tea, and an unusual number of friends came to encourage the workers in the school. Brother Abbott, through pressure of business, was unable to be present. The pastor took the chair, and read a part of Matt. xviii. Brother Brown offered earnest prayer for the school. The chairman, in his opening remarks, said he felt very happy in presiding over a Sunday-school meeting—an institution so Christ-like. The secretary read his report, which expressed gratitude to God, and made reference to God the Holy Ghost working in the hearts of the little ones; also that, numerically, the school had increased, and that the teachers (who are members of the Church) have their heart in the work. The finances shewed a balance in hand of about £1. Pastor E. W. Flegg, of Bexley-heath, addressed the meeting, first to the teachers and then to the little ones present. Pastor E. White, of Woolwich, took for his remarks Exod. xii. 26: "And it shall come to pass, when your children shall say unto you, What mean ye by this service?" referring to the questions the children ask, and the teachers' responsibility. The children then sang admirably the well-known anthem, "Exalt Him all ye people." Brother H. J. Wileman commended them for the excellence of their singing. Some solemn remarks he made respecting Christ's word, "Him that

cometh unto Me I will in no wise cast out." Pastor John Hunt Lynn very ably and profitably dwelt upon the words: "For of such is the kingdom of heaven." The collections amounted to £7 10s. All the meetings proved profitable, and we trust will do lasting good.—P. J. C.

**FARNBOROUGH.**—Mr. S. Banks gave his lecture on "The Baptists: What About Them?" in Beulah Chapel, Farnborough, Kent, on Wednesday, October 30th, Mr. Isaac Ballard presiding. A local contemporary says: "The chapel was full, audience interested, lecturer congratulated, collections good." [We are much pleased at the success hitherto awarded this lecture, and hope it may increase.—J. W. B.]

#### MR. JOSEPH FLORY'S ANNUAL VISIT TO GLOUCESTERSHIRE.

OUR old friend and brother Joseph Flory has sent us a brief account of his recent visit to Cheltenham, where, for near 20 years, he resided, and where, together with the surrounding villages and towns, he preached the glad tidings of salvation by Jesus Christ, through the quickening influence of the Holy Spirit. At

#### STOW-IN-THE-WOLD,

where for several years Mr. Flory preached, he has had the pleasure of baptizing several, two of whom were greatly blessed by his testimony. Mr. G. Townsend has been the devoted pastor here over 15 years. At

#### CHELTENHAM

Mr. F. preached at Bethel to goodly numbers one Lord's-day, and took part in another service there. Also at

#### WINSTONE

I met many lovers of the truth as it is in Jesus. I have preached here some years, and had good times. But many whom I once knew have entered into rest.—J. FLORY.

[Our brother Flory was among the first contributors to E. V. We very highly esteem him, and should rejoice to know he was settled down in a sphere of usefulness, and thus finish his career here in the Master's service, whom he loves to exalt.—J. W. B.]

#### THE AGED PILGRIMS' CORNER.

ON Nov. 16th, the Winter Meeting and Sale of Work were held at the Hornsey Rise Asylum, when, notwithstanding heavy rain, a large company assembled. The aged pensioners all took tea with the visitors in the asylum hall, when a pleasant hour was spent.

The sale was of a successful charac-



ter; the proceeds will be devoted to the Benevolent Fund, for sick and infirm inmates. The Lady Visitors will be happy to supply woollen shawls and similar articles, at a reasonable rate, to any friends desirous of becoming purchasers. Please address, "Lady Visitors, Asylum, Hazelville-road, N."

In the evening a large congregation assembled in the asylum chapel, when Mr. W. J. Styles preached an excellent sermon from John xiv. 1. The collection was for the Sustentation Fund, which, owing to sanitary and other work, is now deficient.

1,356 pensioners, living in all parts of the country, are now upon the books; 180 of this number dwell in the four Homes of the Society, and the total annual sum needed to meet the pensions and Asylum expenditure is upwards of £11,000.

New annual subscribers and collectors are needed, and interesting information upon the Society's work will be forwarded from the office, upon application, 83, Finsbury Pavement, E.C.

#### PAST AND PASSING EVENTS, &c.

THE chief feature to record this month is the last annual meeting in connection with the Strict Baptist Mission. This mission will occupy a prominent place in our denomination presently.

We must speak with "bated breath" at present. Our beloved Superintendent, in whom we have the greatest confidence, is, we are informed, on his way home to inform the Committee. We must patiently wait his arrival.

The Church at Zion, Trowbridge, have our sympathy in the numerous bereavements during the year now fast drawing to a close.

Upon the occasion of opening the new Roman Catholic place near Bourne-mouth, the "priest" said he had "received help from Protestants as well as Roman Catholics."

We presume these must be

"THE PROTESTANTS"

who have promised to assist in urging the country to supply Roman Catholic Schools with funds to educate children for the English and Romish Papacy. We feel we cannot too frequently refer to this.

Glad tidings of peace and prosperity reach us from St. Albans. About 23 added during the year; 16 by baptism. The enlarged chapel is well-nigh filled, and God's presence realised.

#### Prayer Presented.

Mr. Garrard, Minister for Public Instruction in New South Wales, has been defending the praying for rain that recently took place in that colony. He was glad, he said, to know that he belonged to a Ministry who recognised

GOD OVER ALL.

The country had been languishing for something that no Ministry could give, that no political creed could supply, and the Ministry had asked the people to join in an appeal to God.

#### Prayer Heard.

Those who laughed and scoffed at the idea of the Ministry setting apart a day for humiliation and prayer for rain had their mouths closed by the ready

ANSWER TO THE PRAYERS

of the people. But the New South Wales Ministry not only enjoined prayer; they further showed their sincerity by asking the people to join in a general thanksgiving for the rain which came so speedily. The following proclamation was published in a supplement to the *Government Gazette*:—

#### Prayer Answered.

"Whereas it is deemed fitting that the inhabitants of New South Wales should testify their thankfulness to Almighty God for His great mercy in sending the welcome rain with which the colony has recently been blessed. Now, therefore, I, Sir Frederick Matthew Darley, as such Lieutenant-Governor as aforesaid, do, with advice of the Executive Council, hereby appoint Sunday, the sixth day of October instant, to be observed as a Special Day of Prayer and Public Thanksgiving throughout New South Wales."

#### Prayer of Thanksgiving.

"I further invite the clergy and ministers of religion of all denominations, and all other Her Majesty's subjects in the colony of New South Wales to observe the day appointed as one of special thanksgiving to Almighty God for His great mercy in delivering the colony from the suffering and loss attending a long-continued drought." The day appointed was generally observed in the manner requested.

*A Few Things.*—R. E. Sears has moved from Grove-road to Battersea-rise (see advt.). "Say unto the children of Israel, Go forward." Leyton is still favoured; Walthamstow are hoping soon to have a pastor; Teddington have taken a chapel and opened with good prospects; Prittlewell is "going on favourably"; Grays have established a weekly prayer-meeting (Monday); Portsmouth (Rehoboth) have opened a Sunday-school; Aylesbury have enlarged their borders; Stepney is looking up; cheerful at

Clapham Junction; Wood-green. St. Albans, and other places are "going forward": Mr. Samuel Hutchinson, Superintendent of the Strict Baptist Mission, is on his way home; a large gathering is expected to hear his report.

### Marriage.

CHISNALL—BIRD.—On Sept. 21, 1895, at Turret-green Baptist Chapel, Ipswich, by Mr. W. Chisnall, Sec. of the L. S. B. M. Association, and brother of the bridegroom, George Chisnall to Annie Bird.

### In Memoriam.

FOUR TAKEN FROM ZION (TROWBRIDGE) BELOW TO ZION ABOVE.

SAMUEL LITTLE. Mr. Joseph Long says: "On May 28, 1895, in his 50th year, Samuel Little, for many years a deacon at Zion, Trowbridge. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'" Also

CAROLINE TAYLOR, September 24, aged 55. She was a member at Zion about 15 years. She suffered much for years, but the Lord gave her a sweet promise to rest on, "Thy peace shall flow as a river"; with this she was brought to her desired haven in peace. Then

ELIZA SUMPTION was taken home, on September 29, aged 72. Our sister was only laid aside about three weeks. The words much upon her mind were: "For ever with the Lord." Thus, in sweet assurance, resting on Jesus, she calmly and quietly finished her course in peace. Fourthly.

JOHN RANDALL, after many years' affliction, "crossed the narrow sea," October 8, like "a shock of corn fully ripe," at the age of 85. It can be truly said of him:—

"Though once a poor mourner oppress,

And earth could no comfort afford,

Yet now he's both happy and blest.

At home with his glorious Lord!

The storm of affliction is past,

And he is in glory sat down,

A victor through Jesus at last,

The cross is exchanged for the crown."

Deceased was a quiet, peaceable, consistent member. His Bible and hymn-book were his chief companions; his loving little grand-daughter often read the Word to him, and we pray that some of the words she read to her grandfather may be impressed by the Holy Spirit on her young heart. Kent's sweet paraphrase on the text, "It shall be well with the righteous" (412 Gadsby), was very precious to his soul.

MARY BROWN, a member of the Church under the pastoral care of Mr. T. House, at Tottenham, entered into rest, February 25th, 1895, aged 56. Deceased was born at Chatteris, of

God-fearing parents, and was the subject of Divine grace when young. In the order of Providence she, with her husband, removed to Hornsey-rise, and was at the opening of Ebenezer, Elthorne-road, and sat under the ministry of Mr. Waterer with much pleasure and profit, and was (with her husband) baptized by him. When the new chapel at Philip-lane, Tottenham, was opened, she attended there as often as possible, as Mr. T. House's testimony was much blessed to the comfort of her soul, by whom four of her family were baptized. About four years prior to her death she had a severe illness, in which she enjoyed sweet manifestations of the lovingkindness of the Lord to her soul. She was much in the furnace of affliction, but realised the truth of the promise, "As thy day, so shall thy strength be"; "My grace is sufficient for thee." A little time before her departure she exclaimed, with emphasis,

"On Christ, the solid Rock, I stand,  
All other ground is sinking sand";  
and sang Watts' sweet lines:—

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

In answer to a question put by a friend, she said, "Jesus, Jesus, Jesus, precious Jesus." The children and myself mourn the loss of an affectionate mother and wife. Her end was peace. The interment took place March 4th, in Southgate cemetery, Mr. T. House officiating.—W. BROWN.

MR. YOUSEN.—Brother Youden held the office of deacon and also superintendent of the Sunday-school at Pentside, Dover. He was most regular in attendance at prayer-meetings and other services. Early in September it pleased the Lord to lay His afflicting hand upon him, and on Thursday, November 7th, he passed from earth to heaven, with the words of Toplady's beautiful hymn on his lips,

"Rock of Ages, cleft for me."

Though burdened with trials and sorrows, he sought to live Christ, and now realises that to die is gain. May it please our dear heavenly Father to grant our brother's death may be the seed of life to many in the Sabbath-school and elsewhere.—W. E. PALMER, Pastor.

ESTHER ANNIE SPEAKMAN EMBERTON sweetly fell asleep in Jesus, Sept. 27th, 1895, aged 44. Repeated illnesses undermined her constitution. She quietly passed away in her sleep, leaving husband and daughter to mourn their loss. Brother C. J. Burrows conducted a funeral service in West-hill chapel, Wandsworth, previous to interment in Wandsworth cemetery. Deceased was a consistent Christian, and a firm believer in the doctrines of distinguishing grace.—P. HARROW.