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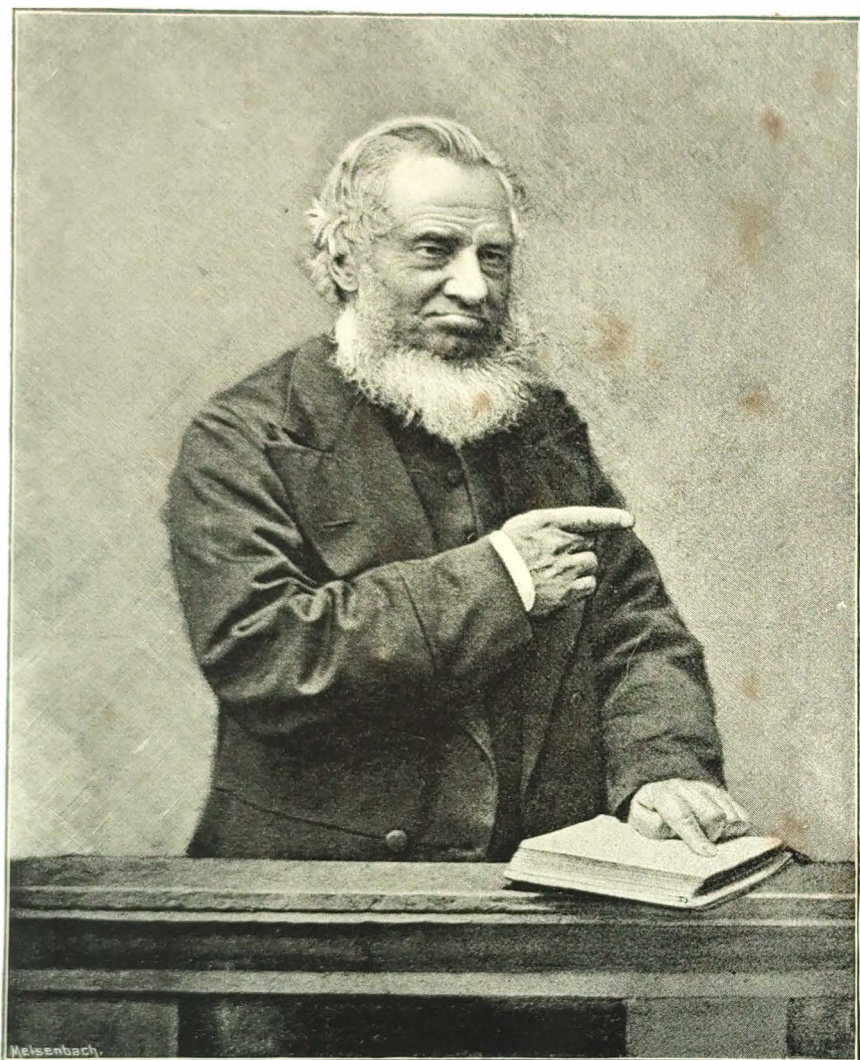
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THE LATE CHARLES WATERS BANKS.

THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD

FOR  
1887.

EDITED BY  
WILLIAM WINTERS.

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VOLUME XLIII.

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# THE EARTHEN VESSEL

AND

## GOSPEL HERALD.

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E. V., VOL. XLIII., No. 490. G. H., VOL. LV., No. 649.

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### U n i t y.

“A threefold cord is not quickly broken.”—Eccles. iv. 12.

**W**HATEVER may be the true literal and spiritual rendering of the above quoted passage of Holy Writ, we are sure that it is not contrary to the laws of association and coalition, and that in the most perfect sense. It is in this sense, then, that we are led, by the unerring spirit of truth, to view the

#### UNION OF “THE EARTHEN VESSEL AND GOSPEL HERALD.”

We have not the slightest doubt but that the separate existence of these respective magazines has been the means, in days long past, of an unknown amount of good, when Christian brethren, partakers of the heavenly calling, were divided by certain theological lines, thin as air, that rather affected their heads than their hearts. But since then, we believe, Christian brethren of the same faith and order have been gently led to see the necessity of combating the inflexible enemies of Christ rather than aiming to humble one another—

“While some may for a party strive,  
And slight the Saviour’s Word,  
The hand of fellowship we give  
To all that love the Lord.”

The union of the two magazines, beloved readers, we are anxious you should clearly understand, is not based upon any flimsy or unsound foundation, as we have not so learned Christ; but upon the great and glorious verities of our eternal Jehovah, as recorded in His precious Word, and practised by His apostles. From these most blessed truths, in God’s strength, we hope never to deviate in order to attain any unworthy end, but through the love, blood and power of the Three-one-Jehovah, abide firm until death in the doctrine, practice and experience, as set forth in the New Testament. Thus with all our heart we would say, relative to the union of the two magazines, “what, therefore, God hath joined together, let no man put asunder” (Matt. xix. 6).

The union of the two magazines is not the only point we have in

VOL. XLIII. JANUARY, 1887. B

view, it is the strengthening of the one holy bond of Christian brotherhood, and the true

#### UNION OF THE CHURCHES OF CHRIST

in connection with our time-honoured and beloved denomination that we most earnestly seek. As with a three-fold cord, so it is more or less with the Churches of truth. Whilst the cord remains twisted and strongly bound together, so it abides in strength, and is not easily snapped asunder. In the same manner the Churches of truth strengthen as a body by "continuing steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42), and are thereby fitted to meet antagonistic forces.

Some persons have asserted that Churches in which truth is wanting, both in faith and in Gospel order, greater unity and peace abounds than in Churches whose creed and discipline are more consistent with those of the New Testament. Possibly, this to some extent may be correct, inasmuch as where the Church and the world meet at one table and on one common platform, and every distinction is given up in doctrine and Gospel discipline, wrestling for the faith once delivered to the saints has ceased, as also the offence of the cross, and consequently there is peace. But what kind of peace is it? We love unity, and hope while life shall last to strive to maintain it, but we do not think it consistent either with God's Word or with conscience, to maintain it at the expense of divine truth. Would that the Churches of truth, as well as individual Christians, could say with Pomponius Atticus, who, in pronouncing a funeral oration over the remains of his mother, said, "That though he had resided with her 67 years, he was never once reconciled to her, because there had never happened the least discord between them, and consequently there was no need of reconciliation." We hope that the ministers (and deacons if necessary) of the London Churches, at least, will meet more frequently together for prayer and spiritual conference. A meeting of this kind is already established in London, and is held on the last Friday evening in every month, in the vestry of Little Alie-street Chapel, under the able presidency of our beloved brother, Mr. R. E. Sears, pastor. We are in full sympathy with this society, and distance alone precludes us from attending it. No company on earth do we appreciate more than that of the true ministers of Christ, as there is always something profitable to be gathered in meeting with them. It would greatly rejoice us to hear of a London Strict Baptist Mission being founded on Gospel principles, as no men are more calculated to do good than those who know and love the truth as it is in Jesus, and are not afraid to tell it out again in love. The enemies of the truth are generally first and foremost in occupying new ground whenever openings occur. In this respect, let not the Strict Baptists be lacking. We heartily rejoice to say that never was there a time, in the history of the denomination, when the Churches of truth, as a body, were in a more prosperous condition. This we do not say boastfully, but humbly and thankfully. New chapels are proposed to be erected, Home and Foreign Mission work is progressing, THE METROPOLITAN STRICT BAPTIST ASSOCIATION is growing into great usefulness, Sunday-schools flourishing, Itinerant Ministers' Association strengthening; the Lord's poor cared for, a benevolent fund for aged and poor ministers is about to be established, and thus, through the mercy of the Lord, there

is much cause for real gratitude and much future good is hoped will be done. The Lord help us unitedly to press on in His strength until our days on earth shall close.

“O let us find the ancient way,  
Our wondering foes to move,  
And force a frowning world to say  
‘See how these Christians love.’”

As no right and acceptable service can be rendered to the cause of truth *out of* Christ, we therefore hold that the source of all solid Christian happiness and fruitfulness here, arises from the

#### UNION OF CHRIST AND THE CHURCH.

This is a marvellous subject, and one that filled the mighty soul of the apostle with wonder and love when he exclaimed to the Ephesian Christians, “This is a great mystery; but I speak concerning Christ and the Church” (ch. v., 32). In this blessed union the saints find their security for time and eternity. From it constantly flows streams of life, love, power and pleasure, making glad the city of God. The same source gives vitality to every spiritual work, and faith in the belief of the truths of God, and hence we speak of it as the *unity of the faith* of God’s elect. The unity of the Spirit is that oneness which exists between Christ and His people whereby the same Divine Spirit dwells in both, in dispositions and aims; also that oneness of the saints themselves, by which, being united to the same glorious Head, and having the witness of the same spirit within them, they have the same divine graces, differing only in degrees, of faith, love and joy, and are rooted and grounded in the fundamental doctrines of Christ, and have a mutual affection to, and loving concern for each other in all things relating to their temporal and spiritual interests. May the gracious Lord keep us as individual Christians, as churches of truth and as a denomination, in the unity of the spirit, and the bond of peace. Thus shall we prove the indisputable fact that love to Christ, love to our own souls, and love to the brethren is a three-fold cord not quickly broken—

“Union with Christ the Lord,  
Oh! how divinely sweet!  
All consolation’s here enjoyed,  
And here all blessings meet.”

W. WINTERS, EDITOR.

Churchyard, Waltham Abbey, Essex.

---

#### “THE EARTHEN VESSEL AND GOSPEL HERALD.”

WONDER of wonders, mystery of might,  
The crowning act of God at dawn of time:—  
The dust His imaged Gazing on the sight,  
Now all is finished of His work sublime,  
Jehovah rests.—His EARTHEN VESSEL, man,  
Invested with the *treasure* of His plan.

Sin ent’ring, reigns. Swift death dominion takes.  
Is this defeat? Eternal grace appears.  
The *treasure’s excellence* the GOSPEL makes  
To shine. Its HERALD promise—that the tears  
Of ages may be dried—THE WOMAN’S SED,  
Sin to destroy, for God’s Elect shall bleed.



God's image, dust! Yet, far transcending this,  
 Flesh HE becomes. Oh mystery of Love!  
 Adoring God, the Man behold. What bliss.  
 Rich mercy lifts the ruined Church above.  
 On Calvary the Earthen Vessel torn,  
 The Gospel herald's forth Redemption's morn.  
 Frail Earthen Vessels, chosen, treasure-filled;  
 God's Gospel Heralds. Thrust forth in His name:  
 More may they—with His precious thoughts instilled—  
 His glory and His excellence proclaim.  
 This EARTHEN VESSEL, too, fill Thou, O Lord,  
 AND GOSPEL HERALD, with Thy living Word.

#### PORTRAIT OF THE LATE CHARLES WATERS BANKS.

THIS month, with the EARTHEN VESSEL AND GOSPEL HERALD, our readers are presented with a portrait of the late C. W. Banks, originator, proprietor, and editor of the EARTHEN VESSEL. It is in consequence of the numerous applications that we have had for his likeness, more especially so as those applications have been most pressing, in very earnest and affectionate terms, from those to whom he was the Lord's almoner, that we have now resolved to give it. We do not deem it necessary to relate his life; that, we hope, will be published separately. We should much like to see this done under the direction of a Book Committee. We do think it is quite in keeping with the order of things that future generations should be acquainted with the main characteristics of those sires who have taken an active part in the affairs of the Church of Christ. Hence we think it is a great loss to the present generation that the memories of such men as James Wells, John Foreman, Samuel Collins, George Murrell, Philip Dickerson, and others are not in print. It is not too late now, perhaps, in the case of those who have long since departed. Believing the portrait will be valued, we cheerfully give it, with best wishes to all our readers, praying that the coming year may be one of peace and prosperity among the Churches of truth.

JOHN WATERS BANKS.

[We thank our brother, J. W. Banks, for presenting with this number the portrait of his late dear father.—ED.]

#### A NEW YEAR'S MOTTO.

BY GEO. W. SHEPHERD.

"But Thou art the same."—Psa. cii. 27.

**I**N attempting to comply with the request of our esteemed Editor to write a short article suitable for the New Year, we at once thought of the words of Solomon, "Is there any thing whereof it may be said, See, this is new"? and we thought, most certainly not in the shape of New Year's addresses. But there is one name which is always new, one theme which is always seasonable, and to this we bespeak the reader's attention, not by any means for the first time. It is long since we first sang,—

"Our Jesus shall be still our theme,  
 While in this world we stay;  
 We'll sing our Jesus' lovely name  
 When all things else decay."

And the feeling deepens and intensifies as years increase. We find our grasp forcibly relaxed from much that we formerly held, and we cling with the greater tenacity to that precious treasure that cannot be taken

from us: "Jesus Christ, the same yesterday, to-day, and for ever." Doubtless the Psalmist felt the same, as in the psalm before us he speaks so touchingly of the frailty and weakness of this life and all that belongs to it.

The words which we have chosen for our motto-text suggest, in the first place, a strong contrast. The word "But" seems to point a harbour of refuge for the restless soul tossed to and fro with the tempest of uncertainty upon a sea of changing, fading, fleeting, and unsatisfying surroundings.

At this particular season of the year we are irresistibly led to contrast the past with the present—youth with age; the day-dreams of long ago with the sober realities of to-day; the poetry of imagination with the prose of reality. Families long scattered have gathered together, or at least what is left of them; and the patriarch in his arm-chair has talked of when he was a boy, and the boys and girls have wondered what the world could have been like then; or, may be, the old seat by the fireside was vacant this year, while the smiling infant, unconscious yet of time, its innovations, or its ravages, reminds us that one generation passeth away and another cometh.

And as it is with us in our domestic world so it is also in the larger world without us, and even in the universe beyond, our psalm reminds us, the same law prevails. How long those myriads of shining orbs have spangled the heavens, how vast their number, and wherein they serve their Creator, how little we know! But of all of them it is written, "They shall perish;" and we little mortals, who come and go in a few days like a shadow that declineth, while they have shone more ages than we have breathed hours, even we, weak as we are, have the privilege of looking to their great original! "But thou shalt endure, and thy years shall know no end."

As there is a divine reason for all things, so, doubtless, there is a sufficiently good reason in the eternal will why all these things were called into being, and why their existence shall terminate at His pleasure: "All things were created by Him and for Him, and by Him all things consist."

As for our own world, we know that the entrance of sin, and the consequent reign of death, has rendered it necessary that the existing state of things should be one day brought to a close—that the character of God, no less than His will, demands that there shall be a day of final account, and that meantime His forbearance and long-suffering only awaits the making up of the number of His elect to bring forth the top-stone to crown the temple of mercy.

To this long-expected day we are now so much the nearer, and the opening of the New Year again seems to say to the believer, "Look up, for your redemption draweth nigh." And the mention of "redemption," and the timely and loving invitation to "look up," brings us back again to the main subject of our meditation: "But Thou art the same."

Let us first observe that Jesus is *the same in* HIMSELF. He is God over all, blessed for evermore. We shall here attempt no lengthy argument to prove that Deity is unchangeable: He that is perfect cannot change, and he that is not perfect is not God. The immutability of God is the essential condition of His being; and all His attributes are necessarily like Himself. His holiness, His love, His supreme power, His

truth, His wisdom, all are perfections, all are eternal, self-existent, and without end. But it is not of abstract deity our text speaks, but of God manifested in the flesh. We cannot speak of Jesus without speaking of His human nature: "God sent forth His Son, made of a woman." To merely affirm that God is the same is but part of the design of the passage, which is to impress us with the glorious character of our Saviour-Friend.

The humanity of Jesus is not like His Godhead, self-existent, uncreated, and without beginning. It is the production and formation of divine power, and by the same divine power taken into union with the divine person, yet so as that the Godhead, which was a divine person without it, is still not two persons but one, notwithstanding the union of the two natures. But, although the complexity of Jesus is founded not in divine necessity, but in divine sovereignty, yet it is the result of divine counsels and conclusions which cannot be abandoned, and is the basis of divine oaths and promises which cannot be broken, for the same reasons that the divine nature cannot change. The humanity of Jesus, therefore, cannot change without a change in the divinity, and the impossibility of the one is the impossibility of the other.

The apostle, in the Epistle to the Hebrews, quotes our text, "But Thou remainest;" and the sense is that when all creation has fulfilled its mission, He who is the faithful and true witness, the beginning of the creation of God, will still remain unchanged and unchangeable. The covenant relationships of Jesus remain the same, for the first elect was not chosen alone; the Church of God was chosen in Him, blessed with all spiritual blessings in heavenly places in Him. He "gave Him to be Head over all things to the Church which is His body, the fulness of Him that filleth all in all."

Herein we note a vast difference between the two natures of Christ. The Godhead is perfect in itself and of itself, but the humanity requires for its perfection the assembly of that predestinated congregation called the general assembly and Church of the Firstborn, which are written in heaven.

Adam in the Garden of Eden, although created in the image of God, yet needed an help-meet for him, for it was not good for him to be alone. And He who is appointed "Heir of all things," although the brightness of the Father's glory, and the express image of His person, also needed a companion for Himself; and as, to quote the apostolic figure, Adam was first formed, then Eve, and the man was not made for the woman, but the woman for the man, so in the covenant of grace the husband was before the wife, and the Church is formed to be the crown and glory of Christ. The decrees of the eternal mind never contemplated a head without a body, a husband without a wife, a shepherd without sheep, a king without subjects, but rather that the one should display the glory of the other.

No object could be conceived for the Divine Person assuming the human nature unless the Church was also embraced in the scheme. So that the purpose of God, being unchangeable as regards His Son, must needs be unchangeable as to His people also; and not only the personal glory of the Son depends upon the ultimate presence, perfection, and participation of all His elect, but the glory of the Father also is in-

separable from the same great consummation. And so the Saviour prays: "That they all may be one, as Thou, Father, art in Me. I in them, and Thou in Me, that they also may be one in us."

For these reasons Jesus is always the same to all generations of His people. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." By faith there has ever been, from that day to this, the same mysterious yet blessedly real fellowship between a needy sinner and a full Christ. Thousands, millions, a number that no man can number—have been brought by the influence of the Holy Spirit into vital union and hallowed communion with the Lord of life and glory. First led to feel their need of Him, they then appreciate His suitability to the needs they feel, and thenceforward, day by day, and step by step, they are led more into Christ. Side by side the twofold lesson is taught—the depth of their sinfulness, the fulness of His salvation; their own poverty, the riches of His grace; the emptiness of this world, ten thousand worlds in Him; that they are nothing, and their own ever dear, increasingly precious Jesus, all in all. Yes, immortal Saviour, Thou art the same. The same Healer of broken hearts, the same Balm for all wounds, the same Fountain to cleanse from all uncleanness and refresh the thirsty soul, the same Joy to the sorrowful spirit, the same Rest for the weary soul. Do we not feel this as we bid farewell to another year, and enter upon a new one? We cannot, would not conceal from ourselves that it may be our last; that in any event the last is by so much the nearer—

"That we are moving onward too,  
As fast as time can move;  
Nor would we wish the hours more slow,  
To keep us from our love."

What remains? A little more of the pilgrimage, a few more crosses, conflicts, confessions, and consolations, and then death. No, not death, for Jesus died and took the sting away; rather, to undress, to lay aside the harness and the weapon, to sleep in Jesus, and to be for ever with the Lord.

"But a little and we know  
Happy entrance shall be given;  
All our sorrows left below,  
And earth exchanged for heaven."

And what then? The same Jesus, ever the same all-glorious, altogether lovely Lord. "Then shall we know even as we are known." The intelligence will be enlarged, the heart expanded, the whole universe of His government shall be open to our study, and all eternity shall find us discovering more and more to adore, admire, and love. But all eternity shall still bear testimony to this blessed truth, "Thou art the same." The same in Himself, and the same to us, and the same to all His people for ever and for ever.

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

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A LETTER to Mr. Eddison by J. W. Banks, is unavoidably held over till next month; also articles by A. E. Realf and others.

## THOUGHTS ON THE ASSURANCE OF FAITH.

BY J. WALKER, NORTHAMPTON.

[Will the reader kindly consult the various passages of Scripture referred to in this article, as to have quoted them *in extenso* would have greatly increased its length].

**T**HAT a soul blessed with the grace of God may in this life attain the assurance of a personal interest in all the blessings of the Gospel is a truth plainly revealed in the Word of God. 1 Cor. ii. 12 can have no other meaning than that we, by the teaching and witness of the Spirit, may *know* as our own the blessings freely bestowed in the Gospel. To the same purpose, and in even stronger terms, is 1 John iv. 16, 18; v. 13, 19; Romans viii. 31, 39; Luke i. 77. Let us consider: 1. A few other Scriptures which have been thought to show the contrary. 2. The only way whereby this great blessing is to be attained. 3. Some reasons why so many of the Lord's people fall short of the attainment of *assurance*.

1. The words of Job iii. 25, have been misunderstood. Job is not speaking on the subject of the salvation of his soul, but concerning the taking away of his temporal prosperity. While that prosperity continued "neither had he rest nor quiet," he was haunted with fears that adversity might come, and now his secret fear was realised. As to his state before God, he speaks with the greatest confidence (chap. xiii. 15, 16, and xix. 25, 27). David's language in many of the Psalms has likewise been misapplied. It would be impossible to quote every instance in an article like this, so a few specimens must suffice. In Psalm lxix. the cause of complaint is evidently the bitter opposition of enemies (verses 4, 7, 19, etc.), while in the same psalm he calls God, "my God" (ver. 3), to say nothing of the reference to the Messiah, the Holy Spirit guiding his thoughts and pen so to write as that the language should in its deeper meaning apply to our suffering Lord. In Psalm lxxvi. the cause of trouble is the same (ver. 14), while we have the language of strong confidence as to himself in ver. 2, "I am holy," *margin*, "one whom Thou favourest."

The prayer in the last verse, "show me a token or good," evidently means, Do something for me which shall be so signal a mark of Thy favour, "that *they which hate me* may see it," etc., so that the wished-for token was not for his own sake so much as for the sake of confounding his foes. The same remarks will substantially apply to Psalms xlii. and xliii.; the trouble was on account of enemies, while he calls God "my God" and "my Rock." Much has been said about the lamentation of Jeremiah, but quite beside the mark, for anyone intelligently reading those most pathetic, yet beautiful elegies will see that the cause of the prophet's sorrow was the fearful punishment inflicted upon Judah for their sins, and the consequent miserable condition of the nation; likewise the scornful treatment the prophet himself had received from the people (iii. 14). Jeremiah felt himself so identified with his nation, that he speaks as representing them, confessing their sins as his own, and praying for them as for himself. We have even in this book the language of confidence (iii. 24).

If the Lord's servants and prophets of old could speak with such assurance, what may be our confidence in this blessed Gospel-day, since

the fuller revelation of the love of God made in our Lord Jesus Christ, and since the outpouring of the Spirit? But some passages in the New Testament have been thought to show that a state of soul between hope and fear is the highest attainment that may be looked for in this life. One is 1 Cor. ix. 27. In the *Revised Version* a more literal translation is given—"lest—I myself should be rejected." A very little consideration will show that this passage contains no reference to the salvation of the soul. Paul is writing in this chapter concerning the principles upon which he acted in his ministry as an apostle and preacher of the Gospel, and chiefly showing his reasons for labouring without fee or and defending himself against the imputation that he dare not take reward, pay for his labours, because he knew he had no right thereto. He winds up the chapter (ver. 24 to end) by an illustration from the ancient games and races of Greece and Rome, alluding to the severe preparatory training through which the competing athletes passed previous to the contest. Now if he is understood as expressing in the last verse a fear that he should be rejected as to the eternal salvation of his soul, it follows that he regarded his salvation as being dependent on his faithfulness and success as a minister of the Gospel! Not a Pauline doctrine certainly.

What, then, does Paul mean by "lest . . . I should be rejected" ? Briefly this: he ardently longed for the salvation of souls, he longed to be the means in the Lord's hands of leading people to Christ, he therefore refrained from everything likely to disqualify him as a servant of God, and even abstained from some things in their own nature lawful, but inexpedient for him (1 Cor. vi. 12). He desired the joy of being a spiritual father, the "full reward" (see 2nd Epistle of John viii.) of a successful preacher of the Gospel. The solemn warnings in the Epistle to the Hebrews have likewise been thought to prove the same. Let us consider the two most important passages, viz., vi. 4, 8, and x. 26, 31, or rather let us notice the connection in which they stand. Without entering into a minute examination of every verse, let us consider the drift of the passage from v. 11 to to the end of chap. vi. Paul (who is doubtless the author of this epistle) has been writing some deep and choice things concerning our great High Priest, but at chap. v. 11 he seems suddenly to recollect the sad fact that those, or some of those, to whom he is writing were "dull of hearing," babes needing milk rather than "strong meat," and he reproves them for that they had as yet made no greater progress in divine things; then in chap. vi., he exhorts them to "go on unto perfection," and warns them against the danger of resting on anything short of the "full assurance of hope" (v. 11), and winds up the chapter by the well known and most blessed passage in which the safety of those is set forth who "have fled for refuge to the hope set before them." So that rightly understood, this portion of God's word is in favour of the attainment of assurance, yea, more, the necessity of pressing forward towards its attainment is enforced.

In chapter x. the drift of the apostle's thought (from ver. 24 to the end) may be thus set forth. There is an exhortation "not to forsake the assembling of themselves together" (as they might be tempted to do, in order to escape persecution), followed by a warning that there is no other way of salvation than by faith in and obedience to the Lord Jesus Christ, while the last verse of the chapter expresses the hope which

the apostle had in the cases of most, if not all, of those whom he addresses.

2. The way by which we are led into the possession and enjoyment of the choice blessing of assurance is laid down in Eph. i. 13, compared with Rom. viii. 16. Here are traced out three stages—"hearing the Word of Truth," "believing," "receiving the seal of the Spirit." As the Holy Spirit of God begins the gracious work upon the soul, so He alone carries it on, and carries it out in every particular—

"He makes the believer  
And gives him his crown."

Extremely varied are the spiritual experiences of the living family of God, no two probably being dealt with in precisely the same way. The Holy Spirit deals with each in the way most suited to their peculiar circumstances, temperaments, surroundings, manner of life previous to call by grace, place in the Church designed by infinite wisdom for them to fill, etc. Very great confusion has been caused, and much needless distress of soul suffered by many, from the want of bearing this in mind. It is simply absurd, for instance, to insist that a young person, brought up by God-fearing parents, kept out of the way of temptation, and perhaps, as is frequently the case, the subject of religious impressions from childhood, must pass through the same "law-work," as it has been called, as one left for years to live a careless, godless life, and then called by divine grace. In fact, no rule can be laid down, and no rule ought to be laid down. The Searcher of hearts alone knows all the secrets of our souls, and He chooses our pathway for us, both as regards inward and outward matters.

But there can be no settled, well-grounded assurance, until one is brought to believe in the Lord Jesus Christ. The soul may be greatly encouraged, and a large measure of hope conceived, through finding that passages of Scripture describe one's feelings, as for instance 1 John iii. 14, and finding the language of many of the Psalms expressive of one's desires, also hearing ministers describe the varied workings of the mind, and finding in the course of conversation that others have similar exercises to our own. But all this will not suffice to give the soul complete rest.

The Spirit of God must lead one into the mystery of faith. He must reveal Jesus Christ to the understanding and heart in all His glorious fulness, and enable the soul by faith to step out of self into Him, and henceforth to live in Him (Gal. ii. 20; John xv. 4, etc). Hart says:—

"But he that *into* Christ believes,  
What a rich faith has he!  
In Christ he moves, and acts, and lives,  
From self and bondage free;  
He has the Father and the Son,  
For Christ and he are now but one."

In seasons of need the Lord is sometimes pleased to bring to the mind with power certain precious promises for our guidance and support; but above and beyond all these, every one of God's exceeding great and precious promises belong to the true believer, because Christ is his and he is Christ's. The translation of 2 Cor. i. 20 in the Revised Version is very striking, and is a literal rendering of the original:—

"For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through

us." "After ye believed, ye were sealed." In matters of detail this is worked out in different persons in various ways; in some it may be very quickly realized; in others it takes a long time to enter into; but substantially the sealing testimony of the Spirit consists on the one hand in a peculiar opening up of the Word of God, not necessarily of any particular passages, but of the whole drift of the testimony of Scripture concerning Christ and faith in Him, so that the soul perceives that every Gospel blessing comes through Him, and centres in Him, and that Himself is the substance of them all (Eph. i. 3—7); while on the other hand the soul is blessedly drawn to Christ, to embrace Him, and to perceive with unspeakable joy that "there is now no condemnation to them that are in Christ Jesus." So that the "two witnesses" agree—viz., the testimony of the Holy Spirit in the written Word, and the testimony of the same Spirit in the believing, yielding, obedient soul.

In Col. ii. 2 we have the expression, "the full assurance of *understanding*," which, with the context, describes a spiritual *intelligence*, a blessed, holy, sanctifying grasp of truth, widely different from a mere notional acquaintance with doctrines, and vastly superior to a mere emotional religion—an experience composed of frames and feelings, which can never give solid satisfaction.

3. Why do so many fall short in this matter? Some appear to have settled down in the belief that a state of hanging between hope and fear is the highest attainment to be expected in this life, and are, therefore, sure not to be looking out for anything better; but it is hoped that what has been said before is sufficient to show that this is wrong. Of course it may be the Lord's will, in some cases, for His own wise reasons, to keep a soul short of this blessing, although still giving some degree of grace, faith, and hope, but such cases are not the rule for all. If any secret sin is indulged, or anything known to be contrary to the will of God allowed, or anything which conscience tells us ought not to be done is kept back, no assurance is to be expected until we are brought into a better mind (Psa. lxxvi. 18).

The miserably defective, unscriptural preaching of many so-called ministers of the Gospel, even of some who have been styled "men of truth," is largely to blame in this matter. A seeking soul is never likely to advance in spiritual things under the ministry of some, or if he does, it is, by the Lord's blessing, in spite of, not by means of such teaching. While a person is directed to look into his own heart to watch the varying emotions of the mind, etc., instead of being pointed to Christ, it is no wonder that he is kept in perpetual bondage. It is thought by many that it is the height of presumption to claim an interest in the infinite blessings of the Gospel.

A simple illustration will perhaps best dispel this illusion, for such it is. If a few humble subjects of Her Majesty the Queen were to present themselves at one of the Royal abodes and demand admittance to the Royal table, it would indeed be an act of presumption; but if Her Majesty had invited them, how different would the case be! It would then be an affront to the Sovereign for them to stay away. The application is obvious.

But some say, "I have lost the sweet enjoyment which I had at first,"—

"But, ah! those golden hours are fled,  
My spirit mourns, with sorrow dead."



Very likely. A happy married couple cannot have their courting days and their wedding-day over again. The exact kind of joy of those days cannot be repeated, because the same circumstances cannot occur again. Are they, therefore, not married? Conjugal love is at first of a more exciting, demonstrative kind, but after a time settles down into something not less real—yea, more real—but of a more steady, abiding character. This is a thoroughly Scriptural figure (Eph. v. 22—32).

John Newton says :—“ A Christian is like a young nobleman, who on going to receive his estate, is at first enchanted by its prospects; this in a course of time may wear off, but a sense of the value of the estate grows daily.”

There is this also to be considered, that in what has been called the “time of first love” in experience, there is much that is fleshly mingling with the spiritual, which in time wears away. Doubtless assurance may be attained, and afterwards lost for a time. Allowed sin, worldly-mindedness, unfaithfulness to the Lord, will inevitably bring a cloud over the soul. Who is the happy Christian? He who by grace yields to the Lord Jesus Christ the “obedience of faith,” looks to Him for pardon, justification and acceptance with God the Father, and aims at living to His glory, depending continually on His grace alone for all he needs?

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### “A SABBATH DAY'S JOURNEY.”

(Acts i. 12).

*Substance of Two Sermons Preached at the Baptist Chapel, Pulham-St.-Mary, Norfolk, on Lord's-day, Nov. 7th, 1886.*

BY BENJAMIN TAYLOR.

**M**Y beloved friends, I can truly say with Paul, “as much as in me is, I am ready to preach to you the Gospel.” I must be careful, however, not to exert myself too much. I must talk to you as though we were sitting together by the fire-side. Those of our friends who are blessed with good hearing, must give me their ears; and those who are like myself, hard of hearing, must pray while I preach; and if we all pursue this course, I trust it will turn out to be to us a good “Sabbath-day's journey.” Say some, “How did you come by such a text?” I will tell you: I was, one night, in my sleep, as I thought, on a journey, and every step I took was interesting to me; for my pathway lay through the Bible. I saw the trees in full bloom, the flowers appeared on the earth, the birds were singing melodiously, the air was sweet and salubrious, and I fancied myself to be in a kind of paradise, awaked with these words on my mind, “*A Sabbath-day's journey.*” I wish this Sabbath-day's journey may be to us something like that of John's, spoken of in Rev. i. It was something like a Sabbath-day's journey to him, when he went to the Isle of Patmos. John was not only concerned in that journey, his persecutors were concerned in it, and God, above all, was concerned in it. It was a Sabbath-day's journey of sweet thought and meditation with John, while soaring up to heaven in the visions of faith, when he was in the spirit on the Lord's-day, and heard the voice of Christ behind him. Then was fulfilled that saying, “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in

it" (Isa. xxx. 21). John turned to see who it was that spoke to him, when he saw our blessed Lord clothed with a garment down to the foot. He saw His head and the hairs of His head white like wool, as white as snow, and His eyes like a flame of fire, and His feet like fine brass. Then followed a voice upon this sight, like the sound of many waters. Says John, "When I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not: I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and of death." Now, my dear friends, as we are favoured to come together this morning, if we should be indulged to see our Lord in His glorious majesty, and to hear His voice, and to think not only of what He has done for poor sinners, but of what He has done for you and me, and to feel the weight and sweetness of these things, this will be to us a Sabbath-day's journey of peace, rest, and quietness, and one of the days of the Son of man to our souls.

I hope you will quite understand what I mean by such a text as this, if you look at the words of Moses, in Num. x. 29, "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." Every time you come up to this house of God, I want you to find it to be, in a spiritual sense, a Sabbath-day's journey to your souls, in meditating on God and His Christ, and journeying up to heaven in spiritual conversation and holy affections (Phil. iii. 20; Col. iii. 1—3), contemplating the things God hath laid up for them that love Him. But let me tell you another thing which passed through my mind in that night's journey through the blessed Bible. There is to be seen something like a Sabbath-day's journey in our father Abraham, when he journeyed from an idolatrous land to the land of Canaan, a land of rest appointed of God to be the dwelling-place of His people Israel. Abraham had a good Sabbath-day's journey when the Lord said to him, "Fear not, Abraham, I am thy shield, and thy exceeding great reward." "Abraham," says the Lord, "Look towards heaven, and tell the stars if thou art able to number them; so shall thy seed be. I brought thee out of Ur, of the Chaldees, to give thee this land, to inherit it" (Gen. xv. 1, 5, 7). God's people, now-a-days, look for similar manifestations, and wish the Lord may so speak to them, and show them the things they earnestly desire an interest in. But, again, there is Jacob's journey, which to him was a blessed Sabbath-day's journey; for, as he journeyed, "he lighted upon a certain place, and tarried there all night." There the Lord met with him, and favoured him with a vision of angels, which were to be his protection and defence; and there precious promises were made him, for, says the Lord, "I am with thee, and will keep thee in all places whither thou goest" (Gen. xxviii. 12—15). As we journey on towards the holy land of rest, we have the same promises made to us that were made to Jacob; but you must bear it in mind that all promises are linked with trials and afflictions, which was the common lot of good Jacob, and is a part of the legacy left by Christ to His disciples.

Another thing which passed through my mind during the night-watches, was the journey of the children of Israel from Egypt to the promised land. Their Sabbath-day's journey was made up of several

things, for they had promises and blessings, wars and victories, and sometimes were near the land of Canaan, and sometimes were a long way off, reminding us of what we frequently are in our own soul's experience. As you journey on, only think of what a warfare there is within! What fears! What strugglings! What wrestlings! Sometimes you have a little comfort, a few glimmerings of light; then, again, you sink down into darkness, doubts, and unbelief, and think you shall never reach the land that flows with milk and honey. But one thing is certain, let God's people pass through whatever straits and difficulties they may, whatever stumbling-blocks may be in their pathway, whatever their fears may be, however hard their bondage, it says of them all, "They went forth to go into the land of Canaan, and into the land of Canaan they came." Yes, my brethren, in spite of devils, and all other enemies, both within and without, "the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Another thing that struck my mind, was the journey of the two disciples, spoken of in Luke xxiv. What a blessed Sabbath-day's journey they had! and what made it so? Why, the Lord of the Sabbath joined their company, and so they had a charming time of it. I'll warrant you they never forgot that Sabbath-day's journey. What sweet conversation they had with the Lord! How delightfully did he open to them the Scriptures! Then he made Himself known to them in breaking of bread, after all which they were constrained to say, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" Let us say to our Lord, what the disciples said, "*Abide with us;*" yea, let us earnestly seek His company, both in the sanctuary and in the closet, and we shall have precious moments, while all His words shall be to us like apples of gold in pictures of silver. We want the Lord to join us when we converse together, for it says, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." We want the Lord to join us at our prayer-meetings, which should be to us a Sabbath-day's journey. They are so, indeed, when the Lord meets with us, as promised, "Where two or three are gathered together in My name, there am I in the midst of them." Sermon-preaching, and sermon-hearing, should be to us a Sabbath-day's journey; and this is the case when the word is mixed with faith in those who hear it. None will prize the means of grace like those who enjoy the Master's company in the means. But there is another journey which passed through my mind, and that is Saul's journey to Damascus. Who could have thought that a journey towards hell would suddenly become changed into a Sabbath-day's journey towards heaven? Saul of Tarsus went out against the Lord, and against His people, and the Lord went out at the same time to stop him. Saul went out to persecute Jesus, and the Lord Jesus went out to save, call, and bless the persecutor. Here is to be seen, in this journey of Saul, the devil's work and the Lord's work. It is the Lord's work I want you to look at, and you will see it is all of grace from first to last. Man has no hand in it, for "none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever." Saul did

not stop himself, on his intended journey to do evil, but the Lord stopped him; he knew not who he was, nor what he was doing, till the Lord convinced him, which caused him afterwards to say, "By grace are ye saved," and also, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." All of a sudden, Saul came to a stand; there was a great light, followed by a powerful voice, and Saul became changed into another man. He began to talk with the Lord Jesus, and to pray; and so his evil day's journey was turned into a merciful Sabbath-day's journey; for we soon find him in God's house, among God's people, and preaching that Lord against whom he had said many shocking things.

Now let me say one word more, with this text before my eyes. When I look back upon forty-six years' labour among you, it seems, indeed, something like a Sabbath-day's journey. I have just been examining myself. What if I should, after all, be deceived? There is the leafless tree, the unprofitable servant; the one cursed, and the other cast out; and then there are the foolish virgins without oil; and there be many other such solemn things which make me tremble. I turn my eyes within, and, oh! how much of sin do I discover, to my daily grief? How little of holiness? Have mercy upon me, O my God, and cast me not off in old age. Brethren, we shall soon have finished our Sabbath-day's journey here below. I have already, on the second day of this month, passed my three-score years and ten. Oh, how short the journey through life's crooked paths! Mine age is as nothing before my God, who is always the same, and whose years shall not fail. Brethren, shall we all gather at the river? You, who are the members of this Church, shall you and I end our Sabbath-day's journey, to enter into the eternal Sabbath of rest above? You, my friends of the congregation, shall you and I meet in the better land when we quit this mortal state? Teachers and children of the Sabbath-school, shall you and I meet in heaven at last? What are our prospects? What will be the end of our journey?

How are we living? How shall we die? How shall we stand before the Judge? Think on these things. Shall a Sabbath-day's journey here below usher us at last into the heavenly Canaan, where saints and angels dwell? One word more, and I have done. There is a three-day's journey to every child of God. There is his journey *so long a time* under the law; there is his journey *so long a time* under the Gospel; and there is his journey *from earth to heaven*, the shortest of all journeys; for being absent from the body, he is present with the Lord. These be some of the things which passed through my mind in that memorable night I have mentioned; may the Lord make the same a blessing to you, and He shall have all the praise.

Pulham-St.-Mary, Dec. 10th, 1886.

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"Poor wandering soul, thou art exhorted to watch, who, poor creature, fallest asleep often; poor soul thou hast a Keeper, Who takes care of thee, and that Keeper is the Lord; otherwise the devil might have an advantage to devour thee, to snap thy soul up in a moment; but God never slumbers or shuts an eye."—Dr. GOODWIN.

## MINISTERING THE WORD.

THE teacher and minister of the Word of Truth stands in a most important position, not only in regard to God, but in relation to the people to whom he speaks, and to himself also; and not only as it respects his personal character and conduct, but as it appertains to his teaching in its fulness and completeness, or otherwise. In order to fully deliver the message of God to the people the preacher must possess a clear and comprehensive view of that message himself, and not simply in its fundamental parts, but in its every detail. A wise builder would pay special attention to the work of laying the foundation of the intended house. It would be most important that he should do so. And the teacher who does not well lay the base of his ministrations—viz., the great and precious testimonies of God's electing love, redeeming grace, calling, favour, preserving care, and glorifying power, in the eternal salvation of His chosen flock, cannot expect to raise a building which will withstand the winds and waves of error which are so constantly beating against the work he is trying to perform in the souls of his scholars. But what builder would be for ever laying and re-laying the foundation stones of the house he wished to erect? To be always stating and defending the doctrines of the Gospel is but laying the foundation and guarding it. Such a ministry must be most imperfect, and produce sad effects in the hearts and lives of those who abide under its influence.

"All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Should not, then, the ministry be full, and embracing the whole book of inspiration? How can the man of God be built up and furnished for all good works by any other means? While, then, the foundation is laid in sound doctrine, the walls must be raised in godly experience, and the house furnished in good fruits. A house without furniture is not a convenient dwelling-place; and so a soul without spiritual experience and good works is very destitute.

O ye teachers and preachers, you have a great Master to serve, a great work to perform, and a great result to accomplish. Therefore let your task be executed in the most thorough, determined, and careful way; not by fancifully and frivolously interpreting the oracles of God, but by earnestly and prayerfully seeking to know the mind of God in each and every part of His Word, and just saying what He says, and no more. Not giving a meaning to every dark and deep text, but by telling *the* meaning of the plain and pointed testimonies of God about man's ruin and recovery. The so-called spiritualising of plain or obscure parts of the Word is often nothing more nor less than riding a hobby, to the disgust of the thoughtful, and to the amusing of the ignorant. When you run on the course of spiritualisation be sure you get on a royal steed, and see that you ride it well, or you will be thrown to your injury, or stop short to your dishonour.

The ministry of the Word is for edification, consolation, and exhortation. If one of these parts of the teacher's office does not form a part, and a chief part, of each and every effort, it is but loss of time, or something worse. It would be well if all three were prominent in every discourse and lesson. "Study to show thyself approved unto God" (2

Tim. ii. 15) is an apostolic exhortation, and if God approve it is of small importance what men think. But in order to be accepted of God in the work of the ministry there must be harmony with Him, both in word and spirit, or motive. The truth must be spoken in love. The ministry of the Word of God is the highest service one can be engaged in, and is accompanied with the greatest and most glorious results, both in this world and in the world to come. See, then, that ye tell out fully the promises, the privileges, and the precepts without partiality, both to saint and sinner.

The Word of God has something to say to every man, whatever his condition may be. Endeavour, therefore, to meet by His Word the state of each soul you address. It is yours to shoot the arrow; it is His to make it enter. It is yours to apply the balsam to the wound; it is His to make a cure. It is yours to show wanderers the way; it is His to cause them to walk therein. It is yours to speak to the dry bones; it is His to give the hearing. But let not your inability, nor their inability to do His work, hinder you from speaking to them His Word; for faith cometh by hearing, and hearing by the Word of God. The Word of God is the soul's food, and there can be no true growth without it. If this be not supplied there will be leanness and weakness. Not only a part, but the whole is given for soul-bread. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When all this is done in the spirit of humility, and in dependence on the Holy Ghost, the result must be left in the hands of Him who worketh all things after the counsel of His own will. Man is nothing. God is all.

Essex.

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### "A TREE THAT WILL NOT ROT"

(Isaiah xl. 20).

THE SUBSTANCE OF A PRAYER-MEETING ADDRESS,

BY G. BANKS, WILLENHALL.

**I**N this and the preceding verse we have Jehovah's description of idol-makers, and the folly of idolaters. The heathen of Isaiah's time had images of different qualities. Some had graven images richly plated with gold, and decorated with silver chains. Those who could not afford so expensive a god resorted to wood of a durable nature, and chose a tree that would not rot as the material for their deity.

Now we may learn a lesson even from the conduct of these idolaters. Admitting their idolatry, admitting their poor deluded condition, there is, nevertheless, a sense in which they were wise in their folly. They were wise in this way—believing their images were gods, they chose durable ones.

There are many professors of religion not half so wise in their choice of a religion. Some take their religion from books; but paper religion is soon consumed by the fiery trial. Others take it from men, and with the death of a favourite preacher their religion also passes away. And frequently we find men enraptured with empty sacerdotal ceremonies, which in process of time become like withered leaves, without life or beauty. These are trees that must and will perish. But he who, by the Holy Spirit, receives his religion from Jesus Christ possesses one that is pure, undefiled, and eternal. It is the life of the King

immortal, eternal, and invisible, in the soul of man. It is characterised by deathless love and everlasting consolation; its youth is renewed like the eagle's, and it goes from strength to strength. Like a good tree planted by rivers of water, it bringeth forth its fruit in season, and its leaf shall not wither, for the dew of heaven resteth continually upon it. This is an evergreen planted by God's right hand, which no gale of fierce temptation, or wildest storms of sorrow, shall ever pluck up by the roots. Yes, real Spirit-wrought religion, being nourished of God, thrives in the soul, spite of surrounding evil. Such is, indeed, the tree that will not rot. Like Abraham, it bears the trial of faith, and by it is made fruitful in loving obedience to God. The bush is often in a blaze, but never consumed. The fruit thereof is unto holiness, and the end everlasting life.

The living God is the root of such a religion as this, and the vital sap of His grace is the unfailing source of its verdure and fruitfulness. We should have neither leaves nor fruit but for the sap diffusing its potent life through trunk, branch and twig; nor can piety flourish apart from divine grace. The branch partakes of the nature of the root; and "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter i. 3, 4). "From Me is thy fruit found" (Hosea xiv. 8).

Jesus Christ is the glorious medium, the living trunk through which grace flows to us; and therefore trees of righteousness are laden with the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

Now, whoever is thoroughly impoverished in a spiritual sense, humbled in spirit before God on account of the barrenness of his own sinful, depraved nature, will rejoice to be enabled to choose this tree that will not rot; and to him shall the sweet promise be fulfilled: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 6).

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## IN MEMORIAM: EDWARD GOLDSPINK

(OF LAXFIELD).

WHILE "the memory of the just is blessed," the blessing of God has often rested upon the review of His gracious dealings with His children, by which they are brought out of darkness into light, and to Himself from the power of sin and Satan. Our beloved brother and deacon, Edward Goldspink, was born in the parish of Southelmham, St. Cross, Wortwell, Norfolk, on September 17, 1820. His parents were God-fearing people, and members of the Church at Wortwell; in raising which cause his father took a prominent part. Our brother was the youngest child and only son. But little can be gathered respecting the days of his childhood; one fact, however, declaring the nature of the home where he was nurtured, is worthy of recording—namely, his amazement, when a boy, at seeing a professing Christian man at a public-house. About the year 1833 his sister, who appears to have been a superior woman for her station in life, and a godly character, had gone out into the world, where she greatly

prospered; and was desirous that the results of her prosperity should purchase a small farm, for her beloved parents to end their days in. In one of her letters, full of faith, she says "the same God who put it in my heart will give me grace to complete the matter." This He did, and about the same time took this devoted daughter to glory. Accordingly, in the year 1833, the family removed to a small farm at Fressingfield. For thirteen years our brother resided here, the whole of which time was spent under the ministry of the late Mr. Spratt, of blessed memory. It appears to have been soon after he lived at Fressingfield that he began to be concerned about his state as a sinner before God, which was brought about by a Christian brother, on one occasion, putting the important question to him, "Is it well with thee?" for, though from childhood the subject of passing conviction that he was a sinner, it was not until this time there was any deep heart-felt anxiety on the matter. The question, in all its personality, was sealed home with divine power. The terrors of the law of God upon his guilt-smitten conscience were at times so severe that he was afraid to walk at noonday lest the earth should open and swallow him up. Seeking peace for his troubled soul, he was now a constant attendant upon the means of grace, and especially the week-evening prayer-meeting. Here he was taken notice of by the household of faith, who, by a kindred spirit, discovered in him the marks of grace; this, however, he could not discover, and was surprised and shocked when, on one occasion, Mr. Spratt called upon him to pray, which, however, he refused, asking Mr. S. afterwards "whatever he could mean by asking him to do such a thing."

His convictions grew deeper and deeper, bringing him into the greatest distress. Day and night, at home and abroad, he sought rest, but found none, at times a gleam of hope would be felt, but only to make the soul-distress, which immediately followed, the deeper. About this time his health failed, and he was sent to Southwold, under a doctor of note, who, doubtless seeing much of his sickness was from the state of his mind, talked much to him on the "do" system; this, to use his own words, he "could not swallow, having began to get a little light." Deep was the distress of his beloved parents at this time, and many and earnest the wrestlings at the mercy-seat for his recovery, and above all, that he might be brought forth into the liberty of the Gospel. The Lord graciously heard and answered, for the "set time" was now come. Sufficiently restored to come again under the parental roof, he sought again the loved spot in the house of God, still with the same heavy burden on his soul, but this time, by the grace of God, with Bunyan's Pilgrim to exclaim:—

"Blest cross! blest sepulchrel blest rather be  
The Man that there was put to death for me."

Such was the joy and gladness of our brother's soul, as Mr. Spratt announced for his text the words, "Let the heart of them rejoice that seek the Lord." The sermon was never remembered, but every word of the text came as the living light to chase every cloud that had so long gloomed the sin-burdened soul. Now everything looked new, and he seemed not to care whether he lived or died, so great was his joy. This was not to last all his journey through, though he never lost the sweet remembrance of this season. Clouds gathered; a natural fear and timidity of himself held him back for some time from a public profession of Christ, but however, in the year 1857 he, with a brother-in-law, "put on Christ" in His own appointed way, by being baptized at Fressingfield, by Mr. Albert Brown. After five years' membership with the Church here, he was removed, in the providence of God, to Walsham-le-Willows, where he remained for three years, during which time his membership was removed to the Church in that village. In 1865 he removed to Wilby; and on December 9, 1867, was received into the fellowship of the Church at Laxfield, and on the 29th of the same month was chosen to the office of deacon. On May 27, 1877, he was unanimously appointed Secretary of the Church, which offices he



retained till called to nobler service on high. Our brother was the subject of much soul conflict, though it was but little he said, at any time, respecting himself. Nothing could be a more faithful picture of his character than the remarks of his son to the writer in a letter, a few days before his funeral sermon was preached. He observed:—"I knew were dear father consulted, he would say, let little be said of me, extol all you please the grace imparted which made me what I was, but let not the creature in the least be made to take the place of Him who made, preserved, and blessed me." For the last two years there had been an evident deepening of the things of God in his soul.

We shall ever remember with what warmth he took up our mission work at Framlingham, and none were more delighted than he to hear of any signs of blessing resting on the Word. He always shrank back from taking the lead in Church matters, but was ever ready to lend a helping hand. His influence was far more felt than his voice was heard. Little did we think how soon that voice would be hushed in death. On Monday, November 1, while on his way to the prayer-meeting, he was in the act of getting out of his trap, when he turned giddy, and fell, fracturing a rib in the fall. He, however, was able to ride home, and no danger was apprehended until the following Friday, when it was evident he was paralyzed. Great fears were now entertained of his recovery, which proved only too true. He gradually sank, and on Tuesday evening, at 9.20 p.m., very peacefully passed away, so quietly, that, as one said who stood by his side, he seemed to forget to take his next breath. He was conscious up till the last, and though unable to talk, knew those who were around him. Before he was deprived of speech, one of the family quoted the lines:—

"Prepare me, gracious God,  
To stand before Thy face,  
Thy Spirit trust, the work perform,

("Yes," he said)

"For it is all of grace."'

On the Thursday before he was taken worse, the writer, with a brother, was at his bedside, when he said: "I never felt so calm and resigned before, I feel resigned to the will of God, and trouble about nothing." He seemed greatly to enjoy his brother deacon's prayer before we left the room. When unable to articulate, he pressed the hand of each, giving us to know, in answer to enquires, he knew each one with him. One of the family writes: "I shall not soon forget our little talks, and loving grasps while lying on what proved to be his death-bed. When unable to talk, yet knowing who was with him, he would so lovingly grasp our hand, which seemed to say, 'I soon must leave you, we must part here; Jesus calls, and I must go; I shall not be able to come to you, but how shall I welcome you, if you, by God's grace, are permitted to come unto me?'" He rejoiced in the love of his family, and had the joy of seeing three out of the five put on Christ by baptism, and the last name he wrote in the Church book was that of his own beloved daughter. May they each join him above whose loss they deeply mourn, but whose sorrow is lusted with the knowledge that he is "for ever with the Lord."

His mortal remains were laid by the side of his late dear wife at Fressingfield, on Monday, November 15, the pastors of Fressingfield and Horham taking part, with the writer, in the solemn service. He was widely respected, and many knew the loss of him as a friend, who did not know him as a brother in the Lord. Above thirty conveyances of sorrowing friends followed him to the grave, where a large concourse of people had assembled. Funeral sermons were preached at Fressingfield on the following Lord's-day morning, and in the afternoon by the writer at Laxfield, before upwards of 900 people, from the words, "It is well." Lord, remember Zion, and guide us, as a Church, in making choice of some to fill the vacant seats of such brethren beloved, who are not lost, but gone before, prays,

E. MARSH.

## THE PULPIT—THE PRESS—AND THE PEN.

*Tidings Bearer.* By G. W. Shepherd. Sermon, excellent. Title, "The Gospel Triumphant" (Psa. lxxii. 16—19). We sincerely regret the necessity for the discontinuance of the *Tidings Bearer*, relative to which our brother Shepherd says:—"We have now to take an affectionate leave of our readers. That many of them will share our regret we have already received intimation; but we feel nevertheless our decision to be both right and wise. And in the remonstrances of our too-appreciative friends we feel a kind of negative consolation, in that we have not had to stay our hand for lack of support and encouragement. Most heartily we thank all our kind readers for five years' generous patronage; and we hope that many of them in the possession of sixty sermons will have a memento of a loving pastor, if a very imperfect one, when the living voice shall be heard only in heaven. We ask a continued interest in the prayers of our brethren and sisters, that life and health may be preserved, as long as the great Master has anything for us to do. We must not choose our lot; but our heavenly Father will not be offended if we ask, subject to His will, that we may not be laid aside from labour until He is pleased to call us home. We affectionately commend all our friends to God, and the Word of His grace, which is able to build them up, and give them an inheritance among all them that are sanctified."

*English Convents; What are they?* 3d. J. Kensit, 18, Paternoster-row. This book shows up the necessity for conventional inspection. We rejoice to see this important subject brought before the eye of the public. Our author reasonably remarks: "Are the convents in Great Britain and Ireland to be the only convents in Europe (save those in the Papal states) which are not inspected, and in which, by servants of a foreign power, every kind of torture may be inflicted, and iniquity perpetrated; and in which, by the oft unhappy inmates, every misery hopelessly endured?" How applicable are the words of the wise man, "Behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressor there was power" (Eccles. iv. 1).

*Monthly Letter of the Protestant Alliance.* November and December. May be had at the offices, 9, Strand, London. Much of the folly of Ritualism and Romanism is clearly and definitely exposed in these monthly letters.

*Grace Abounding to the Chief of Sinners.* By John Bunyan. One penny, postage  $\frac{1}{4}$ d. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. We feel inexpressibly delighted with the publication, in a cheap and complete form, of this most choice literary production. For many years we have publicly and privately urged the reading of this book, especially to deeply-exercised believers. Never shall we forget devouring its contents in days gone by when in great trouble of soul. It is indeed more precious than gold, and only one penny! A marvel of cheapness. For the real benefit of immortal souls, we sincerely hope millions of copies of it will be purchased and read.

*The Baptist Almanack for 1887.* R. Banks and Son, Racquet-court, Fleet-street, E.C. Price 2d.; *interleaved*, 4d. This Almanack as usual contains a fund of valuable information respecting our Churches. It is adorned with a beautiful portrait of Dr. Stanford. We highly commend this Almanack to the notice of ministers, deacons, members, superintendents and teachers of Sunday-schools; as also to persons who have but a partial interest in the welfare of Zion. The *interleaved* edition will be found exceedingly useful.

*Bible Reading.* Houlston, 7, Paternoster-buildings. The author of this excellent three pennyworth of Gospel literature wisely exhorts Bible students to observe three things in searching after truth:—(1) Were the words spoken or written under the dispensation of the old covenant of works, or under the new covenant of grace? (2) To whom were the words spoken or written? (3) Under what circumstances were they spoken or written?"

*The Little Gleaner.* Houlston, 7, Paternoster-row; and E. Wilmshurst, Blackheath. Annual volume, price 1s. 6d. This prettily bound volume contains a vast amount of useful and interesting reading, as also a goodly number of well-executed plates. Christian parents and friends will find it a most safe book to place in the hands of the young.

*The Sower.* Cloth gilt, illustrated 2s. London: Houlston, 7, Paternoster-row; and E. Wilmshurst, Blackheath. We heartily welcome *The Sower Annual* for 1886. It is brim-full of truth, drawn from the pure fountain of divine inspiration, which must commend itself to the conscience of every lover of the free grace of God.

*Repentance.* A sermon by P. Reynolds. This sermon ends vol. ii. On the important subject of ministers urging repentance, Mr. Reynolds goes as far as is necessary, but not too far. The term repentance, as it stands alone, is of course a broad one, and will admit of many renderings; but true repentance, or repentance unto life, is the gift of God, as is proved by its fruits. This sermon will reward a careful reading.

*Friendly Words to Young Women.* By H. E. Stone. 1s. 6d. London: Hodder and Stoughton, 27, Paternoster-row, E.C. This sweetly pretty little volume is comprised of a series of chapters relative to Bible women. The reader will not fail to find much in it of an instructive and interesting nature, as drawn from various passages of Holy Writ.

*Talks with the People.* By the late Earl of Shaftesbury, K.G. London: Home Words Office, 7, Paternoster-square, E.C. This is the first of a series of Home Words penny books, which has reached its twentieth thousand. It is indeed a charming little work.

*The Gospel Magazine.* 6d. London: W. H. and L. Collingridge, 148, Aldersgate-street, E.C. This monthly magazine is indeed true to its title: we always peruse it with much pleasure. The December issue is full of sound Gospel reading.

*L'Echo de la Verite.* The French-reading members and friends of our Churches will be interested in this monthly serial. Persons wishing to subscribe for the coming year should write to Miss Culross, Baptist College, Bristol.

*My First Curacy;* the story of a quiet Cornish parish. By Tregelles Polkinghorne. London: The Christian Commonwealth Company, 73, Ludgate-hill (3s. 6d.). This is an interesting book of the kind, well printed and smartly bound.

*Amateur Gardening.* There is very much in this excellent weekly to incite persons who have gardens to healthful recreation in the cultivation of flowers and vegetables.

*The Bishops and their Religion.* By Mercer Davies (1d.). 160, Fleet-street, E.C. Two pungent letters addressed to the Bishop of Ripon, as President of the Church Congress at Wakefield.

*The Church of England Temperance Chronicle.* Naval Brigade News. Christmas number. Partridge, 9, Paternoster-row.

*Temperance Chronicle.* A temperance paper of no mean order.

*A Sermon* by J. Battersby, preached at Verulam Mission Church, Kensington-road, on Thursday evening, Nov. 14, 1886. 1d. To be had of O. W. Stidstone, 23, Moorgate-street, E.C.

*Cheering Words Annual for 1886.* Cloth gilt, 1s.; postage 2d. Frontispiece, portraits of Mr. W. Winters and Mr. B. Taylor. London: R. Banks and Son, Racquet-court, Fleet-street, E.C.

*The Mother's Friend.* Hodder and Stoughton, 27, Paternoster-row. Price 1s. 6d., or cloth gilt, 2s. 6d. A very interesting annual volume, adorned with many pleasing pictures.

*Popery: a Political System.* By Lord R. Montagu. 1d. J. Kensit, 18, Paternoster-row. A right noble speech by a right noble lord.

*The Priest in the Family.* 2d. J. Kensit, 18, Paternoster-row. We wish it a wide circulation. The preface by Lord Montagu is excellent.

*Christian Dogma Essential to Vital Religion.* An address by J. Douglas, Brixton. We rejoice in such dogmatic teaching.

*Lord Robert Montagu's Reasons for Leaving the Church of Rome.* 1d. J. Kensit, 18, Paternoster-row. Full of plain, ungarlished truth.

*The Gift of God.* By Father Chiniqny. 1d. J. Kensit, 18, Paternoster-row. Very good; but not the best our author ever wrote.

*The Fireside.* 6d. London: Office, 7, Paternoster-row. (Illustrated.) Light and cheery reading.

*The British Protestant.* A bright monthly Protestant beacon. 1d. W. Wileman, 34, Bouverie-street.

*The Christian Commonwealth.* A popular weekly paper. 1d.

*The Baptist Visitor.* ½d. Baptist Tract Society, Castle-street and Cursitor-street, London, E.C.

*Sheet Almanachs for 1887.* *Gleaner and Sower*, excellent. *Brigade News*, interesting. *The Warning Cry and Second Advent Messenger*, 1d. F. Boyce, 26, Paternoster-row. How blessed to be ready! *The Silent Messenger*, by J. S. Anderson. *The Regular Baptist Magazine.* *Life and Light*, by R. E. Sears. *The Cave Adullam Messenger*, by D. B. Garnham. *A Kindly Welcome*, by W. E. Palmer. *The Little Gleaner.* *Friendly Words.* *The Day of Days.* *Home Words.*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. PORTER AT FOREST ROAD, DALSTON, ON NOV. 30TH, 1886.

WHEN a minister of the Gospel is publicly recognised as the pastor over a Church in our denomination, it has always been our custom (if possible) to furnish particulars concerning him as a Christian and a minister which may make our readers acquainted with him, more especially so if he be young in the ministry and comparatively unknown, as in the present case. E. Porter, the newly-chosen pastor of Forest-road, Dalston, is a young man, whom God has endowed with some good natural gifts, together with a fluent unhesitating delivery. We hope a prosperous future is in store for the little Church at Forest-road.

In the afternoon the chapel was well filled, and the service commenced by singing (759 Denham)—

"Father of mercies in Thy house  
Smile on our homage and our vows."

Mr. Box read 1 Cor. xii., and after earnest prayer announced for his text, "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts. ix. 22). The context gives a brief and pleasing detail of the conversion of Saul of Tarsus—a man in whose heart was desperate opposition to our blessed Lord, and of his subsequent faith in Christ, as the chief topic of his ministry. We, said Mr. Box, are never tired of mentioning His name; in our prayer, praise, or conversation His name is uppermost. He is Lord, a title of dignity, expressive of His deity; Jesus is the name of His humanity; it is in the name of Christ that we have His official qualification. As Christ we are led to think of that wondrous work He came to carry out. The preacher closed his sermon by observing that when Jesus takes possession of the heart, your experience is summed up in the one phrase, "Give me Christ or else I die;" you have not to bring your works to supplement what He has done.

At 6.15, Mr. G. W. Shepherd opened the meeting by announcing hymn 765, and read Acts xx. Mr. F. C. Holden offered the ordination prayer.

Mr. Shepherd, having made a few appropriate remarks, called on Mr. Dexter to state the nature of a Gospel Church.

Mr. Dexter then narrated what constituted a Gospel Church; that it should be founded on the New Testament, and is composed of persons who are "called out" of the world and united to the service of Christ. It was a plain Scriptural statement, and Mr. Shepherd expressed a wish that it might be given to the public. We hope our brother Dexter may see his way clear to publish it entire for the use of the denomination. Mr. Dexter, at the finish of his statement, said, We hope that the Church here planted may maintain its character, and on behalf of the Churches here represented to-night, we

wish you God's blessing, and hope we shall soon be able to say, "What has God wrought?"

Mr. Shepherd remarked that we all agree that a Gospel Church should be a called people; that being the case, we shall ask our brother to give an account of his call by grace.

Mr. Porter said this could be expressed in the words of the apostle, "By the grace of God I am what I am." It was a matter of long concern with me. I had a praying father and mother. I believe their prayers have been answered. During my youthful days I had many convictions of sin, and thus grew up into manhood; terror seized my mind, and I began to seek earnestly for salvation. Was led to the ministry of Mr. Dawson, of Kentish Town-road; after a time I spoke to him, and he encouraged me, and I got a little ease of mind. I took my children to the Sunday-school there. It was the first time I went to a Sunday-school, and it was a great pleasure to me, but I had not got what my soul longed after—an assurance of her part in the great plan of salvation. When the Lord's Supper was admitted, it was my delight to witness it, and oftentimes thought I must unite with them. I often read God's Word, and that verse came home with power, "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God." I often questioned whether it was right for me to mingle with the people of God; but I was constrained to do so, for I really did love them, though I had not that sweet assurance of my interest in the covenant of grace I wanted. My mind was deeply impressed with the atonement of Christ. After a time relief came, and I felt as though I could leap like the hart.

Mr. Shepherd expressed his satisfaction with Mr. Porter's statement. Our brother, said Mr. Shepherd, has given a reason of the hope that is in him. Now we should like to know how he was called into the ministry.

Mr. Porter said, When young, I had a desire about preaching, but never pushed myself into it; I never had any hand in it myself. The first time I preached was two-and-a-half years ago, when my brother, J. E. Eisey, got me to fulfil an engagement for him, domestic affliction compelling him to get a substitute. The second time I preached was in the pulpit here, again for my brother Eisey. I was a member of the Church at Lynton-road, Bermoundsey, and they got me to take the ladies' Bible-class, where the Lord greatly blessed His own Word. It was through Mr. Eisey coming to supply at Lynton-road that we became acquainted, and it was through him, instrumentally, that I first began to preach, and he was the means of bringing me here. Another time the word came with power, "My son be strong." For two years I have not been idle one Sunday. I have had many anxieties, but

I have felt that the Lord has been with me from the Bible-class to the pulpit. One time while returning home from school, where the Lord had made me useful, the Word came dropping into my soul with force, "Thou shalt see greater things than these."

Mr. Shepherd having heard from brother Porter how he was led into the ministry, asked him what doctrine he intended to preach.

Mr. Porter then gave a clear and satisfactory account of what he believed as to doctrine and practice, which are the same as those held by the denomination we represent.

Mr. Shepherd: I always like this part of the service to be quite clear. We know our brother Porter now if we never knew him before; it is a clear, concise, and unquestionable statement. Now a representative of the Church will give some account of the lendings of divine providence in bringing brother Porter among them.

Mr. James, one of the deacons, said, we can never forget our obligations to our late dear pastor, Mr. Dearsly, as a means in God's hand in establishing this cause; when he (Mr. D.) resigned, we were much tried; for four or five years we kept on between hope and fear; at times very low; brother Elsey frequently supplied the pulpit; on one occasion he could not keep his engagement; he sent brother Porter; we asked him to come again; the friends were edified and profited; he came for six months; his labours have been blessed, and the cause is prospering by his ministry; all the old institutions have been reviewed; the school had been closed, it was now open, and we have a good staff of teachers, and our newly-chosen pastor conducts a Bible-class every Sunday; we have also a Tract and Benevolent Society in good working order, as also a Dorcas Society. I express the mind of the Church when I say we thank God for sending brother Porter among us.

Mr. Shepherd called on the members of the Church present to rise and hold up their right hand to signify their acceptance of Mr. Porter as their pastor. After this Mr. Porter was requested to do the same, expressive of his willingness to comply.

Mr. Dearsly, at Mr. Shepherd's request, joined the hands of pastor and Church (Mr. James representing the Church), and said, I greatly rejoice at the tone of this meeting; I have always had faith in this cause, and am glad it has not fallen in the habit of living by supplies. It was my earnest desire that the Lord would send them a pastor after His own heart, and allow me to say, my brother Porter, "Let Asher be blest with children," and to the Church, "Encourage him."

Mr. Shepherd then delivered "the charge," founded upon the words, "A good minister of Jesus Christ" (1 Tim. iv. 6), which was extremely edifying and spiritually good.

Mr. John Hunt Lynn followed with a weighty address to the Church.

Mr. R. E. Sears expressed himself highly pleased with the service, and gave an excel-

lent address on Christ washing the disciples' feet.

Mr. J. E. Elsey said his prayer had often been that God would send the people here a pastor after His own heart, but he never thought it would be answered in the way it was. He hoped the Lord would be with the friends, and strengthen and prosper them.

Mr. John Box said, What a plentitude of spiritual blessings we are reaping; we have no need to envy the worldling; I am glad our brother Shepherd has been so graciously helped to conduct this service. A few words of prayer brought the happy meeting to a close.

JOHN WATERS BAKNS.

CLERKENWELL.—It must have been very cheering to the pastor and deacons of Chadwell-street on Tuesday, Dec. 14th, on the occasion of the 34th anniversary of the opening, to see so large an audience. Friends from all parts of London and suburbs were present to congratulate the pastor, Mr. John Hazelton, on his long and successful pastorate. Mr. J. L. Meeres offered earnest prayer. Mr. Hazelton said he had been preaching to them for 35 years. The Lord has done great things for us. My first text was "My presence shall go with thee" (Exod. xxxiii. 14). We have had our changes, but not without many mercies. We look back for 35 years upon many "Ebenezers," and we meet to-night to raise one more. In the past promises have been fulfilled.

"His love in times past forbids us to think  
He'll leave us at last in trouble to sink."

No one has greater cause for gratitude than John Hazelton. Congregations keep up during the year. About 12 of the number have gone to their long home, and some have removed in Providence, but others come. Mr. Anderson then gave the key-note to the meeting, speaking on the exaltation of Christ. Mr. Bland gave a practical Christian address from "Let your light shine before men." Mr. Box said he never felt in a more happy frame of mind. The Lord was in their midst; Christ has been exalted by your pastor, and we love him as a godly minister; 35 years of divine help; all the praise and glory we give to God. Mr. J. E. Hazelton, the pastor's son, fluently referred to the past, and of his gratitude to God for His goodness to his father for so many years, and rejoiced that here he had found a spiritual home. W. Hazelton (nephew) spoke of the wondrous works of God in creation, and grace, and to them as a family. Mr. J. L. Meeres was solemn and grateful for past mercies. He had been to nearly all their anniversary meetings. Many who had met with them were gone home, and he (Mr. M.) hoped soon to join them. Mr. P. Reynolds was glad from the depths of his heart to be with them, and spoke of the Holy Spirit's work upon the soul. Mr. Hazelton thanked the ministers and friends for their kind expressions and attendance, and after singing, pronounced the benediction.—J. W. B.

**WOOD-GREEN.—DEAR MR. EDITOR,**—I send you an account of the opening services at the Strict Baptist Meeting-room, 9, Dovecote-villas, Green-lanes, in this large and increasingly populated locality, where there is no Strict Baptist cause within about two-and-a-quarter miles, and the want of a place was very much felt, many of the Lord's children being quite shut out from the means of grace which led us to take the recent steps, after holding prayer-meetings on Lord's-day afternoon, and one evening in the week, for several weeks, to seek divine direction in the matter. Seven brethren first met to talk the subject over, and ask the guidance of Him who hath said, "In all thy ways, acknowledge Me and I will direct your steps." It was then decided to hold the services as above. At our second meeting we numbered about twenty-one, at the next twenty-six, increasing to thirty; in the meantime looking out for a suitable place to meet in, as we felt encouraged to go on in the work, feeling, from the happy meetings we had, it was of the Lord. We soon had the offer of two rooms, which we looked upon as an answer to prayer. On November 1 we met and decided to take one of the rooms for twelve months, and (D.V.) to open the same for public worship on Lord's-day, November 14, which, with the Lord's blessing and the help of friends, we were enabled to do. It was a happy day to many, if not to all of the Lord's dear children who were enabled to be there. Our brother Wise, late of Margate, gave us two good sermons on the occasion, in the morning from Eph. ii. 19, 20; in the evening, Ps. xlv. 14. We had about sixty in the morning, and nearly eighty in the evening. Since then our congregation has varied from fifty to seventy. I trust many persons have been refreshed who have been shut out from the means of grace for a long time. I believe the dear Lord will make it manifest that the step taken is in unison with His mind and will, as I believe it has been done in His name and fear, and for His glory and the good of immortal souls, which is the prayer of those engaged in the work.—J. BRAIN.

**NORWICH.—ORFORD HILL.**—On Sunday evening, 31st October, Mr. George Pung conducted a baptismal service, on which occasion there were four persons baptized, one being Alice, making the third daughter that he has had the privilege of baptizing. There have been 39 added to the Church under the pastorate of Mr. Pung. Never has the Church roll been so large as at the present time, and the various agencies connected with the cause are in a most flourishing condition. The chapel itself has lately undergone extensive alterations, at a considerable outlay, which has all been discharged. A very successful effort has just been made to raise a fund to warm the chapel with hot water, and £127 has been obtained for that purpose.—A. H. HOVELL.

## A SUGGESTION.

To the Editor of "The Earthen Vessel and Gospel Herald."

**DEAR SIR,**—Some few years ago, at the house of a mutual friend, conversation turned upon the "idea of starting a fund, specially for the aid of ministers of our own denomination." A case had then arisen (and many such do, and doubtless will arise) in which the necessity for such a fund was painfully apparent. When a minister is overtaken by affliction, trial, or temporal adversity, it presses heavily upon an isolated Church, or a narrow circle of friends, to provide adequate assistance.

Special appeal to the Churches in individual cases are somewhat humiliating, and perhaps not creditable to us as a body. Other religious bodies make special provision for their ministers in various ways—why not Strict Baptists? It is true there are isolated efforts amongst ourselves, but they only cover a limited area.

A fund is required to meet the entire body of Strict Baptist ministers, both stated and occasional, but especially the former, whose views are represented by THE EARTHEN VESSEL AND GOSPEL HERALD. It occurred to me that the union of the two magazines under your editorship would be a fitting opportunity to initiate

## A MINISTER'S FUND.

Call it by any name your readers please. Its object would be,—

1st. To provide pecuniary aid to ministers in times of special need, affliction, providential trial, sickness in family, accident, old age, or other circumstance requiring special assistance.

2nd. If sufficiently supported, to obtain or rent a house at Brighton, or some sea-side resort where a place or places of truth exist, to found a home where ministers could make a short stay, free of expense, when in ill-health or recovering from sickness, and a little change, rest, and quiet are needed to revive their energies and restore health and strength.

3rd. (This is suggested by a lady—wife of the friend referred to.) To purchase or build, when sufficient means are obtained, a row of cottage dwellings in the suburbs of London, or a country town, near to one of our chapels. To provide cottage homes for aged and disabled ministers where, free from the rigid rules of an institution, they may live as in their own hired house.

4th. To give a small pension to aged ministers when they are unable by themselves, or their friends, to provide for their own support.

The fund to be formed as follows:—

1st. Small annual contributions of ministers—say, 5s. per annum—which should entitle them to the privileges of the fund.

2nd. By the annual subscriptions of friends.

3rd. By donations, &c.

4th. By collections.

That a committee and proper officers should be appointed to decide upon the means

and methods of promoting the fund; to form and adopt proper rules for its administration, and at an early date to submit the same to our Churches at a public meeting.

The above, Mr. Editor, are simply outlines of the "suggestion." I confess after I had named it to you privately, I was somewhat reluctant to make it public, and rather inclined to choose the path of ease, than take up the burden which such a suggestion might possibly involve; but the subject pressed upon me, also the words of Mordecai to Esther, "If thou altogether hold thy peace at this time," &c. (Esther iv. 14). I could see that the suggestion, if carried out, means a life-long work, and I may be permitted to say, for the sake of your spiritual readers, that I made the subject a matter of prayer, laying it before the Lord, as far as I could see, in all its bearings and probable burdens. I told the Lord that if friends, to whom I mentioned it, would enable me to offer one hundred pounds as a beginning—a nest-egg for the fund; then I would take that as an indication of His will, that I should publicly suggest it.

I mentioned it to friends. One said the subject had been on his mind for years, and he offered to give £50, and said he might give a £100, or even more, but now he would promise £50, if the fund can be properly organised. Another friend agreed to give £50 by three instalments. The donors must be nameless at present; but I must keep my word to the Lord, and therefore suggest the fund to your readers.

To some it might appear like temerity to propose such a fund in these times of agricultural distress, bad trade, and commercial depression; but the Saviour said, "Have faith in God." Our God is the freeholder of the whole earth, and those who possess its wealth are His tenants and servants, and in a higher sense than the centurion, He can say to one, Go, and he goeth, and to another, Come, and he cometh; and to any of His stewards, Do this, and he doeth it. If the Lord see the need of a minister's fund, His goodness will find out the way, and His providence supply the means.

Carey, the missionary, once said, "Attempt great things for God, and expect great things from God. A God-wrought faith takes hold upon God, and all needed resources of grace and providence are open to it."

If you, Mr. Editor, approve the suggestion, perhaps you will kindly invite *brief* communications on the subject for the pages of THE EARTHEN VESSEL AND GOSPEL HERALD, from ministers and other readers, both for and against, as more is gained by candid opponents than from flattering friends, and it is important to know the minds of those we aim to serve as well as those whose support it is needful to obtain.

Yours, &c.,

JOHN BONNEY.

[We hail with unspeakable pleasure our brother, Mr. John Bonney's timely suggestion as being of God. As in all probability an initiatory meeting of Christian brethren will be shortly held with the view of placing

the matter upon a substantial basis, we would, in the meantime, agreeably to the wish of the kind promoter of the scheme, court the advice of the brethren at large on the matter. Holy Writ says, "Where no counsel is, the people fall; but in the multitude of counsellors there is safety" (Prov. xi. 14). Any proposition immediately bearing upon the subject at issue will be received with gratitude by the Editor.]

OXFORD STREET.—The first of the series of four lectures to be delivered by Edward Ash, Esq., in aid of the Soho Chapel Building Fund, was given, entitled "London to Rome," at Grafton Hall, Grafton-street, Tottenham Court-road, on Thursday, Dec. 16. The proceedings were announced to commence at 8 o'clock. There was a good attendance. Mr. John Box, in introducing the lecturer, explained that these series of entertainments were given by Mr. Ash gratuitously, and that the proceeds of them, after defraying the incidental expenses, were to be devoted to the building fund of the new chapel, immediately about to be erected in Shaftesbury-avenue. The lecturer then proceeded with his subject, which was exceedingly interesting, and gained in the appreciation of the audience by the magnificent views, upwards of 120 in number, which were thrown upon the screen by the aid of a powerful triple lantern. Many of these were of such beauty and clearness that they would compare favourably with those shown by Professor Malden and other first-class lecturers; while a percentage might fairly have claimed to be the finest extant. The next lecture will be given on Thursday, Jan. 27; the subject is "Russia," journeying thither *via* Vienna, and visiting on return Berlin and Paris; Edward Ash, Esq., will be the lecturer, and this subject also will be illustrated by dissolving views. Those desiring a cheap journey North, unaccompanied by inconveniences, should benefit the New Soho Chapel Building Fund by purchasing tickets, prices 6d. and 1s. or reserved seat for the course, 2s. 6d. The lecture commences at 8 o'clock.

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WILLINGHAM.—Services of an interesting character were held here on Tuesday, Nov. 9th, in connection with the settlement of Mr. H. Sadler as pastor. Mr. Jull, of Cambridge, read 1 Cor. iii. and prayed, and afterwards preached from 1 Tim. iii. 15, "The Church of the living God." He said, "My business is to state the nature of a Gospel Church. It is designated here as 'the Church of the living God.' The Church is a living body. Christ is not united to a dead body. There are other churches in the world. They have their names—the Church of Rome, the Church of Mahomet, the Church of England, which has the Queen for its head. The parochial church takes in all the parish, good and bad. God's Church has never been composed of the world. The whole world will never be gathered into the Church. Some out of the world have always had a place in the Church of God. What is

the origin, and where is the source of this Church? It originated in the mind of God before the world was.

"Christ be my first elect, He said,  
"Thou choose our souls in Christ our Head,"

After singing a hymn Mr. Jull put the usual questions to the pastor-elect, who gave us a brief outline of his call by grace; how he came into the ministry, why he accepted the call to the pastorate here, and his sympathy with the doctrines of free and sovereign grace. Mr. Frohock, the senior deacon, in a warm-hearted manner, related the providential dealings of God with them as a Church, and his thankfulness that brother Sailler had become their pastor. Mr. Morling, of Over, gave the right hand of fellowship and joined the hands of pastor and deacon, expressing hearty wishes for the peace and prosperity of both pastor and people. The service was closed with singing and doxology. At the evening meeting Mr. Flavell, of Swavesey, took the devotional part of the service. Mr. J. Morling delivered the charge to the pastor, grounding his remarks on 2 Tim. i. 8, "Be not thou therefore ashamed of the testimony of our Lord." Mr. Hall followed with an address to the Church from 1 Cor. xvi. 13, "Watch ye," &c., pointing out Paul's intense longing for the well-being of the Lord's people, and that we wish to follow him. Singing and prayer brought these pleasant services to a close. Send now, O Lord, we beseech Thee, send now prosperity.—MINIMUM.

**HARWICH.**—The Particular Baptist cause at this place was founded in the year 1821, its first officiating minister being a Mr. Cowell, of Suffolk; and singular to relate, the present pastor (no relation in the flesh) bears the same name, and this latter one has, in the providence of God, been maintained in the pastorate for a longer period than any settled minister from the Church's formation. After passing through many vicissitudes, it had, in the year 1880, sadly fallen into decay, inasmuch that it was contemplated closing the chapel doors. But our God reigneth, and the name of the chapel, "Ebenezer," formed a subject for the praying few to appeal to the God of heaven for help. He heard and answered by hope and assurance, so that the chapel was not shut up. And to avoid such a calamity the present minister has been watching, praying, working, without compromise, craftiness, or confederacy, for the past six and a quarter years. In this he has been marvellously sustained by manifold testimonial blessings, so that by the same "Ebenezer" we continue to this day. Indeed, upon taking a review of the past, we can but say, "What hath God wrought?" All the ordinances of God's house have been duly observed, so that there have been 24 additions to the Church. Marriages have also been solemnised, and funerals performed, and the debt of £180 upon the chapel reduced to £70. Turning to our Sunday-school, we have here a large garden of promising plants. Until the year 1881 there was no such auxiliary institution in connection with this

Baptist cause. We then commenced with 18 children, and on the following Sabbath numbered 28, and we have gone on increasing till our room and resources are taxed to the utmost with 160 children, whilst as many as 410 have been entered in the School register, and this arduous work has been carried on mainly through the strenuous and self-denying efforts of the indefatigable Mrs. Cowell. In this she has been assisted by some few true and faithful teachers, and the school funds supported by all the honourable heads of this ancient borough. Thus we have been privileged to find not only those who are able to appreciate, but willing to contribute, and, still more so, are blest continually from those who are ready to communicate. Our private Poor Saints' Society has been obliged to suffer reduction, through the pressing claims of more public life; still we have the satisfaction of saying that out of the sum of £569 13s. 6d. collected there have been 1,282 grants made to the Lord's scattered poor, besides remitting £45 6s. to the Parent Society at Plymouth.—JOSHUA.

**HOXTON.**—Farewell services were held in Jireh, East-road, City-road, on November 26th, when a sermon was preached by brother R. E. Sears on John xiii. 7. Tea meeting on the voluntary principle. Public meeting, brother Charles Wilson in the chair. After singing and the reading of Psalm xxxv., brother Langford engaged in prayer. The Chairman referred to his own experience in life, and to brother Waite's probable leaving for a larger sphere of labour, and hoped he would have a good successor. He suggested that the people should bear and forbear with one another, and that the best supplies should be obtained and paid well. Brother Copeland offered salutary observations upon 1 Cor. i. 23. Brother Darsly spoke of Christ's desire that the Church should be knitted together. Brother Myerson, after heartily expressing the prosperity that shall be experienced from those that love Zion, spoke upon Psalm xxx. 5. Brother Parnell remarked upon Isaiah xii. 6. Brother Thomas made some observations on the latter clause of Matthew xxviii. 20. Brother Carington (a deacon) read a testimonial to brother Waite, the salient points of which were that brother Waite's aim had always been to exalt Christ; to proclaim His unsearchable riches and the love of the Father, the precious blood of the Son, and the power of the Holy Ghost; to build up the saints; to encourage the seeking soul; to warn and instruct; and, in fact, to declare the whole counsel of God. When brother Waite came we were £40 in debt; he has made considerable improvements, and our debt now is only about £8. As a man they paid him the highest tribute, and wished him God-speed. Mr. J. W. Banks expressed the feeling of the denomination, and hoped that Jireh, as an old landmark in the Strict Baptist Church, would not be lost. Brother Langford spoke with reference to Psalm cii. 13. The meeting closed with prayer and the benediction.—CHARLES ORTNER.



**KILBURN.**—In connection with Providence-street Baptist Church a most solemn and interesting service was held on Nov. 30, in the Temperance Hall, Oxford-road, Kilburn, for the purpose of the formation of a Church, under the pastorate of Mr. Wileman. Mr. W. Flack presided, and was supported by Mr. H. Brown. A goodly number were gathered together to wish the new Church prosperity in the name of the Lord. A hymn having been sung, Mr. Wileman was asked to read Acts ii. 22—47, and Mr. Flack asked the Lord's blessing upon the meeting. The chairman then gave a short address, stating the nature of a Gospel Church, after which the Articles of Faith upon which the Church would be based were read to the friends assembled. Mr. Flack having commented upon the same, asked for the names of the members to be read, and gave to them the right hand of fellowship. The newly-formed Church then partook of the Lord's Supper, in which they were joined by members of other Churches. The Church was asked to elect a pastor, and unanimously and heartily signified their choice of Mr. Wileman, who had laboured among them for 14 months with many tokens of the Lord's blessing. The vote of the Church was confirmed by the congregation and accepted by the pastor.

[It always delights us to hear of new causes of truth springing up here and there, remote from any other kindred place of worship. However, with regard to the newly-formed church in the Temperance Hall, we fear it is rather too near the Church from which it recently separated to add materially to the strength of the denomination. We should be glad indeed to learn that the new Church had removed to a warrantable distance from the old one, or that the two had become one again under the roof of Ebenezer chapel, Kilburn-vale.—Ed.]

**STRATFORD.**—The sixteenth anniversary of the Church, and the second of the opening of Gurney-road chapel, were held on Sunday and Tuesday, the 21st and 23rd November last. On the Sunday morning the pastor, Mr. J. H. Lynn, preached. In the evening Mr. P. Reynolds preached. On Tuesday afternoon Mr. J. Box gave a weighty, searching, building, and spiritual discourse on Eph. i. 6, "Accepted in the beloved." The opening prayer of the evening meeting was by Mr. M. Branch. The chairman, Mr. James Moxter, briefly reviewing the history of the Church, which commenced with six members, of whom he and Mrs. Moxter are all that remain, referred to its gradual and steady growth to twenty-fold of the original membership. He was grateful that his hopes in the early and more personally responsible days were more than fulfilled, and that the work was quietly progressing in its comparatively new home. During the year 21 had been added. Prayer grew. The Sunday-school flourished. One of the best tokens of blessing was that the young men were growing more solid and clear in the truth. The Finance Secretary reported death. He confined his report to the build-

ing fund. Debt on mortgage, £1,000; cash towards payment, £49. He appealed for vigorous giving, and urged friends to take boxes and the sheets of 3d. and 6d. squares published by our brother John Box. Mr. J. Box spoke wise words of counsel and love. Mr. E. Porter spoke thoughtfully on the ascription and first petition of the Lord's Prayer. Mr. J. J. Clinch spoke feelingly on the petition, "Give us . . . our daily bread." Mr. R. E. Sears read an ancient and beautiful paraphrase on the entire prayer, and spoke to heart and conscience on debt and forgiveness. Mr. William Webb gave an experimental address on temptation. Mr. Lynn briefly referred to the year's history as one of divine patience and blessing, not free from sin, sorrow, and trial, and ascribed power and glory to our heavenly Father. Mr. Moxter, on behalf of himself, wife, and the various branches of his family, announced gifts amounting to £25. The net result of the gatherings, including these and some lesser gifts, was an addition of £52 to the building fund, after deducting all expenses, enabling the treasurer to hand £100 to the mortgagees on the due day, and leaving a small balance as the initial of further gifts. Who will help to pay the balance?

**NEW CROSS-ROAD.**—Re-opening services in connection with the enlarged school buildings of Zion Chapel were held on the 17th inst., when about 300 friends sat down to tea in the upper, or senior, schoolroom, a sale of work taking place below in the junior school at the same time, the proceeds of both being devoted to the building fund. In the evening a largely-attended meeting was held in the chapel, J. R. Wakelin, B. q., presiding. After prayer by Mr. Milbourn, the pastor, Mr. J. S. Anderson, gave a brief account of the work which had been carried to a successful issue, and a hope of increased blessing on enlarged accommodation. Mr. A. Norman, hon. treasurer, read the financial statement, showing a total expenditure of £720, towards which £470 had been subscribed, leaving a deficiency of £250, which was further reduced to £200 by the close of the meeting. Addresses followed from Mr. Styles, Mr. Mitchell, Mr. Porter, Mr. W. Hazleton, and Mr. Martin, and the meeting closed with a vote of thanks to the chairman, proposed and seconded by Mr. Anderson and Mr. F. Freeman, and the benediction. The services were continued on Lord's-day, the 12th, when an early devotional meeting was held in the junior school, presided over by Mr. T. G. Armstrong, which was followed by a praise and prayer meeting in the senior school, conducted by the senior superintendent, Mr. Thomas Sparks, and in which part was taken by Messrs. Catchpole, Gray, Downing, Hill, and London. In the afternoon a special service was held, Mr. J. S. Anderson presiding, when suitable addresses were given by Messrs. Sparks, Armstrong, and Freeman (who were present, and spoke at the opening of the old school in 1864), and also by Messrs. London and Porter, which were interspersed with the singing of appro-

plate hymns. Regrets were expressed at the absence of Mr. W. J. Nash through family bereavement, who had rendered efficient services as hon. secretary for over 25 years.

#### THE STRICT BAPTIST MISSION.

This mission is becoming better known. It deserves to be denominational: for every true Strict Baptist may endorse its doctrinal basis, which is identical with that of our Metropolitan Association. Its missionaries hold and practise the same truths as ourselves, and "keep the ordinances as they were delivered."

Its working expenses are trifling; for it has no paid officers—all the work at home is done from the love of Christ and His Gospel. And the missionaries abroad are nearly all natives, who are ignorant of the superfluities of English life, and are content with small salaries and humble fare; and being accustomed to the climate and well acquainted with the prejudices and customs—the religion and the language—of those among whom they labour, are pre-eminently fitted for the work—a work which God has highly blessed—a work which also might be greatly extended were the necessary funds supplied.

For twenty-five years this unpretending mission has pursued its work. Its annual income has increased from about £100 to £500, and its constituency from three churches to about forty churches, besides those in Australia and America that contribute to its funds.

The annual meeting recently held at Mount Zion chapel, Hill-street, Dorset-square, was exceedingly encouraging. The annual sermon by our brother Shepherd was in every respect worthy of the occasion. The evening meeting was presided over by Mr. Hazelton, the president of the mission, and warm-hearted, spirited addresses were given by brethren Burman, of Kentucky, Bland, of Ipswich, J. E. Hazelton, W. Hazelton, Sears and Shepherd. A copious account of the proceedings with the substance of the sermon and of the addresses appeared in the "Olive Branch," for November, published by Mr. Wileman, 3d. monthly. A few quotations from the report will be read with interest.

*India.*—Here the influence of caste is the missionary's greatest hindrance. The papers by our superintendent, Mr. Doll, which have appeared in "The Olive Branch," give but a faint idea of the social and religious distinctions which are interwoven with the national life of India.

But in the last report received from Mr. H. F. Doll, he says:—

"The aspect of things around us shows that ultimately the religion of Jesus must prevail over the superstition and idolatry of the Hindus. Many of the Hindus acknowledge that there is more truth in the Christian religion than in their own. And it is a good sign that in the neighbourhood of our mission stations many who are best acquainted with Christianity have the least to say against it; they even go so far as to commend

Christianity before their countrymen in the open streets. But the great objection is, that it destroys caste. They can eat or hold fellowship with Christians without being cast off by their own people and their nearest relations. A few years ago it would have been utterly impossible to have gone so far and still remain in caste. Time has been, when if a man was only suspected of a leaning to Christianity, he was immediately threatened with expulsion from caste, and no rest was given him until he returned to his old idolatrous practices and to the allegiance of his spiritual guide. But now, through the instrumentality of our Zenana-women and our schools, the Scriptures are conveyed into the homes of caste families, where there is reading, praying, sometimes expounding of Scriptures and singing of our hymns with members of those families."

*At Thomas' Mount* there is an English Baptist Church of 20 members, and a Native Church of 25 members. The latter is under the care of Jacob John, whose wife is teacher of the Caste Girls' School, and is also actively engaged in Zenana work. The Church.—The little Church at this place is getting on well. The consistent conduct of our members gives us great satisfaction. They have apparently, by God's grace, striven to adore the doctrine of God their Saviour in their daily walk and conversation, and we rejoice to witness a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Day Schools.—These are in an encouraging condition. The total number in the non-caste school is 37; the average daily attendance 30. The Hindoo Caste Girls' School has about 27 children on the roll; daily attendance 25. The Hindoo Boys' School is also doing satisfactorily. There are some 35 boys, and not less than 27 attend daily. These schools are under Government inspection. All our teachers are Christians, and connected with our Church. Sunday School has been conducted every Sunday morning. Some 30, sometimes 35 children attend. Special care is taken to impart Scripture lessons to the children, both caste and non-caste. They are punctual and regular in their attendance, and seem to feel a pleasure in coming to Sunday School. Most of our bigger boys are able to relate the history of Jesus Christ fully, while the younger ones are able to give intelligent answers to catechism and Scripture questions.

*Poonamallee.*—Evangelistic work has been steadily carried on. The Gospel was preached four times at distant villages to all descriptions of people of Hindoo castes and non-castes. The pre-ordained Gospel plan of salvation, by grace, through faith in the finished work of the Son of God, was earnestly preached to a great many people, who heard the Word attentively. The houses of benighted heathens and Roman Catholics were visited, and quiet conversations were held with the inmates about the redemption of their souls. Day Schools.—These are doing very satisfactorily. There are 40 children now attending school. Sunday school.—Some 20 children attend the Sunday-school. The Church.—The members of the

Church are living consistent and godly lives; and they are thereby seeking to glorify God, honour Christ, and commend His religion.

*Zenana work* is increasing in interest. In another report Mr. Doll remarks:—"This work is growing more satisfactory. I am glad to state that the feeble efforts of our zenana women meet with encouragement. Portions from the Gospels, and religious tracts (all in Tamil) are read freely by the inmates of the houses visited."

*The North Tinnevelly Mission* is under the superintendence of Mr. W. A. Doll. Here we have six stations, with six preachers; five Churches, consisting of upwards of 200 members; 78 enquirers under Christian instruction; four chapels and five day-schools, containing some 200 children, who are under Christian instruction, and who also attend Sabbath schools.

In January last, at a village near one of our stations, twelve disciples were baptized, and formed into a Church.

The Tinnevelly Mission has been especially encouraging, as regards the readiness with which the poor heathen, by God's grace, have received the Gospel. Their teachers, moreover, are natives, and but little superior to themselves in social position; so that, like the good Samaritan in our Lord's parable, it may be said of them individually, "*He came where he was.*"

*Wellawatte, Ceylon.*—The district where our missionary, Mr. Noble, labours is near Colombo, the capital of the island. The mission-house is been Bambalapitiya and Wellawatte, on the road to Galle. Services are held both in Tamil and in English. The Church, indeed, consists of four nationalities—English, Tamil, Telugu, and Portuguese.

This little Church has been augmented during the year 1885 by the addition of sixteen members.

On the evening of Aug. 30, 1885, after a somewhat long service inside the chapel, conducted in the three languages consecutively (English, Singalese, and Tamil), representatives of each being then present.

Two candidates also were baptized on Dec. 20 last, one a daughter of Mr. Noble; the other a minister from Jaffna. The ordinance of baptism was again administered on April 10 last to two brethren. Also on Aug. 29 last another brother (formerly a Wesleyan) was baptized by Mr. Noble.

*Sunday and Day-schools.*—Mr. Noble remarks:—"Our Sunday-school at Bambalapitiya gives us much encouragement; there are 45 names on the books; the average attendance is about 40, with a good staff of teachers."

*The Anglo-Vernacular Day-school* is conducted by Mr. Noble and his Tamil assistant.

*Slave Island* is situated in the South-west of Colombo, and contains a population of about 10 000 persons, chiefly of the poorest class. Eight of the members of Mr. Noble's Church reside here. We have therefore opened a place of worship at Slave Island, where there is already the nucleus of a Tamil Church.

In our last report a suggestion was made to the Metropolitan Association as to the desirability of having an annual sermon in each of the associated Churches. This we are sure would be a source of blessing both to themselves and us. We are pleased to find from a recent number of the *Australian Particular Baptist Magazine*, that our brethren in the antipodes are echoing back suggestion. They say: "In the last report of the Strict Baptist Mission we find the example of our Association in espousing the cause of this Mission was recommended to the Metropolitan Association, London, as worthy of their imitation. We shall be very glad if they are led to follow us in aiding this noble cause, or to hear of their striking out into other fields."

Copies of the report will be forwarded post free on application to either of the secretaries, Mr. Briscoe, 17, Arlington-square, Islington, N.; or Mr. Wakelin, 33, Robert-street, Hampstead-road, N.W.; who will be happy to receive subscriptions.

**POPLAR.**—We are always pleased to meet with our dear brother F. H. Noyes and his good people at Bethel, High-street, Poplar. On Dec. 7th a special service of a truly spiritual character was held after a public tea. In the evening we were joined by pastor and deacons, also by Messrs. Haines, H. Lee, Buttery, Palmer, Smith, and others. Brother S. T. Belcher, presiding, read Phil. ii. The pastor, Mr. Noyes, offered earnest prayer. Mr. Belcher gave a short address on the substitutional work of the dear Redeemer. Mr. W. H. Lee was free and blessed in his exposition of Heb. v. 8. Mr. J. H. Lynn, as usual, was full and weighty on Paul's exhortation, "Think on these things." After a few remarks from the writer, Mr. F. C. Holden dwelt with much force and sweetness on the true work of the ministry. Mr. R. E. Sears dilated in the spirit of his beloved Master on the Lamb seen by John. Words of wisdom and grace followed from brethren James Griffith, Nash, and the pastor. O Lord, send us now prosperity.—ED.

**LEWISHAM.**—Special services on behalf of the Sunday-school Building Fund were held here on Dec. 2. In the afternoon an excellent sermon was preached by Mr. G. W. Shepherd. H. Cooper, Esq., presided at the evening meeting, and, after reading and prayer, called upon the pastor to speak, who said: "The Sunday-school was commenced in the chapel about four years ago, nineteen scholars being present. From the first the number has continued to increase; and a schoolroom is now greatly needed. Our chapel is small, and stands upon about one-fourth of the land, for which ground-rent is paid. The school prevents us using it for Sunday morning prayer-meetings and other desirable purposes, and all week evening services are held in it. Rather more than two years ago a building fund was commenced for the purpose of erecting a schoolroom on the ground at the back of the chapel.

Friends had responded nobly, and at a Church meeting recently held it was decided to commence building as soon as two-thirds of the amount required was collected or promised. Several different plans had been submitted. The last one was considered the best, and had been accepted. The room would be fifty-five feet six inches long and sixteen feet six inches wide between the walls, and divided into different sections by revolving screens or sliding shutters. Lavatories, &c., would also be provided. It was proposed to put a gallery in the chapel, to clean and colour the interior, and repair the roof at the same time. The builder's estimate for the whole work is £300, leaving us to provide seats for the schoolroom. It is thought that about £350 will clear all expenses. The work has been greatly hindered by the Local Board of Works, who sent a claim for £41 19s. for paving of road in front of the chapel, and last year it was found necessary to alter and repair the chapel at a considerable outlay. This, with the help of the Metropolitan Association of Churches, has been met, and altogether nearly £200 has been raised, in addition to the ordinary expenses, in little over two years. We want about £75 before we can commence building, which will leave about £120 to be raised afterwards." Suitable addresses were delivered by brethren Anderson, Bush, Thomas, Shepherd, and Dexter. An appeal was made to the friends present, who gave or promised, including £5 from the chairman, the sum of £42. Will other friends who are interested in Sunday-schools, and who seek the prosperity of Zion, kindly help us to raise the amount required to build and open free of debt? Donations or promises will be gratefully acknowledged by H. W. Hall, treasurer, the Laurels, Hither Green-lane, Lewisham, S.E.; A. H. Riddle, 7C, Lamport-vale, Lewisham, S.E.; or by the pastor, W. Hazleton, 11, Pascoe-road, Eastdown-park, Lewisham, S.E. [We earnestly commend the above appeal to the consideration of our beloved readers. How *apropos* would a New Year's gift be of £75 or £100 to our dear brother W. Hazleton and his people. Friends, try and surprise our brother for once.—ED.]

**CROYDON.**—**DEAR MR. EDITOR,**—Lord's-day, November 21, was a day, we think, never to be forgotten at Salem, Windmill-road. His word was felt to be precious, and many souls were comforted; we had the privilege of baptizing three disciples, to whose souls the Gospel had become the power of God unto salvation, they having received the word gladly, were desirous of walking in the footsteps of their Lord and Master joyfully. The chapel being comfortably filled, was an evident proof of the interest taken in the service. On the first Lord's-day in this month the newly-baptized were received into full communion with the Church of Christ, rejoicing they had found a happy spiritual home in the house of the Lord. Many testified by the falling tear of the inward joy felt on the occasion. With the close of this year we complete the second year of our pastoral labours,

and with grateful hearts we record that 24, during that period, have been added to our number as a Church. May we, and the Church of Christ at large, enjoy many such sweet seasons in the ingathering of precious souls.

"Thus, Lord, Thy waiting servants bless,  
And crown Thy Gospel with success."  
May the Lord's sweet presence be with you, my brother, and daily strengthen you for your arduous editorial and pulpit labours in the interest of our lovely Zion. Our Salem friends sendeth you Christian salutation in which their affectionate pastor unites.—W. HORTON.

**STOKE NEWINGTON.**—**DEAR MR. BANKS,**—When the E. V. was first published I was the means of it being introduced to several causes of truth, and your late beloved father and I were on terms of close friendship from that time until his translation to glory. I was one of the last he wrote to. He baptized me with his second wife ("the Silent Preacher") and 11 others at Jamaica-road Baptist chapel in June, 1848. We are now situated in this extensive locality without a single room open where truth preached and ordinances practised as advocated in the E. V. are unknown. Here are bazaars, concerts, entertainments, &c.: these attract the masses. What a few of us need is a place where the truths as proclaimed by our late dear brother and editor, Messrs. Banks, Wells, Gadsby, Warburton, Philpot, and others. The question with me is, Are there no brethren and sisters in the Lord in this locality who have the heart and means to commence a Baptist cause in this place? I earnestly pray this may catch the eye, and the Lord dispose the heart, to make an effort to extend the Redeemer's kingdom. Many efforts are made by the other side, and shall lovers of a free-grace Gospel remain silent? I trust not. Space forbids my enlarging. Yours in Gospel bonds, THOS. GARNETT, 19, Dynevor-road, Stoke Newington. Dec. 1886. [I knew this good man, I believe; he was a chemist in the country. What or where he has been for the last 20 years I do not know.]

**THE LATE MR. JOSEPH SMITH, OF CLAPHAM,** was born in 1811, in the midst of Episcopal influence, his father being perpetual churchwarden of the parish of Hadleigh, in Essex. When about the age of 20, he came to London, and was soon after brought to a knowledge of the truth as it is in Jesus. At that time he joined the Church at Pell-street, St. George's, E. (Countess of Huntingdon's connection), under the pastorate of Mr. Robert Stodart. Several years elapsed before our brother's mind became exercised on the subject of believer's baptism; but under the preaching of Mr. David Denham, of Toley-street, Borough, the divine call came with force to his soul, "Arise and be baptized"—a call he was not slack to obey. His connection with the Strict Baptist Church specially dates from 1845, in which year he

joined the Church at Salem chapel, Meards-court, Soho, under the ministry of Mr. John Stevens. Brother Joseph Smith was soon after elected deacon, which office he retained until the Church was broken up in 1878. His associations with the Church at Salem and his devoted attachment to his old pastor, Mr. John Stevens, were life-long memories with him. His elder daughter records how he was sought out by young men under various trials of soul, doubt, and darkness, and how he was often the means of great light and comfort. For many years he was president of a young people's Bible-class, a work signalised by many tokens of divine approval, but which he was obliged, in 1877, to resign in consequence of failing health. On receipt of the news of her beloved father's departure, testimonies came from many quarters to Miss Smith of benefit received and personal regard. The present writer's knowledge of Mr. Joseph Smith is of recent date, but it was long enough to ripen into close and warm Christian friendship. Ever since Kenyon Baptist chapel, Brixton, was opened our brother was one of us, finding in the ministry there the distinctive Calvinistic tenets to which he had so long subscribed. His Bible was his treasure and daily counsellor, and his sympathy with the sufferings and needy of God's people was great. No wonder that so many miss him, and that his memory is sacred in many hearts. We close this obituary with a few lines from his daughter:—"My father was at all times eminently a man of prayer, and his delight in it increased as the burden of years pressed. The last day of his life on earth (August 9, 1886) he was unusually bright and cheerful. As he walked up from the pier at Bourne-mouth in the morning, and was conversing with a Christian friend, he expressed himself so amazed at the infinite love of God in so gloriously loving such as he was, also at the little progress he made in the divine life. He said, 'If there is one text in the whole Word I love more than another, it is, "I shall be satisfied when I awake with Thy likeness." Not many hours after he was suddenly called to enjoy the longed-for satisfaction."

"For ever with the Lord,  
Amen, so let it be;  
Life from the dead is in that word,  
"Thine immortality."  
J. D.

### In Memoriam.

Benjamin Saville, son of Mr. C. Saville, of Seward-tone, Essex, departed this life in hope of eternal rest, Dec. 2nd, 1886, aged 24 years. Interred in Waltham Abbey Cemetery, Dec. 8th, by Mr. W. Winters.

The Church at Zion, New Cross, Deptford, has been again invaded somewhat suddenly and quite unexpectedly by the last enemy. Mr. Richard Stent was seized with illness at his office on Thursday afternoon, Nov. 11th, and was compelled to leave business and go home. On Thursday, Nov. 18th, at 2.15 p.m., our brother's ransomed spirit was released from the fragile house of clay, to ascend and be for ever with the Lord. In March, 1882, Mr. Stent stated, before the Church, that for many years he had passed

through much mental trouble and doubt. He had been spoken to by a friend about the coming of the Lord, and was deeply impressed by the thought of His appearing. Mr. Stent received the right hand of fellowship, April 2nd, 1882, and entered our ranks with his now sorrowing widow, who have grown in the love and esteem of all their fellow members with whom they have been brought into contact. Our friend was a most devout, unassuming, humble-minded Christian. Like Enoch, he walked with God, and now is taken home; and we have lost a sincere friend, but he has gained an eternal rest; we mourn, but do not murmur.—*The Silent Messenger.*

On Nov. 27, died Elizabeth Louisa, daughter of the late R. G. Edwards, Steyne, after a long and painful affliction.

We learn with regret of the death of Mrs. Flory, wife of Mr. Joseph Flory, of Cheltenham.

In loving memory of Clara, the beloved daughter of Alfred and Mary Ann Britton, of Hackney, who fell asleep in Jesus, April 11th, 1885. Aged 24 years. Our dear child was afflicted with consumption for some time, and was a patient sufferer. She was a true believer in Christ, and her desire was to be with Him. When asked, if she could give us up, she said: Yes, I long to go home and be with Jesus. I am trusting in Him alone. He is the great Physician. I am leaning upon Him. It was sweet to be with her. She would lay and repeat her favourite hymns. One (742 Den. Sel.)—

"To Jesus, the crown of my hope,  
My soul is in haste to be gone,  
O bear me ye cherubims up,  
And waft me away to His throne."

She would exclaim, O mother, when I am wafted away to His throne! What a beautiful place heaven is, how I long to be there. One night I was by her side, and she said, Where have they gone? I said, Clara! She repeated, Where have they gone? I said, What? The angels! I have seen them and heaven, it is a beautiful place. She would say, The Lord has afflicted me, and it is all for the best. He is going to take me home, He is so good to me. I have had every comfort. He does support me both by night and day. She was laying in my arms, and I ask her if she felt safe in the arms of Jesus. She said, Yes, mother, safe in His arms, resting on Jesus only. The dear Lord was indeed good to her, both spiritually and temporally. She was always pleased to see God's people. Mr. Mobbs and Mr. Fewster came and had conversation and prayer with her, which was a comfort to her. And many kind friends came to see her from Shalom Oval, Hackney-road. She was a member and a seal to Mr. Myerson's ministry. She left a diary in which she speaks of the text that brought her from darkness into marvellous light, which was:—"Cast thy burden on the Lord and He shall sustain thee" (Psa. lv. 22). April 9th she changed for the worse. She asked for her father and for Mr. Myerson, our pastor, for whom she had great union of soul. He prayed with her, and when he bade her good-bye, she said:—"Tis all for the best." She was calm and peaceful and only waiting the Lord's time. Friday, 10th, she asked for uncle and aunt and her cousins to be sent for. The parting with her uncle was beautiful to witness. On Saturday, 11th, about five minutes to four o'clock, a.m., she said: "Mother, I am going now, I must be going now," and died in her father's arms. Our beloved child was interred at Manor Park Cemetery, April 18th, 1885, by our dear pastor, Mr. Myerson, amidst a large gathering of friends.

A. & M. A. BRITTON.

On November 14, John Godsell of Hereford. Greatly beloved. An account of his last days next month.

## Life.

“Opening the map of God’s expansive plan,  
We find a little isle, this life of man.”

THE above couplet from the pen of one of our best English evangelical poets, Cowper, refers merely to the brief existence of the creature man. *Life* in its fullest meaning is most comprehensive and takes in that which is *natural, spiritual, and eternal*, as also their correlative connections. To dwell upon life in a general sense as a subtle essence associated with vitality, functions, and motion, is not our present intention. If we could solve the mysterious mechanism of man, and leave not a vestige unexplained for posterity to discuss, we should render but little service to the Church of God, which, at this moment, has a special claim upon us. The term of our career on earth, bounded by our birth and our grave, may indeed be compared to a vapour or a shadow that declineth. But

### THE LIFE OF GOD IN THE SOUL OF MAN

is immortal, spiritual, and hidden, the true worth of which the natural man can form no estimate.

We are reminded in some feeble measure of the preciousness of this hidden life by our own personal experience of it; but even this is much easier and better felt than expressed. We are told of an experimental knowledge of this life, as realised, under peculiar circumstances, by Fisher, bishop of Rochester, who was cruelly condemned to be beheaded by Henry VIII. As the bishop came out of the Tower of London, where he had been confined, and saw the scaffold, he took from his pocket a Greek Testament, and, looking up to heaven, said, “Now, O Lord, direct me to some passage which may support me through this awful scene.” He opened the book, and his eye glanced on the text, “This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent.” The bishop instantly closed the book, and said, “Praised be the Lord! this is sufficient both for me and for eternity.” Life itself is beautifully personified in the character of Christ. He “was life, and the life was the light of men.” He also possessed all power to communicate it to perishing sinners, and is called by the Psalmist, “the Fountain of life.” A sound, experimental knowledge of Christ is the spring of every motion of life in the believer, is very elevating and supporting to a soul in trouble.

“Abounding life, O Lord, bestow;  
A heavenly life we pant to know.”

The Author of this invaluable life is the eternal Father; the source of it is His dear Son, our blessed Redeemer; the Inspirer and Agent of it is the Holy Spirit; the imperishable seed of it is the Word of God, which is sown principally in the faithful preaching of the Gospel.

Christ is not only the entire life itself, but He is the sustainer of it in the believer. The discriminating line that divides the world from the Church is the eating by faith of His flesh, and drinking His blood. To show the importance of the Saviour’s meaning in this matter, we find

it several times recorded by John (vi. 47—58). The words of the divine Master, "Verily, verily," in ver. 53, adds considerably to the weight of that which immediately follows, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

There are several statements in God's Word that refer symbolically to the actings of this life in the regenerated soul; such as believing in Christ, coming to Christ, feeding on Christ, drawing from Christ, drinking into Christ, and resting upon Christ. To feed on Christ there must be appropriating faith in lively exercise, through which He is communicated to the soul that is vitally united to Him. This faith is seen in enduring suffering for the truth's sake, and proves Christ's intercessory work for them, and His dwelling in them. We are told in the sacred Gospels, "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake, shall find it." That is, whosoever will live in the enjoyment of this life, at the expense of denying Christ and His truth, proves that he is not in possession of eternal life, and therefore must, unless grace intervene, be lost for ever. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

Spiritual life is the product of the Holy Ghost in regeneration, of which conversion to God is the fruit. Many persons substitute *conversion* for *regeneration*; the two words are not always identical in their meaning. The one is the *root*, and the other is the *fruit* of grace. To feed on Christ, moreover, is to grow in knowledge, as inferred in the words of John, "This is life eternal that they might KNOW THEE." Eternal life thus manifested is a divine gift, and the recipient of it is declared by it to be a sheep of Christ. "I give unto them (My sheep) eternal life, and they shall never perish." Again, "I lay down My life for the sheep."

"Where is the power shall reach them there?  
Or what shall force them thence?"

Here we see the uncreated wisdom of God in Christ, which to possess is "life and peace." This produces a lively interest in the life-giving covenant of peace, and union and communion with Christ. This lively, peaceful frame in the soul is a precious treasure, and much to be coveted.

"Will our God this peace reveal,  
When our heart and flesh shall fail?  
Then we'll sing in Jordan's flood,  
Sweet's the peace that's sealed by blood."

This precious spiritual life is both real and practicable, and consists of our being brought into the favour of God, quickened by the Holy Spirit, conformed to His image, enabled to enjoy sweet fellowship with Him by supernatural influences which are drawn from the fulness of His everlasting love.

We sincerely hope our beloved readers are privileged to drink of this fulness, and are acquainted with the reality of this *new life*, having within them a well of living water springing up unto everlasting life. If so, to our dear Redeemer be all the glory!

"When to Thy fulness I apply,  
My soul receives a sweet supply;  
Abundant grace, both rich and free,  
Dear Lord, my springs are all in Thee."

W. WINTERS, *Editor*.

## A GRACIOUS PROMISE.

A LETTER TO MR. EDDISON, BAPTIST MINISTER, ROCHDALE.

**D**EAR CHRISTIAN FRIEND,—I have for years heard of you by the hearing of the ear, and by seeing your name as the successor of the late John Kershaw, whose name and memory, as a man of God and a minister of the Gospel, stands high in the estimation of thousands of God's living family at the present day. There could not be found a man of his time who, as he, was enabled by the grace and Spirit of Christ to steer so clear between the smiles and frowns of men and the temptations of the world, and whose consistent walk and godly conversation was so much like the Master of whom he delighted to speak. Twice or thrice have I read Mr. Kershaw's biography, and each time with increased interest and feeling. I never heard him preach but once, if my memory serves me correctly, and that was in my late dear father's chapel in Horslydown. His text on that occasion was, "Let the inhabitants of the rock sing." I do not remember anything he said. All I can say about it is that breathless attention was paid by the large audience, and a solemn and savoury feeling pervaded the whole. What a pleasure it is to be able thus to think of one who has long since entered into the joy of his Lord. I have, and do feel an undying love and reverence to his memory. It is quite true of him, "he being dead yet speaketh." The love and attachment thus formed in the heart towards one of whom we knew little or nothing personally, cannot be natural. That is impossible; hence the consolation often derived from that one word recorded by the loving apostle: "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). John Kershaw was an exceptional man. It is not often that a man has honour in his own country. This was to an unusual extent true of him. Bred, born, brought up, born again, lived, loved, spent a lengthened life, and finished an honourable career in the town of his nativity. He was one who preached the distinguishing doctrines of grace, and lived down the prejudices of classical men-pleasers. We look round for another John Kershaw, but if the Lord never sends one we shall look in vain; that is a positive certainty.

I thought, my dear Mr. Eddison, I should like to wish you a happy New Year in every sense of the word, because I feel a very strong attachment toward you. I cannot forget—and indeed, I do not wish to forget—the very great savour and sweetness I experienced while listening to you on that Lord's-day morning in September last in "Zion," Trowbridge, when you told out almost minutely many of the details of my life and experience, even from my youngest days; you cut me down and picked me up; you wounded and healed. Now I am certain you knew nothing about me in any way. I thought your sermon that morning was all for me, but, talking to some of the friends afterwards, I found it was a hallowed season to many. I record this for your encouragement. While walking to chapel that morning the word kept rising in my mind, "May the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord." But though I was asking and seeking for a blessing, I did not anticipate one. This, my dear friend, is one of my many failings. If you will allow the comparison, it is just like what I was guilty of when a boy—give a knock at some one's door and then run away; so now I often ask for some special



blessing, but do not watch to wait for the answer; but what a mercy it is that the blessings and favours which the Lord intends to bestow upon His own family does not in any way depend upon themselves. May we, by the gracious influence of His Spirit, find it to be the chief joy of our life to obey the injunction of the blessed spirit of the Psalmist, and "wait on the Lord," and then, by the same infinite power, realise the truth of that gracious promise contained in the same verse, "And He shall strengthen thy heart" (Psa. xxvii. 14). The garden of His Word contains many clusters of beautiful promises, rich, ripe, delicious, "sweeter than honey;" but from the little conversation you and I had about these things at friend Applegate's, a short time since, I find you, like myself, cannot take hold of one of them just when and where you please. We must "wait" until the Holy Ghost applies them to our needy condition, and then how inexpressibly good they are! I was looking at one last Sunday morning, and I send it to you as a New Year's gift. Of course you know I cannot send it home to your heart; all that is beyond the power of mortal man. It came to my mind soon after I rose. It is thus:—

"MY GRACE IS SUFFICIENT FOR THEE."

It sounded in my heart and ear a little like "Betty," but something came inside directly and said, "Ah, you would like to have that, would you not? but it is too good for you." And I thought, well, it is too good for one so unworthy as myself. So you see how fleeting are our joys, and how quick and ready is the three-fold enemy—the world, self, and sin—to rob the poor things of every particle of that which is our chief delight—communion and fellowship with God. I often am compelled to come to the conclusion that I am only a "wayside hearer." If I get a word of comfort something comes and takes it away; but that word of encouragement, which is recorded by Malachi to those who fear the Lord and think upon His name, is often a source of strength to my troubled mind, and then one tries to sing that delightful hymn of John Newton's which my poor mother sweetly sang as she was fording the river of death and "languishing into life."

"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."

Now this is a theme about which you delight to preach; yea, I do not think you could get on very far in a sermon without it; for the great apostle ascribes all "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" (Eph. i. 6). And Philip Doddridge says this grace to the child of God has a "charming sound," and that it "first contrived the way" of a poor sinner's salvation; yea, more, the good man, in his paraphrase on this glorious topic, rises to a point of ecstasy and delight, and invites the grace-taught believer to unite with him in singing,

"Grace all the work shall crown."

So, according to this, grace must begin the work, carry it on, and finish it. Learned men tell us grace is "favour"—the free favour of God; and the Word of God tells us He bestows it upon "whom He will." Then, my dear friend, you and I have no hand in it at all; what a wonderful

mercy this is, because if we had, we should make a terrible mess of it. No, He has done it all, and to Him shall be ascribed all the praise and glory.

Should you find a minute or two to write a few lines, I should like you to tell me, if you can, how to carry out the injunction laid down in Heb. xii. 1, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

If spared, I shall esteem it a favour to meet with you again. If not, may we meet in that upper and better world where the believer's great enemy—unbelief, will never be permitted to enter.

I pray that the year 1887 may be a very happy and prosperous one to you in the work of the ministry, that you may have some very blessed times in meditation on His Word, and a free utterance, which shall be for the building up of the Lord's people and bringing in many who are yet in the ruins of the fall. May you be favoured with much nearness at the mercy-seat, and when it is well with you, think of yours in the hope of the Gospel,

JOHN WATERS BANKS.

## G O D ' S   A R R O W S .

SKETCH OF A SERMON PREACHED BY JOSEPH TAYLOR, OF SHEFFIELD.

"A certain man drew a bow at a venture."—2 Chron. xviii. 33.

**T**HREE things are taught in this chapter: 1st. That evil spirits are under the control of the Almighty. 2nd. That His servants are in His hand, notwithstanding their persecutions and multiplied sufferings. 3rd. That the enemies of the Lord and of His saints cannot escape His judgments.

(1) Ahab the king is illustrative of a sinner; he was armed in an armour of disguise, yet could not escape the judgment of God. There is the disguise of secrecy. Some men's sins are open, and go beforehand to judgment; some follow after. Secret sins are set in the light of His countenance; no escaping His all-seeing eyes by secrecy, for all things are naked and open before the eyes of Him with whom we have to do.

There is the disguise of hypocrisy—appearing to be what we are not: white-washed sepulchres, outwardly clean, but inwardly full of rottenness and dead men's bones. Of all disguises in which sinners enwrap themselves, this would appear to us to be the most hateful; certainly dreadful woes are pronounced against it by Him who understood its true character. The disguise of morality doth not hide the corruption of the heart and the deep depravity of our nature from the eyes of Him that searcheth the innermost parts of men. Morality is but a frail and imperfect covering, that will not in any way wrap us up against the indignation of the Holy One in the solemn realities of a future life.

Unbelief is another and chief disguise that hath no toleration with the living God, however specious its character and subtle its pleas; it is nothing with Him. The covenant of the wicked with hell shall not stand when He appeareth; all such unbelievers will be cast into the burning flame.

Although sinners are armed with their own reason, their own opinions of God, of Christ, of right and wrong—the finest judgments of the

wisdom of man against God and His Word—armed with their own stubborn and haughty pride of heart and intellect; armed with the love of sin; armed with deep-drawn prejudices against the grace and sovereignty of the living God; armed with self-love and their own boasted free-will; armed with Satanic, strong delusion, they cannot succeed or prevail against the living God and his own eternal purpose in Christ Jesus the Lord.

(2) In our text there is a bow spoken of, furnished with its arrow. This bow may symbolise the Word of God; the arrows of which are sharp in the hearts of the King's enemies. There are two strings to this bow—the string of the Law and the string of the Gospel. The bow is strong with the strength of Omnipotence; it is sure with the sure judgments of the Lord and the sure mercies of David. It is durable, for it cannot be broken; every word of God is tried, both of Law and Gospel; not one tittle passeth from the Law before being fulfilled; not one promise of the Gospel faileth for ever, for the Lord hath spoken it. Blessed be God, His mercy shall be built up for ever, and the household of faith shall not perish. Therefore shall the righteous be glad in the Lord, and shall glory in Him.

The arrows are sharp-pointed, piercing, and irresistible; they are true, being the essence of truth itself. Every word of God is true, and is no lie. Christ is the truth, and true grace cometh by Him; He is the faithful Witness, and all true believers are the witnesses of Him as the All-in-all of their salvation. These arrows are effectual in their operation; they pass through the joints of the harness, when discharged from the string of the Law; they wound mortally. The soul that sinneth it shall die, is terrible in the corrnpt hearts of men; it wholly killeth its victim, and slayeth him before the Lord. "It is not of him that runneth, nor of him that willeth, but of God that showeth mercy." This arrow cutteth down all fleshly religion, and disposeth of modern delusions. Woe unto those who pervert or turn aside the words of the Most High. Faithful is He that calleth, who also will do it. Bless His name!

Sermons, hymns, prayers, and passages, setting forth the Law in its distinctness and end; the Gospel in its own glory of the sure, sovereign, electing, predestinating, preserving, redeeming, and gloriously justifying grace of God, through the quickening and sanctifying power of the Spirit; these are arrows against all religion of the flesh, bringing down all self-esteem, self-exaltation, and laudation before God; the Lord alone is exalted. The pride and wisdom of man is brought to naught, and mercy alone, love eternal, whose depth, whose height, unfathomed, no man knows, becomes the refuge of the smitten ones, and the rest of him that believeth in Jesus, for we are accepted in Him.

(3) "A certain man drew the bow at a venture." This man resembles the Gospel preacher. We are not told who he was—no name is set forth, no sect indicated—but he was known of God, prepared for his work, and guided in it. He drew at a venture: it was a venture with him, but an appointment with God. This was God's doing; His marvellous sovereignty was in it; He kills and makes alive by whom He will. The band of the Lord doeth valiantly; He saveth Jehoshaphat and destroyeth Ahab; He is a man of war in Christ against sin, and the hope of His elect in Him. His ministers, strengthened with all might, go forth and draw the bow at a venture. The Lord giveth the increase. Oh, for the sacred unction by which we know all things!

## THE MORNING OF THE NEW ERA.

*To the Readers of the "Earthen Vessel and Gospel Herald."*

**W**E not only wish every one a *happy new year*, but we also hope that the new era may prove to be for the glory of God, and the welfare of our Churches,

*Unity is strength.* If sometimes two are better than one, we know that often one is better than two. We rejoice in the amalgamation of our Magazines, because it is evidently *a sign of the times*. We have watched the growth of the Metropolitan Association of Strict Baptist Churches with much interest. Our Denomination is *stronger*, because of the brotherly love and unity that abounds. We believe that the growing desire for unity has brought about the union of the "EARTHEN VESSEL" and "GOSPEL HERALD."

*The Spirit is life.* There is no spiritual life without Christ in the soul. The natural mind cannot understand spiritual things; but where the Spirit of the Lord is there is liberty. The heart pulsates with a new life, new wants are felt, new objects are seen, new sounds are heard, new words are spoken, new ways are sought, and new needs are done. "If any man be in Christ Jesus he is a new creature." Spirituality of mind is indispensably necessary to a vigorous and healthy life. We believe the Editor will endeavour to maintain a high spiritual tone in the pages of the "EARTHEN VESSEL AND GOSPEL HERALD."

*Truth is immortal.* What *was* truth is truth; and what *is* truth ever *will be* truth. In the realm of truth change never enters; and for compromise there is no place. One man says, "Five times six are thirty." Another says, "Five times six are twenty-eight." Modern charity says, Don't quarrel about it, compromise the matter; split the difference, and say, "Five times six are twenty-nine." But is it so? Compromise is no step towards TRUTH; it does not lie on that road at all. In the union of these Magazines there has been no compromise of principle. The "GOSPEL HERALD" will proclaim the same good news; and the same treasure will be found in the "EARTHEN VESSEL." Our brother, W. Winters, has long loved the truth, and he will continue earnestly to contend for it.

*The Gospel is everlasting*; and it will never lose its power. Error shall die, but the truth will live. False systems shall crumble and decay; but the Gospel will abide in majesty, dignity, and power. It is everlasting *light*, everlasting *life*, everlasting *love*, and everlasting *blessing*. Christ's person will never lose its attraction; His life will never lose its beauty; His work will never lose its worth; His death will never lose its merit: and His name will never lose its charm! The Gospel is a stream of mercy that flows *through* time; but it was prepared *before* time; and when time shall be no more, it will shine in all its glory the brightest work of heaven! Blessed be God for the grand old Gospel! Paul was a Gospel herald, and an earthen vessel. "We have this treasure in earthen vessels;" and wherever he went the treasure was proclaimed.

*There is work for all to do.* Our Editor will find employment for all; and earnest workers will have stimulating and encouraging words. The "things that remain" must be strengthened; new enterprises will be begun; new chapels are rising, and "bricks" are wanted; schools are

increasing, and teachers must be found; the poor—the Master's legacy to the Church—must be cared for; and the claims of our *Home* and *Foreign Missions* will not be forgotten.

Never were there more hopeful signs in our beloved denomination than *now*. Many are the tokens that *the morning of a new era* has come! In response to the Master's call, "*Awake!*" many are "*shaking themselves from the dust!*" In the days of renewed activity and holy enterprise, a denominational magazine will be more than ever wanted. Let all remember, that *the larger the circulation, the greater will be the Editor's power for usefulness*; 50,000 copies sold monthly would make our brother Winters a *better* Editor. If you don't believe it, kindly try it!

*Love is undying.* "Speaking the truth in love" will be, we know, the Editor's motto. Abuse is not argument; and vulgarity is not the Gospel. Loving words make the arguments powerful; and kind deeds are often an irresistible application. Bitterness, wrath, anger, clamour, and evil-speaking, are *not* graces of the spirit. Truth is beautiful, and charity is its best adornment.

*God is faithful.* His promises cannot fail. Fervent supplications are the precursor of abundant blessings. Honest toil will not fail to get a rich reward. Kind deeds are seeds, from which—it may be on some cloudy autumn day—a golden harvest will be reaped. If curses come home to roost; blessings come home to abide. To do good, is to get good.

We would affectionately commend our dear brother Winters to God. Brethren, pray for him, and help him all you can by your loving interest in his work.

God grant that the *morning of the new era* may be the opening of a bright, and a long day of usefulness.

Yours affectionately in Christ Jesus,

R. E. SEARS,

*President of the Metropolitan Association of Strict Baptist Churches.*

50, Grove-road, Bow, E.

## THE EXISTENCE OF MORAL EVIL.

DEAR MR. EDITOR,—Some years since, during the illness of my late wife, I found a work at the house where she was staying for the benefit of her health, which very much interested me, and from which I made the enclosed extract, which is at your service if you think it worthy of a place in the columns of your magazine. The subject is a deep one, and perhaps some of your readers may give you their opinion upon it. I presume it is one that more or less must have engaged the attention of every thoughtful Christian. I forgot to take the name of the author, but perhaps he may be known to you; I only remember that he was a clergyman of the Church of England.

Allow me to say that I am pleased to notice a great improvement in the January number of the magazine, which contains subjects calculated to raise the value of it in the minds of your numerous readers.

Yours faithfully,

29, Queen-street, London, E.C., 11th Jan., 1887.

JAMES MOTE.

**H**OW shall we explain this mournful fact, if there be a God of infinite power and goodness? Surely either the power or the will to remove it must be wanting. If the power, then how can God be almighty? If the will, then how can He be infinitely good? To this dilemma the infidel appeals with a kind of malicious joy to warrant His

own unbelief; and even the devout Christian is often afraid to trust himself in these deep waters, and while conscious of a doubt still unsatisfied is tempted to stifle it, if possible, by a violent effort of the will. But in spite of these efforts the doubt and perplexity still recur.

When the *faith* of the Christian borrows the aid of *reason* to remove the darkness it tends to lose itself in two opposite directions, for which no outlet is to be found. In one direction we encounter the Manichean doctrine, that there are two independent original powers of good and evil, which contend with balanced might for the dominion of the universe. In the other we meet a Christian fatalism which only avoids the admission of an evil power by introducing dualism into the bosom of the Godhead. The supreme Sovereign is placed above the law of rights which He has implanted in the hearts of His own creatures. Moral good and evil, happiness and misery, salvation and ruin, are viewed as alike the results of His arbitrary and sovereign will. Between the Scylla of Manichean heresy and the deeper gulf of this blasphemous perversion of truth, which makes God Himself the author of all evil, how shall we guide the vessel of our reason in safety, so as not to make shipwreck of our faith? How shall we avoid either limiting the almighty power or denying the spotless and perfect holiness of the God whom our hearts adore.

These are grave questions, and yet it is not too much to say that they admit of perfectly satisfactory answers. For let us examine the true meaning of the expression, almighty power. Is it the power to do whatever is conceivable by the thoughts of men, or simply whatever is possible in its own nature? Or do both definitions agree so that every hypothesis capable of being propounded by the human faculties, it proves to be possible by that circumstance alone? If the mind of man were perfect in knowledge, no conception it forms could ever involve contradictory elements. But this is not really the case. Gives examples.

Examine this proposition. God could doubtless convert and save all men and all devils, but He has wise reasons for not doing it. Shows fallacy of argument.

But in this case the proof lies the other way. The Almighty Himself can act upon His creatures only in conformity with the nature of the being He has Himself bestowed. Atoms or worlds may be transported by His almighty fiat from place to place with the speed of lightning, but they cannot be impressed by arguments, allured by promises, or terrified by warnings. On the other hand conscious spirits must be open to every variety of moral sensation; but they cannot be the subject of merely mechanical impulses, like unconscious matter; and must be acted upon, so far as we can comprehend, even by their Creator Himself, in strict agreement with the essential laws of spiritual being. Scripture and reason unite to prove that moral agents can be ruled only by moral influence, and that mechanism, compulsion, and mere physical constraint are means incompetent with the essential laws of their nature; means which almighty power cannot, and infinite wisdom refuses to employ; so that the supposition that such remedies can avail when all others have failed is nothing else than a mischievous delusion. But it may be said, If the evil is so hard to be remedied, why was it not prevented? And in reply it is sufficient to ask, How could it be prevented? It is the teaching of Scripture, no less than the dictate of reason, which leads us to believe that the prevention of all evil in a world, if created

free agents, may be strictly impossible in its own nature. Matter, in receiving active power, receives a law which it must implicitly obey. Obedience to the ordinance of the Creator is the necessity of its being. But it is not so with moral agents. The power of choice, the faculty of reason, the gift of will, imply a higher and more responsible mode of existence. Created in the image of God Himself, and reflecting the spontaneity of the divine will, they are not His tools, but His subjects and stewards. They have a trust committed to them, and a law they are bound, but not necessitated to obey. It is this liberty of choice, this immunity from passive and compulsory subjection to a law which enforces itself and must be fulfilled, which constitutes their peculiar dignity as the highest and noblest of all the works of God.

Nor is this fact at all modified by any merely metaphysical speculations on the nature of free-will? It is the very constitution of a moral and reasonable being, or free agent, to have been created in the image of God. The will of such a creature is neither undetermined, which would resign the dominion of the world to chance, nor necessitated and constrained by untoward circumstances which would equally establish the supremacy of a blind and uncontrollable fate. It is strictly self-determined. Circumstances and motives persuade, but do not compel. There is a real liberty, but it is not the liberty of pure indifference, or the power of deciding without any motive and reason whatever. The self which determines is the deep and hidden ground of the creature's whole being, and as it is good or evil, decides the weight of the motives themselves, and the practical result of the circumstances out of which they arise. When we say the will has chosen good or evil because such was its own character, we have gone as deep as it is possible for us to go; and, whatever would persuade us to refer its choice either to the necessity of circumstances without, or a capricious, uncaused, and unaccountable impulse within, is a falsehood which deadens the conscience, and tends to undermine all the foundations of moral government.

We are thus shut up to the conclusion that moral evil has neither been positively decreed nor negatively permitted, but simply foreseen by the God of infinite holiness, who cannot behold it without an intense abhorrence; that its existence is an inseparable result of the creation of free moral agents, and is the object of foresight to the omniscient wisdom, though not of prevention, even by almighty power; but that having been foreseen, infinite wisdom, power, and love, have combined to provide a wonderful remedy, so that where sin abounded, grace doth much more abound!

Two main principles are thus established. First, that the entrance of moral evil is due entirely to the mutable will of the creature, and in no respect to the device of the Almighty, or even to that active permission which consist in the voluntary withholding of some needful and possible succour. And secondly, that the foresight of its first entrance and all the awful results that have followed are no sufficient reason why God should have forbore the highest and noblest exercise of His creative power, since evil would then have achieved a more fatal triumph in the bare contemplation of it as possible than now in its actual entrance and reign. The uncreated life would have been sealed up perpetually within its hidden fountain. God would have been defrauded of His glory and the universe of its being.

Evil, in the first state of creation, as applied to creatures, is not the

same with impurity or moral guilt. In natural things it is simply defect, or the essential limitation of their being.

In moral agents it is defectibility as well as limitation, and includes the possibility of abusing the power of choice, the highest gift of the bountiful Creator. From the very fact of the existence of every creature there results inevitably many possibilities of evil. No simple act, even of almighty power, can set aside this eternal truth. But it is the very province of infinite wisdom to dispose, over-rule, and control all the creatures Omnipotence has made, and recognising the unalterable contrariety of the light and darkness, of moral good and evil, so to unfold it before the eyes of the moral universe, that the unfallen may be maintained in their sinless purity, and the fallen and rebellious either recovered to purity again, or compelled, while enduring the righteous judgment of the Most High, to manifest through eternal ages the height and depth of His victorious goodness.

[Many thanks to our brother, James Mote, Esq., for the above excellent extract. We have read many passages on "The Existence of Moral Evil," as also on the *Origin of Evil*, notably in the works of King, Jenyns, Burroughs, Owen, Wright, Fletcher, Smith, Belcher, Howe, Gill, Edwards, Watts, Williams, and others, but do not recollect ever to have met with anything more logically conclusive on the subject than that which is given above. There are, however, a few passages in the argument not so clear as could be wished when compared with infallible inspiration.—EDITOR.]

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#### STUMBLING-BLOCKS.

It is a wicked thing for a person to lay a stone in the path of another for the purpose of causing him to fall and hurt himself; but it has often been done, and the Holy Ghost has made use of the diabolical act to illustrate the work of the devil and his angels in attempting to trip up the Christian pilgrim on his way to heaven. Paul, in writing to the Romans, says: "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." The professed Christian should be very careful, and walk circumspectly, no doubt, lest what he allows as quite consistent should be thought sinful by his brother. But who is to draw the line? One Church member thinks it a great sin to ride in a public conveyance on the Lord's-day, and another takes a house in a certain locality where he can get one from his door to that of his place of worship whenever it rains. Who is to be the judge and decide the point? The fact is, we have far too much of this judging one another on such matters; many make their own stumbling-blocks in this way. One man can quietly step over a large stone and peacefully pursue his way, while another falls over a straw. Peter wanted to know what John was to do. "What," said the Master, "is that to thee? follow thou Me." Why, in all the world, should one man's spirituality suffer from the course pursued by his neighbour? Let each take the lamp of God's Word in his hand, and see that he keeps close to the path there marked out for him, and leave his fellow-pilgrim alone, seeing that to his own Master he standeth or falleth. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." And "we shall all stand before the judgment-seat of Christ"; therefore let it be our chief concern to be personally right with Him.

J. S. ANDERSON.

Deptford.



## "A TRUE MYSTIC."

"THE BRITISH WEEKLY" AND THE LATE MR. C. W. BANKS.

IN a recent issue of the *British Weekly*, the worthy Editor has recorded a tribute of respect to the memory of the late Mr. Charles Waters Banks in the following brilliant panegyric, under the heading of "Our Library Table."

"We have received these cheap and admirable publications, *The Baptist Almanack* and *The Congregational Almanack* for 1887, published by Messrs. Banks and Son. We notice with great pleasure in the former a sketch of the late Rev. Charles Waters Banks—a *true mystic* if ever there was one, who might have had written over his grave what is written on that grave in Silesia to which pilgrims devoutly turn: 'Here lies one born of God, died in Christ, sealed with the Holy Spirit.'"

What is meant by "a true mystic," as above stated, we are not quite able to determine. We do not remember anything very mystical about our dear departed friend, as he was always very frank in his dealings with his fellows. Certainly, like the rest of human kind, he was "fearfully and wonderfully made," and that "his soul knew right well." He also possessed the mysterious gift of divine and saving grace, by which he knew, in some degree, the greatness of the "mystery of godliness, God manifested in the flesh," which is "the mystery of the kingdom of God;" and as a "good steward of the mysteries of God," he "held the mystery of faith in a pure conscience." He likewise preached throughout the length and breadth of the land "the wisdom of God in a mystery."

Mr. Banks also endeavoured with his *pen* during the greater part of his life "to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God," this being "according to the revelation of the mystery, which was kept secret since the world began"—namely, "the mystery of His will." In his daily Christian career he was a mystery to the world, and also to blind religious professors. In the mysterious providence of God, he often went on errands of mercy to meet with pecuniary aid the real needs of the Lord's poor, and at the same time would administer to the comfort of their souls by unravelling to them some of the mysteries of the everlasting Gospel. This happy and self-denying work is being carried on to an equal extent by his beloved son, Mr. J. W. Banks (his second self). In the deep experience of his own heart, Mr. Banks often felt (when under a sense of the wonderful goodness of God) that he was a great mystery to himself, as is frequently the case with those deeply taught of the Lord's people,—

"Whose wondrous love in mystery showed—  
That mystery who can scan?"

In the above particulars our departed brother was indeed "a true mystic." We rather, however, imagine that our friend, the Editor of the *British Weekly*, refers to the late Mr. Banks as a characteristic member of an ancient society called "Mystics" of the Platonic School, which originated in the latter half of the third century, and was afterwards adopted by Origen. It is evident that whatever was good in this society was incorporated into the life of our deceased brother. In religious sentiment Mr. Banks was not altogether "a true mystic," at least not after the order of Plato, and the later disciples of a certain Greek fanatic, although some colour of truth existed in their creed. "A true mystic" was supposed to believe that the divine nature was diffused through all human souls; that the faculty of reason was an emanation from God into the human soul, and comprehended in it the elements and principles of all truth, human and divine. Certainly, as "a true mystic," Mr. Banks denied the free agency of man in the exercise at will of spiritual things. He believed, as "a true mystic," also that men by labour or study could not excite the divine influences of God in their own breasts; and, therefore, to a considerable extent, disapproved of the attempts by strange definitions, abstract theories, and

profound speculations to endeavour to form distinct views of truth. On the other hand, Mr. Banks was *not* "a true mystic" in maintaining that rigid solitude, silence, and tranquillity, accompanied with such acts as might tend to exhaust and prostrate the body, were the means by which the hidden and eternal Word of God was excited to produce its latent virtues and to instruct men in the knowledge of divine things. However, Dr. Haweis, in speaking of the *Mystics*, says:—"Among those called mystics, I am persuaded some were found who loved God out of a pure heart fervently; and though they were ridiculed and reviled for proposing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of religion upon it."

Whatever may have been the nature of the mysticism of the departed hero of Silesia, we are quite sure our beloved friend and brother in Christ, the late Editor of the *EARTHEN VESSEL*, passed from the stage of time firmly fixed on the "Rock of Ages," and is now in the enjoyment of everlasting felicity. No truer portrait could be produced of his life and death than the concise and suggestive epitaph above quoted, which is worthy of a place on the stone about to be erected in Nunhead Cemetery to his memory, viz.—"HERE LIES ONE BORN OF GOD, DIED IN CHRIST, SEALED WITH THE HOLY SPIRIT." May the last days of all our readers be like his. So earnestly prays

Churchyard, Waltham Abbey, Essex.

W. WINTERS.

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## A NEW YEAR'S ADDRESS.

A FEW MORE WORDS TO MY DEAR PEOPLE ON LORD'S-DAY AFTER-NOON, JANUARY 2, 1887, AFTER WHICH THE LORD'S SUPPER WAS CELEBRATED.

**M**Y DEAR FRIENDS,—I feel it a great favour bestowed upon me in being permitted to stand up in your presence once more in the name of the Lord. I am not going, however, to preach a sermon. I don't know that I could do this, were I to try, for my preaching days are over, my mental faculties, as well as my bodily powers, having failed me. Let us all rejoice that the Lord has brought us through another year, and that we are permitted to see the first Lord's-day in the new one. Think of the changes that took place during the past year, both in the world and in the Church of God. One important change has taken place, with special reference to ourselves, in my having been laid aside from my ministerial labours; but I am still spared to go in and out among you, to see your dear faces once more from this pulpit, and address a few words to you.

There is another change coming, a very solemn one—namely, the change of death. And are my aged friends, with myself, prepared for that change? What are our prospects and feelings about this, now we are so near the borders of an eternal world? What do our young friends think about this solemn change, which may overtake them before this New Year shall come to a close? What do our dear children think about it? for this change of death may overtake them in this year? If the Bridegroom should come, are you all ready? Think on this, and may the Lord bless you. Speak we of the change that has taken place in my giving up the pastorate among you. Let God be praised, in that I see His good hand towards you still, in sending supplies, so that the pulpit has not been left vacant, while we have been favoured to listen to many good things which have been spoken.

We also cherish the hope that the time is not far distant when we shall have a man of truth, and of good and excellent character, to go in and out among us, who shall win souls to Christ, and feed the sheep and lambs. May you all pray for this, and also be on the watch-tower, looking for the coming of the Son of man in the clouds, who is near at hand. My prayer to God is that you may be kept sound in the faith, and never turn aside after the false doctrines of the day. May the Lord preserve you from the craft and policy of the man of sin, from the powers of darkness, and the trammels of Popery? May you never be led away by the Ritualists and Jesuits, through their smiles, fair speeches, and gifts, whereby they lie in wait to deceive; but may you have wisdom to prove all things, and hold fast that which is good.

We are told that on the first day of the week, when the doors were shut and the disciples were gathered together, Jesus came and stood in the midst of them; and is it not now our earnest wish that He may, on this first Lord's-day in the New Year, stand in our midst? Say we not with the poet,—

“How sweet and awful is the place,  
 With Christ within the doors!  
 Where everlasting love displays  
 The riches of her stores.  
 Here every bowel of our God  
 In soft compassion rolls;  
 Here peace and pardon, bought with blood,  
 Is food for dying souls.”

We look for the Lord Jesus to be in our midst, as promised; and feeling He is here, we say, “How amiable are Thy tabernacles, O Lord of hosts!” Let our Jesus be in the midst of our thoughts, words, and actions, and in all our communications and correspondence with one another. Not only is the presence of Jesus so desirable, but His sweet voice also, for His voice is sweet, and His countenance is comely. What did He say to His disciples? “Peace be unto you.” None but the Prince of peace can give us peace. What richer treasure can we possess here below than to enjoy in our minds that peace of God which passeth all understanding? The voice of Christ speaks away all our doubts and fears, drives unbelief out of our hearts, and clears the sky of all mists and fogs. Not only is His voice so desirable to all gracious souls, but they cannot rest unless they can have fresh manifestations of that glorious Person who fills them with wonder and love. What say you to this blessed fact: “He showed unto them His hands and His side”? Ah! think of those dear hands, which have done all things well; which did all the Father's work, opened the eyes of the blind, the ears of the deaf, cleansed the lepers, and raised the dead; yea, think of those hands which have done so much for us, and are still doing much for us. Then look at His side which was pierced, out of which came forth blood and water, and by which eternal redemption is secured to all the elect of God. There is another thing, my beloved friends, you and I want to feel, to make us bold and happy, and that is, Christ's breath. Mind what it says: “He breathed on them.” By this only can we know that we are spiritually alive. There is Adam's dust, formed and fashioned into a man; but he is not a living man. God breathes into that form—that lifeless form—and Adam becomes a living soul. God breathed into the dry bones of the valley the breath of life, and

they lived. All, then, are dead, who are destitute of the Holy Spirit, however fair and lovely the forms may be. If we are in bondage and want liberty; if we are in darkness and want light; if we are in trouble and want peace; if we are in sorrow and want comfort, and we cry to God for what we want, it is a proof Jesus hath breathed on us, and that we possess the life of God in our souls. If Jesus breathes on us and says: "Receive ye the Holy Ghost," we shall be like the disciples, of whom it says, "Then were the disciples glad when they saw the Lord." When Levi was holding communion with the eternal Three-One God, he lost sight of father and mother, sisters and brothers; and when the woman of Samaria saw Christ, heard His voice, and felt His breath in the words He spoke to her, she became instantly a changed woman, and her joy was so great that she forgot her water-pot, ran into the city, and said, "Come, see a man that told me all things that ever I did; is not this the Christ?"

One word more, and I have done. This has been a time of feasting and of giving gifts, and my earnest wish is that you may have a happy New Year in feasting at the Gospel table. May you also feel thankful for God's unspeakable gift, which swallows up all other gifts. We ought to set a high estimate upon the gifts we receive from our fellow men, the more so when they come from dear and much-beloved friends; and here I take occasion to thank you, my dear friends, with all my heart and soul, for what you have this day given me. I did not expect anything from you this year, having fully resigned my pastorate among you, while I often wish I could have kept on a little longer. But what you have given me to-day is no small proof of your continued love to me. I praise God for this. I shall never forget your love and kindness thus manifested to your old pastor, who has laboured among you in peace and unity so many long years. While we all cherish the hope that when we shall have finished our course here below, we shall dwell together in Immanuel's land, where all is peace and joy through one eternal day. God bless you all, and may your reward be great in the world to come. I am sure I may say we all give a vote of thanks to our esteemed sisters, Bird and Atkins, for the very active part they have taken in the sum privately collected. God bless you all. Amen.

B. TAYLOR.

Pulham-St.-Mary, January 3, 1887.

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#### FOUR PRECIOUS THINGS—ONE CHRIST.

*Being the substance of an Address delivered at Misterton, Gainsboro', on Lord's-day, Nov. 7th, 1886, by W. ROWTON PARKER.*

**T**HE apostle Peter, in his Epistles addressed to the scattered people of God, speaks of four precious things—more precious far than gold, and the price of which are beyond rubies. The treasures of earth, at best, are in no wise to be compared to them.

1st. The precious blood of Christ. 2nd. Precious faith. 3rd. Precious promises. 4th. Precious corner-stone, a sure foundation.

God helping me, I should like to say just a few words on each of these precious things, and then show how all these centre in one precious Person, the Lord Jesus Christ.

1st. *Precious blood.* If you will turn to 1 Peter i. 19, you may read

there of "the precious blood of Jesus Christ as of a Lamb without blemish and without spot." The apostle is here showing that the redemption of man is not to be effected by corruptible things such as silver and gold, but by the precious blood of Christ, and by that alone, no other price being sufficient to meet the demands of infinite justice, or to secure the redemption sought. "Without the shedding of blood there is no remission of sins." Atonement is made by blood—the blood of the God-Man, Christ Jesus.

Cleansing from sin is by blood. "The blood of Jesus Christ, His (God's) Son, cleanseth from all sin." Reconciliation to God is by blood, for peace is made through the blood of His Cross.

Access to God is by blood. We are privileged to enter into the holiest "by the blood of Jesus," the new and living way which He Himself hath consecrated for us. The blood of Christ, then, is precious, because of its atoning, redeeming, cleansing efficacy; and hence the apostle says in Ephesians, "We have redemption through His blood, even the remission of sins;" and the song of the redeemed in glory is to the same effect: "Thou hast redeemed us to God by Thy blood." Yea, and even the very robes they wear, and in which they appear before God in the unveiled glory of heaven, were "made white in the blood of the Lamb." But the blood of Christ is precious, also, because of its overcoming power. The true child of God finds it a hard battle which he has to fight, and he is—full often—ready to conclude that all is against him, and that he will one day fall by the hand of his enemy; but no, my friend, no, victory is sure to all the elect. Ere long the enemy shall be trampled under foot. "I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of Christ; for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb." Mark you, "By the BLOOD of the Lamb." Not by His incarnation, not by His miracles, not by His teaching or doctrine, not by His life, no, nor yet even by His agony in the garden, although all of these were necessary to our full acceptance with God; but the victory is by His blood alone.

The Holy Ghost, by the Scriptures of divine truth, thus teaches us most clearly that the redemption of the soul, the satisfaction of infinite justice, full salvation and overcoming power, is, in an *especial* manner, by and through the blood of Christ—*i.e.*, by His death upon the cross, when He poured out His heart's blood as the last great act of mediatorial work on earth, and by which He brought in perfect and "eternal redemption" for all the elect of God.

"The life is in the blood," and so Christ gave His life-blood for His chosen that they might live through Him. All this is clear, and the question for us, therefore, is, Has the blood of Christ atoned for *me*? Have I, *personally*, remission of sin through His blood? Am I cleansed from all iniquity by His blood? In a word, does the Holy Ghost bear witness with my spirit that I am, vitally, a true-born child of God—redeemed by blood, and saved by sovereign grace? For as "without the shedding of blood there is no remission," so without the Holy Spirit's application of the blood there is no acceptance with God. In these degenerate days there are some who scoff at the blood, and seek to shame us with the taunt that we are "going to heaven by blood."

Thank God we are, and we rejoice in the fact; but let the scoffer take heed, lest he find, ere long, that he has stumbled into hell through despising the blood of Christ, and trampling it under foot as an unholy thing.

But turning to 2 Peter i. 1, we there read of "precious faith." Faith is precious, because it is a necessity. "Without faith it is impossible to please God." But the faith here spoken of is not the mere assent of the intellect to the indisputable truth that God is—none but a fool would ever say, "There is no God." Nor is it the mere intellectual assent to certain doctrinal truths, but it is a vital principle implanted in the soul of man by God the Holy Ghost. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

The faith of which the apostle speaks is precious, because it is the link, and the only link which God has ordained to connect us with Himself, His righteousness, His holiness, His divine nature, and without which we are not, nor can we ever be saved. And this faith, wherever it is found, is a manifest evidence of God's election. No wonder that so many should despise the doctrine of election, seeing they know nothing of this vital truth. "What man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but (by) the Spirit of God."

I say, and that on the authority of divine truth, that true faith is a grace wrought in the soul of sinful men by God the Holy Ghost, whereby the sinner, being emptied of all thoughts of good, or of merit in himself, is led and enabled to look to Christ with child-like confidence as a Saviour crucified for him. To receive Christ as his own personal, all-sufficient, and only Saviour; to rest and to rely on Him, and on Him alone, for the remission of sins; for justifying righteousness in the sight of God; for grace and strength to enable him to perform every duty; to encounter and overcome all spiritual enemies; to follow after holiness, and, finally, to enter into life and eternal glory in the world to come. This, beloved, is Scriptural, saving faith. It has God for its principal object, as a God of righteousness, truth, and holiness; and yet as a God in Christ reconciling the world unto Himself. But it has Christ as its immediate object, for it is only by the mediation of Christ that we sinners can be brought nigh unto God. Have we, then, beloved, this true, Scriptural, living, precious, God-given, saving faith? If not, we are not saved, nor can we be.

Again, in 2 Peter i. 4, the apostle speaks of "precious promises," through which, by the God-given faith, of which we have been speaking, we are made partakers of the Divine Nature—*i.e.*, we are made one with God in Christ, are sanctified and set apart for His service and glory, being "delivered from the corruption that is in the world through lust." That we should, in any sense, be made partakers of the Divine Nature is, indeed, a most marvellous and startling truth, and one that we dare not venture to name, was it not clearly stated in God's own Word; but blessed be God, it is a fact clearly stated in the pages of unerring truth; yes, and truly we *do* become partakers of the Divine Nature when the Holy Ghost takes possession of our hearts, and dwells in us, implanting new desires, new aspirations, and new hopes; giving us divine ideas of holiness, of sin, of happiness, and of God. When we are "born again, not of the flesh, nor of the will of man, but of

God," then it is, and only then, that we are made partakers of the nature that is divine. And in such a case, these "precious promises" of God are like channels through which the sap of divine grace flows into our souls, imparting to us, and sustaining the nature and life of the true and living vine, and so it is, when thus partaking of the Divine Nature, we bring forth the fruits of holiness, to the glory of God, and further, the "precious promises" are all yea and amen, in Christ Jesus—*i.e.*, they are all true, sure, and abiding; and having their centre, source, and vitality in Christ, they are like Him, "the same yesterday, to-day, and for ever." Ah, beloved, truly they are "precious promises." But these promises are precious, also, because of their fitness to meet all our deepest needs, and fully to satisfy our longing souls. Precious because of their *certainty*, "God is not man that He should lie, nor the Son of man that He should repent, hath He said, and shall He not do it? hath He promised, and shall He not perform?" Heaven and earth may pass away; they shall burn and be consumed; the sky shall shrivel up like a parchment scroll; the stars shall fall from heaven like figs of untimely growth; the sun, wrapped in sackcloth, shall give light no more; yea, and the earth itself shall become ashes in the general fire; but the Word of the Lord shall abide for ever; not one jot or tittle of His promises shall ever fail. Truly, then, truly, the promises of our covenant Lord *are precious*. But are these promises for *us*? Can *we* lay claim to them? Yea, beloved, they are all for us, and we may confidently claim them as our own, if we are vitally united to Christ the living Head, and are partakers of His nature, for then are we the chosen sons of God, heirs of God, and joint-heirs with Jesus Christ.

But we pass on to find, in 1 Peter ii. 6, reference to "a Chief Corner-Stone, elect, precious; and he that believeth on Him shall not be confounded." A corner-stone, as you know, is the principal strength of the foundation, and the corner-stone here spoken of is "Christ the Lord," who is indeed precious, most precious, as a foundation for His people, safe, sure, and approved of God the Father, elected by Him because of His solid worth and *special* fitness. When a man erects a building, he looks well to the foundation, unless he be a fool; and so we must look well to the foundation of our hopes, of our trust, our confidence, our standing for time to come. "Other foundation can no man lay than that is laid, which is Jesus Christ," building on this foundation all is well and safe; confusion is impossible; but building on anything else, all is lost; then say my soul:—

"How stands the case with thee?  
For heaven are thy credentials clear?  
Is Jesus' blood thy only plea?  
Is He thy great Forerunner there?"

Can'st thou *truly* say:—

"On Christ the solid Rock I stand?"

Then, glory be to God, all is safe, all is well, and eternally sure, for the soul that builds on Christ shall never be confounded, world without end.

But now finally. Let me remind you of the glorious fact that all these precious things are in Christ, and that for this very reason they are precious.

The precious blood which cleanseth from sin, is the blood of Jesus Christ.

The precious faith which saves the soul, is the God-given faith in Jesus Christ.

The precious promises—those living streams of quickening and renewing grace—all have their centre and source in Christ. And the precious "Corner-Stone," on which our souls build for time and eternity is Jesus Christ Himself. Oh! then, how precious is the Lord Jesus to every grace-taught soul. Yea,—

More precious than gold is my Saviour,  
 So precious that none can declare;  
 'Tis bliss to be found in His favour;  
 More lovely than fairest of fair.  
 In His blood there is fullest redemption,  
 And by faith I perceive it's for *me*.  
 His promises stream like a fountain,  
 In Him full salvation I see.  
 Oh! speak to me not of the treasures  
 And riches of earth, which are dross;  
 Nor yet of the world's fancied pleasures,  
 For Jesus I count them but loss.  
 Him to know, 'tis life everlasting,  
 To love Him is comfort divine;  
 Oh! tell me! is He *your* foundation?  
 Have *you* such a Saviour as mine?

Hallelujah! Praise, eternal praise, to our precious covenant Lord;  
 and to Him be glory for ever and ever. Amen.

## THE HOUR OF PRAYER.

SWEET solemn hour, when man with God  
 Wrestles for blessings, pardon, peace;  
 When leaning on His staff and rod,  
 Find the proud waves of sorrow cease:  
 Imploring His kind aid to bless  
 And guide them through the wilderness.

Like John, reclining on His breast,  
 Whilst the fierce winds around them  
 blow,  
 Feeling that blessed, peaceful rest,  
 Which only God's dear people know:  
 A calm amidst the world's fierce strife,  
 Repose from anxious cares of life.

Sweet hour of prayer! at morn or noon,  
 At eventide—at any time,  
 To the grief-stricken soul a boon,  
 In every state, in every clime:  
 O'erburdened, weary, sad, distrest,  
 The praying soul in prayer is blessed.

The hour of prayer will soon be past,  
 And praise to God will fill its place;  
 When far removed from sorrow's blast,  
 Recounting all His acts of grace:  
 Our hearts shall grieve o'er sin no more,  
 But sing for joy on yon blest shore.

G. H. M. READ.

## THE SEEKING SINNER'S PRAYER.

(Psalm xiii.)

How long, O Lord, wilt Thou forget,  
 Wilt Thou for ever hide?  
 Wilt Thou Thy loving face hide yet,  
 While I in grief abide?

Consider now, and hear me, Lord,  
 Oh, lighten Thou mine eyes!  
 Oh, give me comfort in Thy Word!  
 Oh, stoop and hear my cries!

Lest now mine enemies shall say,  
 Your God hath you forsaken;  
 And they with joy shall hold the sway  
 While I'm with grief quite shaken.

But I have trusted in Thy name,  
 And Thou hast heard my cry;  
 For Thou art even now the same—  
 Thou knowest e'en a sigh.

I now will sing; yes, I will sing  
 Unto the Lord most high;  
 What love and mercy doth He bring,  
 He's answered now my cry.

I. S. T.

North London.



## THE PULPIT—THE PRESS—AND THE PEN.

*The Quarterly Record of the Aged Pilgrims' Friend Society.* This record was issued on January 16, 1887. Copies for gratuitous distribution will be supplied on application. No less than 1,044 pensioners are now on the books of the Society; out of this number 116 are recipients of the £10 10s. pensions; 378 of the £7 7s.; and 650 of the £5 5s. Upwards of £7,300 are annually expended in pensions alone, and to meet this amount the ordinary income is quite inadequate. Collections on behalf of the Society have been made at Clapham, Upper Holloway, Chichester, Cambridge, Hampstead, Watford, Chatham, Cirencester, Downham, Market Deeping, St. James', and Lambeth. Mr. S. K. Bland, of Ipswich, has contributed an excellent article to this number of the Society's record, entitled, "Considering the Latter End."

*Ashes versus Bread.* A sermon by P. Reynolds. 1d. The grand spiritual distinction between *ashes and bread* is clearly set forth in this sermon by powerful illustrations drawn from the pure fountain of Scripture. How many poor, wretched, starving sinners to-day are feeding on the ashes of free-will, together with dead forms and ceremonies, using all the energies they possess, unsubdued by divine grace, in serving what, to them, seems most consistent with reason, yet how irrational! Would that they were led by the Spirit of God to feed on the Bread of heaven, as furnished from the oven of true charity through such men as the pastor of Providence Chapel, Islington.

*Protestant Echo.* Volume for 1886. Cloth, bevelled edges, gilt lettered, 3s. W. Wileman, 34, Bouverie-street, and J. Kensit, 18, Paternoster-row, London. This handsomely bound volume, beautifully illustrated with historical subjects, is full of sterling literature, suitable to the necessity of the times. In this work Bible characters are dealt with in a most interesting manner; and the instructive papers, by various authors, against Romanism, therein given, are well worthy of being read by all classes of professed Christians. We heartily wish this Annual Volume a very large circulation.

*Life and Light.* The January issue is a right royal one, and one which has received the approbation of the Queen! We hope our brother R. E. Sears will be encouraged, during this year, in his good work of circulating *Life and Light*, by the help of the King of kings.

*Unfermented Wine v. Fermented Wine.* This is a most exhaustive treatise on the wine question, by pastor Daniel Allen, who offers "£100 reward for one clear proof from the Bible that fermented (or intoxicating) WINE has ever been used with God's approbation in the tabernacle of Moses, the temple of Solomon, the Jews' Passover, or the Lord's Supper, since the day that God struck the two sons of Aaron dead for their drinking it."

*Consider Him.* Cloth 1s. To be had of Miss Brown, Meadow House, Humberstone, Leicester; or of W. Wileman, 34, Bouverie-street, Fleet-street. A very delightful little volume, brim full of precious divinity. We have no hesitation whatever in recommending this spiritual gem to the exercised members of God's living family. Miss Brown has written several small, but useful tracts (½d. each), called "Who can tell Tracts," which we have read with pleasure.

*The Silent Messenger.* A precious halfpenny worth of pure Gospel truth. *The Kindly Welcome*, full as ever of undying realities. *The Cave Adullam Messenger* begins the year well. *Day of Days*, interesting. *Home Words*, a capital number. *German Baptist Mission*, quarterly reporter. *The Regular Baptist Magazine*, equal to any number previously issued.

*Christ and His Sovereignty Wondered at.* A sermon by J. Parnell. 1d. R. Banks, Racquet-court, Fleet-street. This sermon, founded upon Matt. viii. 27, is one which will not fail to interest and instruct all lovers of free and sovereign grace. God grant it a wide circulation. No. 5 of these sermons will appear in March.

*The Gospel Magazine.* Edited by D. A. Doudney, D.D. 6d. monthly. An excellent number to begin the year with, full of good sound divinity, which cannot be too highly prized in these days of departure from the truth.

*The Fireside.* 6d. monthly. The January issue of this Magazine contains several delightful pages, appropriated to the honour of the Queen's Jubilee.

*A New Creature.* A sermon by J. Battersby. 1d. C. W. Stidstone, 23, Moorgate-street, E.C. Full of the wine of the kingdom of Christ.

*Great Thoughts.* 1d. A. W. Hall, 132, Fleet-street, E.C. A splendid high-class weekly illustrated paper.

*Cheering Words.* Edited by W. Winters; useful and instructive to persons either old or young.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### NEW YEAR'S MEETINGS.

[Our New Year's services, for the most part, have tended much to knit the friends together. They always afford reasonable opportunity for reviewing the joys and sorrows of the past, as also for encouraging each other with regard to the future. May the year upon which we have now fully entered be a most successful one in the history of our Churches.—ED.]

**DUNSTABLE.**—The New Year's meeting and first anniversary of the pastor, Mr. Realf, was held on Jan. 4. Our esteemed brother, Mr. John Box, preached a most encouraging and edifying discourse from 1 Peter i. 19, to an appreciative congregation. The tea and public meeting were well attended. The pastor stated that he and his friends at Dunstable had enjoyed a very happy and prosperous year together. The congregations had increased, the Church roll numbered ten additional members, a debt of £50 had been cleared off, and sundry repairs effected. Mr. Holland, senior deacon, speaking on behalf of himself and the Church, gladly corroborated all that the pastor had said respecting the harmony and prosperity of the Church. Mr. Box then spoke some tender and touching words on the human character and divine attributes of Jesus, and then proceeded to present Mr. Realf with a purse of money which had been collected by one of the members, as a token of the affection and esteem, not only of the Church and congregation, but of many of the townsfolk also. Mr. Realf, in returning hearty thanks to all kind contributors, said that their deed was the more noble and generous because they had provided the tea (as on a former occasion) by voluntary subscriptions, so that the total proceeds could be added to the collections. We are sorry to add that these latter, owing to the most unpropitious weather, fell considerably short of what had been hoped for. Nevertheless, the anniversary was a very happy one.

**WOODBURN-GREEN.**—One of the most happy meetings we ever enjoyed in this sanctuary was on January 10. We endeavoured to preach in the afternoon. Tea was provided, and was well patronised. At 5.30 a special children's service was held for one hour, when three of the scholars and children of the beloved superintendent, Mr. Tidbury, recited pieces of Gospel truth. A few anthems by the leader of the choir, his little son, and several young friends, were well rendered. At 6.30 the evening meeting was opened with prayer by Mr. Dullely, Mr. Palmer, pastor of the Church at Wycombe (presiding), offered a brief introductory speech, during which he spoke tenderly of the mercies of God realised through the year 1886, and of his own early career in the Sabbath-school at Plumstead. Mr. Tilbury warmly treated of the necessity of watching, according to the Saviour's exhortation. Mr. C. Price dwelt sweetly on the lovingkindness

of the Lord. We were asked to speak, and found it good in calling to memory various events that had transpired since last we visited this happy spot. Many friends had gone to their rest since then, but the truth remained. After a few congratulatory words from Mr. Dullely the meeting terminated. Brethren Lloyd, Mayne, and Osborne were in the company, as also our dear old friend, Mr. Francis. The Lord hear our prayer for this cause of truth.—ED.

**WILLINGHAM.**—In our old Baptist chapel we celebrated, on January 4, another happy New Year's tea and social meeting. In the evening a goodly number assembled together to review God's past favours and blessings. Mr. John Frohock presided. The pastor read Psa. cxlv. Mr. Tibbit followed with earnest prayer. The chairman, in introducing the speakers, directed our thoughts to past events, especially to the way in which the Lord had led us. Mr. T. Mustill addressed the friends on the words, "The well is deep." Mr. Flavel, on God's power in delivering from the paw of the lion (1 Sam. xvii. 37). After another hymn, the chairman called upon the pastor to address the meeting. His remarks referred to the future. Let us seek to have the best Guide to go before us in the untrodden and unknown year 1887. If the Holy Spirit is our Guide we shall be guided in a right, in a blessed and safe way. Immediately the pastor sat down, the chairman introduced the youngest male member of the Church, who came forward with a purse of gold and silver, which he presented to the pastor as a New Year's gift from the Church and congregation. This was responded to by the receiver. Thus we spent a most pleasant, profitable, and enjoyable season.—HENRY SADLER, Pastor.

**BEXLEY HEATH.**—Services were held in the old Baptist chapel, on January 5. Mr. W. Winters preached in the afternoon to an appreciative audience. A goodly number partook of tea in the chapel. In the evening Mr. W. New occupied the chair. After prayer and reading, Mr. New gave a short, reasonable address. We think our dear brother, Mr. New, would not be altogether out of place in occupying our pulpits, as he seems full of sound divinity, and possesses a gift for public speaking. May he hear the Master's voice directing him in this matter. Mr. W. Hazelton made a concise address on Paul's words (Acts xxvi. 22), which was much appreciated. Mr. Player, who serves the cause here occasionally, spoke many sweet experimental truths, which delighted us much. At this juncture Mr. New, after a brief but telling address on the value of the services rendered on the harmonium by Miss Skelt, presented her, in the name of the friends, with a handsome timepiece, which she received with expressions of gratitude and pleasure. Mr. F. C. Holden dwelt with freedom and profit on the blessings yet in

store for the children of God. A few discursive remarks from the Editor, with the Benediction by the chairman, closed the very happy meeting. Friends Carson, Brooks, and Lane, were in the company. Mr. Bootle was prevented attending the meeting by ill-health. May this old cause of truth yet flourish to God's glory! Amen, says the Editor.

ISLINGTON.—At Providence there was, on the last night of the old year, a very large attendance. Mr. P. Reynolds gave a brief but suitable address from the words, "That which hath been is now, and that which is to be hath already been" (Eccles. v. 15). Brethren Chisnall, Mayhew, and others, took part. Mr. Willey led the service of praise. And thus profitably closed the old year.

MEOPHAM.—Services were held on Jan. 4. Mr. W. Winters preached in the afternoon to an excellent congregation, considering the quantity of snow which had but just previously fallen. Upwards of fifty friends partook of an excellent tea, prepared in the large vestry. In the evening Mr. Winters occupied the chair, and having read Psal. cxviii., gave a short seasonable address. Mr. Taylor offered earnest prayer, Mr. Combs spoke well on walking worthily (Col. i. 10), Mr. A. Dalton treated on the subject of self-examination and true spiritual revivalism, and Mr. Martin (senior) dwelt sweetly on the blessing of God in store for His children. We are glad to learn that the cause here, together with the Sunday-school, continues to progress. Friends (S.) Crowhurst, Bishop, Martin, jun., (R.) Crowhurst, Cogswell, and others, were in the happy company. God be praised. Amen.

WARE.—New-road chapel, pastor Mr. John Sampford. An interesting meeting was held on January 12. About ninety friends partook of tea, after which Mr. Sampford presided. Prayer was offered by Mr. G. Winterton. The chairman reviewed the past year in a Gospel speech, stating that two sisters had been called to their eternal rest since the last New Year's meeting, also that good seed had been sown, and it was hoped fruit would be seen in after days, to the glory of God. Mr. R. Bowles, pastor of the Church at Hertford, spoke excellently well on cleaving to the Lord. After a few words from the writer, Mr. G. Winterton spoke from a full heart of the mercy of God during his long and painful affliction, in which he could sing,—

"Sovereign Ruler of the skies,  
Ever gracious, ever wise,  
All my times are in Thy hand,  
All events at Thy command."

Mr. Winterton is now completely deprived of his eyesight. Friends have not forgotten him in his trouble. We hope other friends will soon be raised up to his help. God is a present help in trouble. This he has greatly realised of late. Mr. Chapman, deacon, spoke very encouragingly to the pastor and people, and at the end presented Mr. Sampford with a New Year's gift to the value of £7 10s. Mr. Sampford received the present, and thanked the kind friends who had so

liberally responded to Mr. Chapman's appeal. Mr. Pavey made an interesting speech relative to the Lord's dealings with him during the past forty years, which we much enjoyed. Prayer by Mr. Chapman, and the Benediction by the pastor, closed another happy New Year's service. May the Lord prosper Zoar, prays the Editor.

IPSWICH.—Zoar. Our teachers' annual tea-meeting was held on New Year's eve. Besides teachers and senior scholars, there were present Mr. and Mrs. Cozens, the deacons, and other friends. The evening meeting was opened as usual with singing and prayer. The pastor presided. The superintendent (Mr. Gardner), in the absence of the secretary, gave a very favourable report, stating that there were fourteen teachers, who are all members of the Church, three having been baptized during the year, and 116 scholars, after which Mr. Cozens made some interesting and profitable remarks, which were followed by speeches from brethren Garrard (Stowmarket), the deacons, teachers S. Garrard, Ellis, and E. Garrard, superintendent of Bethesda Sunday-school. On Lord's-day morning, January 2, Mr. Cozens, after preaching from Mark viii. 37, had the pleasure of baptizing three young sisters, two of whom are senior scholars. On receiving them into the Church in the afternoon (with a brother from another Church), Mr. Cozens gave each a slip of paper with the following very appropriate texts, Psal. xlv. 10, 11; Isa lxii. 4; Ruth i. 16; and Jude i. Last Sabbath afternoon our pastor presented the superintendent with a very handsome writing-desk, furnished completely, as a token of esteem from the teachers and scholars, in recognition of his services during the past seven years. In acknowledging the present he expressed the pleasure he had felt in the work. "Praise God, from whom all blessings flow."—JABEZ WRIGHT.

WALTHAM ABBEY.—A service was held on January 6. The pastor, Mr. W. Winters, presided, and addressed the company on a suitable portion of the Word of God. Several brethren engaged in prayer, and others delivered short experimental speeches, after which tea and coffee was served on the voluntary principle. Never was a more interesting and profitable service ever enjoyed in Ebenezer chapel, Waltham Abbey. Oh, Lord, send showers of blessing upon this corner of Thy vineyards, prays the Editor.

CITY-ROAD.—Jireh, East-road. Two sermons were preached by Mr. J. Backett on Lord's-day, January 2, morning and evening, On Tuesday, the 4th, a sermon on Proverbs viii. 34—38, was preached by Brother Myerson in the afternoon. After tea a public meeting was held, when Mr. G. Sawyer took the chair, and read I John iii. Mr. Harris, sen., prayed. The chairman offered sound experimental observations upon the blessings received during the past year, and expressed fervent hopes for the year that had begun. Mr. Dearsly referred to the blessings granted by God to His Church in the wilderness. Mr. Lynn spoke very lucidly on the forgiveness granted to many, corroborating

the blessing conferred as set forth in Psa. li. Mr. Osmond offered, as a motto for the year, Rev. i. 17, dwelling especially upon the words, "Fear not." Mr. Flegg spoke upon Jude iii., showing that in some things the Christian should *not* be contentious but for the faith. Mr. Waite commented upon Ezek. xlvi. 35, applying his observations in affectionate terms to Jireh. Mr. J. W. Banks made some amiable remarks upon 2 Thes. iii. 16, enforcing for the Church of God the consolations contained in the text. Mr. Whitteridge referred to his conversion by the late Andrew Jones, and offered some observations upon 2 Tim. ii. 19. The writer made some observations with reference to the present pecuniary needs of Jireh, the cause being in so low a condition. The meeting closed with a hymn and the Benediction.—CHAS. ORTNER.

CONFESSION OF FAITH DELIVERED  
BY MR. E. PORTER, AT HIS RECOGNITION AS PASTOR OF FOREST-ROAD, DALSTON.

1. I believe there is one God, infinite, eternal, and unchangeable. That there are three persons in the Godhead—viz., God the Father, God the Son, and God the Holy Ghost, equal alike in power, majesty, and glory, a mystery to be received and not to be explained.

2. I believe that God made man in His own image, pure and holy, and capable of serving Him; but that Adam, the first man, sinned and fell from righteousness, involving all his posterity with himself in ruin, so that no original righteousness belongs to any creature, and that being dead in sins, they have neither will nor power to return to God.

3. I believe that God had purposes of everlasting mercy towards a large number of the human race, and that He elected such to everlasting life. That a covenant of salvation was made before all ages with Jesus Christ, who, as the Son of God, in proper time took on Himself the form of our natures, and in its likeness wrought out for His Church, in a life of perfect obedience, and by His vicarious sufferings and death, completed for them a full and finished salvation. That Christ's sacrifice being vicarious, God absolves His children from their guilt, making them the righteousness of God in Jesus Christ. That Christ having offered Himself a sacrifice to God, entered the grave, but rose again therefrom, accepted at the right hand of God.

4. I believe the redemption of Christ Jesus to be both certain and particular, and that those whom He foreknew He did predestinate, and whom He predestinated them He also called, and whom He called them He also justified, and whom He justified them He also glorified.

5. I believe that God the Holy Ghost, being engaged in the covenant of grace, does, through the merits and blood of Christ Jesus, pour out of His power upon the ransomed, and quickens them into newness of life, giving them the grace of repentance toward

God, and faith in the Lord Jesus Christ, and sanctifies their hearts.

6. I believe that being redeemed to everlasting glory, believers shall be preserved in Jesus Christ, and finally persevere through grace, and be glorified everlastingly, so that the gift of God's Son shall in no wise fail of its power.

7. I believe that the souls of believers pass in death to the presence of Christ, there awaiting the resurrection of their bodies, to which they shall be rejoined, and that a day of judgment awaits all the human race, when the wicked shall enter into everlasting punishment, and the righteous into everlasting happiness.

8. I believe that the Scriptures of the Old and New Testaments are the revealed will of God, and His inspired Word.

9. I believe that the professing Church of God should consist only of those persons to whom the grace of repentance and faith are given, and that in accordance with the Word of God, and the practice of apostolic Churches, believers should be immersed in water in the name of the Father, Son, and Holy Ghost, before being admitted to full fellowship, and partaking of the Lord's Supper.

10. I believe that the lives of all believers should abound in good works, and be a witness to the reality of the work of grace, and that the Gospel should be preached to all men, according to the command of the Saviour, our Lord Jesus Christ, the only wise God, to whom be glory, dominion, majesty, praise, and power, for ever and ever. Amen.

THE LORD'S GARDEN.

Sol. Song vi. 2, 3.

Methought I saw a garden fair,  
Preserved and walled around;  
Within were flowers, both sweet and rare,  
The choicest ever found.

A lovely rose its fragrance shed,  
Its perfume filled the air,  
A tiny bud put forth its head,  
And lilies sweet were there.

A loving hand had planted all,  
And tended them with care;  
They each alike, both large and small,  
The Gardener's love did share.

He treads with footsteps soft and light,  
And smiles to see them grow;  
His presence makes the garden bright,  
His garden here below.

And every day He gathers some,  
And puts them on His breast:  
So takes them from this world away  
To regions of the blest.

There, free from every biting blast,  
They shed their fragrance sweet,  
Their beauty thus shall ever last,  
Their Master's smile to greet.

This garden is the Church below,  
Its Gardener Christ the Lord;  
He makes its graces all to flow  
To Him with one accord.

DANIEL J. ANDREWS.

## STRICT BAPTIST MINISTER'S FUND.

We have received several encouraging letters with reference to our brother Bonney's suggestion in our last number. We regret that pressure on our space compels us to hold their publication over till next issue.

## THE FORMATION OF A NEW CHURCH AT NEW BARNET.

On Tuesday, Jan. 11th, special services were held in the Temperance Hall, and a New Testament Church formed. Mr. J. Battson read part of Acts ii., and offered prayer. Mr. Cooper gave an outline of the origin of the cause, and the circumstances which led up to the present occasion.

Mr. Anderson then stated the nature and constitution of a Gospel Church. He lucidly showed that it is not a national Church. The Holy Scriptures know nothing of a national Church under the control of the civil power. In the Jewish dispensation the ecclesiastical power was not subject to the civil power (2 Chron. xxvi.). Neither is the Church of God a parochial or episcopal, but is positively "The Holy Catholic Church." The address was based upon Eph. ii. 19, "The household of God."

After the address, the friends forming the Church came to the front, their names were read out, and the ordinance of the Lord's Supper observed, many friends from sister Churches communing. The communion service used was the gift of Mrs. Elizabeth Harris, of Greenwood (one of the nine members composing the newly-formed Church). Mr. Anderson presided at this service, and brought it to a close at five o'clock, with the well-known doxology,—

"Praise God from whom all blessings flow."

In the evening Mr. J. Mills read and prayed, and Mr. P. Reynolds delivered a sermon, his subject being "The Privileges and Obligations of Church Membership." The preacher, in opening, remarked that though he had but one subject, he had three texts. The first was to be found in Eph. ii. 19. From this text members were "stimulated by a sight of their privileges." The second text was in Eph. iv. 32. Mr. Reynolds by this text "reminded his hearers of their holy duties," and by the third text, 1 Thess. iv. 10, he "exhorted them to aim at constant growth."

Considering the season of the year, and the inclemency of the weather, the congregations were good. Earnest prayers were offered by the officiating brethren for the welfare of the infant cause. We trust that their prayers will be indeed answered, that the little one may become a thousand.

A MEMBER.

ST. ALBANS.—The annual New Year's meeting of the school was held on Tuesday, January 4th, when a tea was given to the scholars and friends, to which about 50 sat down. After the tea a public meeting was held, when Mr. Vincent presided, and gave

an encouraging address to the teachers, basing his remarks upon Eccles. xi. 6, and pointed out to them the necessity of preparation for their lessons. He also addressed the scholars and parents, showing the latter the desirability of upholding the teachers' hands by their moral support. During the evening various hymns were sung, and recitations and dialogues given by the scholars. Prizes were afterwards given to the successful scholars, and singing the doxology brought the most successful meeting the school has ever had to a close.

## LONDON STRICT BAPTIST MISSION.

DEAR BROTHER WINTERS,—I was very glad to see in the first number of the EARTHEN VESSEL AND GOSPEL HERALD the hope expressed that one of the fruits of the Union would be the formation of a "London Strict Baptist Mission" for making known the glorious Gospel of the grace of God in the same way and manner as the enemies make known *their Gospel*.

Such a mission, founded (as you rightly remark) upon "Gospel principles," might confidently expect God's blessing upon it, as it would be calculated to do a vast amount of good.

I will only add, should this matter be laid upon the hearts of the lovers of the truth, I should be glad to meet with them at the address below.

GEO. PALMER.

Railway Approach, Cannon-street, E.C.

PULHAM-ST.-MARY.—BELOVED BROTHER,—I thank you very much for your kindness and sympathy, so lovingly expressed in this month's VESSEL. I shall be thankful indeed to be settled, in seeing the right man here, as my successor. I send you what I was enabled to deliver last Lord's-day, and though short, I was quite knocked up. We had a most blessed day, although my head was bad and chest weak. In the forenoon we held our quarterly prayer-meeting, and had the enjoyment of the Master's presence. I was in the Spirit in the afternoon's address, and some of our friends said they should never forget the day. I believe the Lord has many blessings in reserve for Pulham. I wish you a happy New Year, with every help, every encouragement, and every needful blessing, as minister and Editor. May you have health of body, and health of soul, and may you be greatly blessed in the Church and in the editorial department. So prays your affectionate brother in Christ.—B. TAYLOR.

Jan. 5th, 1887.

CLAPHAM.—The annual service was held on Monday, Dec. 27th, at Bedford-road, when W. Winters preached in the afternoon. Tea was partaken of, when, as prayed for by the preacher, spiritual conversation was enjoyed. Afterwards a public meeting was held, when Mr. J. Crutcher was chairman, and, in his usual honest manner, efficiently presided, interspersing during the meeting.

some of his early Christian experiences. Brother Parnell remarked upon the celestial, terrestrial, ecclesiastical, and rational preachers in the 148th Psalm, concluding upon the work of redemption, justification, and glorification. Brother Henry Hall expounded very solidly 1 John iii. 10, incidentally referring to a dream he once had, in which he was told that being once in Christ he was in Christ for ever; also to a young man once being told by a Wesleyan minister that he should have a righteousness of his own in which to appear before God. His misery was described, because he could not see how God could thus be just and justify a sinner. Brother Wise spoke very powerfully upon Deut. xxxiii. 27 and 29, showing the happiness there is in such safety and security stated in the text. Brother Tooke (the pastor) experimentally enforced the spiritual references of the Lord Jesus Christ in verse 24 of the same chapter. The chairman concluded the meeting with the benediction.—**CHAS. ORTNER.**

**GLEMSFORD.**—Special services were held in Providence Baptist Chapel on Lord's-day, January 9th, when three sermons were preached by Mr. J. Morling. I was glad to learn that many of the friends heard the Word gladly. This fact afforded me an amount of satisfaction and pleasure. On the following day there was a good gathering to tea. Amongst the assembly we had the pleasure to see and welcome several friends from the neighbouring cause, now under the pastorate of Mr. Ward. A platform meeting was held at 7 o'clock under the presidency of the pastor, who read Psa. xcii. and offered prayer. On the platform were brethren Morling, Firbank, White, and Ward. After a few remarks from the chairman, brother Ward gave an address from Isa. xxxviii. 19, which the living in the Lord could, and did, adopt. Brother White, of Clare, brought before us the glorious subject of the unity of the Spirit (Eph. iv. 3). May our friend White be favoured with felt union with his Lord. Next followed brother Firbank, who ministers in holy things at Haverhill. He stirred up our minds by way of remembrance of the fundamental truths of the Gospel of the blessed God, from Eccles. i. 15. Brother Morling brought up the rear, and spoke of Gospel excellencies with force and truth. Our closing song was, "All hail the power of Jesus's name," sung evidently very heartily by the congregation, all standing. This was, indeed, one of the best meetings of the kind I ever remember.—**ROBERT PAGE.**

#### THE YEAR OF JUBILEE.

**MY DEAR BROTHER WINTERS,**—My much grace from God be outpoured upon you in your work of faith, and labour of love.

Perhaps a few extracts from my diary may not be unprofitable to some of your readers. I was born in Cheltenham, and brought up in the Church of England until I was 12 years old (my father being a gracious man of God). I then began to seek something

more than their dry prayers and empty sermons. For some time I met with the Wesleyans, and enjoyed their prayer-meetings and love-feasts, but I could not feel as they felt when they testified of the love of Christ in their hearts.

I was then attracted to the opening of Cambray Chapel by Mr. C. H. Spurgeon. Mr. James Smith then became the minister. After this I attended Mr. Lewis's ministry, at Salem—a splendid chapel, a fine organ, and a good choir—but could not find comfort to my weary, helpless, and guilty soul, until I heard of a few Christians who met for divine worship in the Town Hall, in the neighbourhood. It was there the Lord spoke peace to my poor soul, having long felt myself to be seeking one who alone could forgive my sins. And now my burden seemed to fall from my shoulders. I cannot describe my feelings that night. I prayed and sang praises all the way home; and on arriving home, I asked if I should lead them in prayer, as I felt I could keep on praying all night! My dear father, who is now in glory, wept with tears of joy and gladness that I had found peace and believing through Jesus who died to put away my sin. Truly I could say,

"How happy and sweet was the hour,  
When first on my Jesus I leaned."

Feeling, as I did, a sense of forgiveness of my sins through the blood of my precious Saviour, I applied for baptism, and was publicly baptized one Sunday morning at 7 o'clock with several others, my dear father being present on the occasion. He was soon led to follow the Divine Master through the waters of immersion. I was, then, on the same day, received into fellowship with the Church. Thus unto my heart for ever dear will be the year 1853.

My then only desire was to extol the dear Saviour who had done so much for me. I could go miles to a prayer-meeting, and never absent from a 7 o'clock one, although I had a long way to go. I greatly desired to be made useful, and to spread abroad a Saviour's love by speaking at cottage-meetings, and at times in country villages.

At the age of 21 I came to London, and the first place of worship I entered was Carmel Chapel, Pimlico, where was held a 7 o'clock prayer-meeting. These early meetings seemed to give me strength to meet the day's care and labour. Here I seemed to find a settled home. My great trouble then was to find employment in London. The good deacon, Mr. S., enquired who I was, and sent for me, promising me constant work. Truly, I can say my prayers were answered: God gave me temporal and spiritual employment. I then became a teacher in the Sabbath-school, which position I occupied for 12 years, during the whole of Mr. H. Wise's ministry. The then worthy pastor baptized my dear partner, who is gone to her eternal rest.

After the death of Mr. H. Wise, we had many supplies, one of whom was Mr. J. B. McCure. I felt at the time very much disappointed that he was not chosen pastor, and

was requested to write a letter of condolence to him, trusting he would at some future time come amongst us as pastor; from this letter he opened Rehoboth chapel, formed a Church, and started a building fund for a new chapel, which fell through, and he then went to Cambridge. I felt, however, that I could not go back to the old place with the love I had before, as I was the means of the disunion, the remorse of which I cannot fully express, and which is even now a great burden to me, considering that I, an unworthy creature, should be so blessed of God, and yet be instrumental in offending one of the Lord's little ones. May the God of all grace forgive me, for His name and mercy sake.

In the order of Providence I removed from Pimlico, near to Mount Zion chapel, where myself and wife again found a settled home, and after hearing the beloved pastor, we often said to ourselves, "No man ever spake like this man." We never heard before the dear Lord lifted up so high as our pastor, Mr. George W. Shepherd, lifts Him. May it be the Lord's good pleasure to long preserve the health of dear Mr. Shepherd, and give him strength equal to his days. Oh, that there were many more such shepherds to divide the Word of Life, pointing sin-bitten sinners to the dear Saviour who alone can cleanse from all sin.

May pastors, deacons, and members, also the various institutions belonging to Mount Zion, be more and more endowed with divine blessings, is the prayer of one in his jubilee year.

J. P. B.

January 13th, 1887.

**BRIXTON TABERNACLE.**—The anniversary services in connection with the Sunday-school were held on Sunday the 9th, and Tuesday, 11th January. On Sunday the pastor preached morning and evening two very profitable, powerful, and stirring sermons; in the morning from 2 Tim. iii. 15, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus;" and in the evening from Mark x. 16, "And He took them up in His arms, put His hands upon them, and blessed them." In the afternoon a childrens' service was held, over which the pastor, as superintendent, presided. The children sang suitable hymns at all the services. The services were continued on Tuesday afternoon by a sermon by the pastor. Tea in the schoolroom, at which about 40 sat down, and a public meeting in the evening, Mr. Thomas Carr, of the Surrey Tabernacle, in the chair. The meeting commenced with singing, after which the chairman read the 46th Psalm, and our old friend Taylor very sweetly prayed for the divine blessing, after which the secretary, Mr. Guille, read the 12th annual report, which, so far as could be gathered from its intricate and peculiar nature, gave as a result an average attendance of 168 girls and boys, with average attendance of teachers, male and female, 17—but the actual number of either teachers

or scholars on the school books was not given (our friend will do better on another occasion not to descend or ascend to decimals, which few in an audience like that at a public meeting understand, or have time to grasp, but give plain figures). There were, however, some few points of interest in the report, which was on the whole encouraging, and the finance statement showed a balance in hand of 11s. 3d., instead of as on the previous year a deficiency. The chairman having referred to the report, addressed the friends, grounding his remarks upon the words, "What is your life? It is even as a vapour," and closed his address with some sweet words of encouragement to pastor, deacons, superintendent, secretary, and teachers. Mr. Bush then referred to the Sunday-school as a nursery, and as the best place for children, and spoke from the pastor's text on the previous Sabbath morning. Mr. Dearsly followed with some good things, in the words, "That the eyes of your understanding may be enlightened," &c. Mr. Ward, (now of Lynton-road), spoke on Eph. iv. 16. Mr. Winters, Editor of **EARTHEN VESSEL AND GOSPEL HERALD**, followed with good words and encouragement to the teachers; and the pastor and superintendent concluded with thanks to the chairman, brethren and friends, and after singing the Doxology and Benediction by the chairman, the meeting terminated. Collections £10 5s. 9d.—G. F. GRAY.

#### NEW YEAR'S LETTER TO MR. C. CORNWELL.

**MY DEAR PASTOR, FRIEND, AND BROTHER.**—At this season of the year, when it is customary to send cards of congratulation and good wishes for the incoming year, I thought, instead of sending you a formal congratulation, I would write you a letter in a few words conveying my heartfelt feelings and desires towards, and for you, as pastor of the Church of Christ meeting at Brixton Tabernacle, brother in Christ and a firm friend. Your duties as pastor, and work in the ministry need that you should now and again, and indeed often, be encouraged by those who are co-workers with you in the Church, and who have the affairs of pastor and Church at heart, and sometimes a word "spoken in season" may afford that encouragement and bring to you a little comfort. I am one of those peculiarly constructed persons that I must show my warmth of heart when I feel any, and it must come out in word or deed; and as my heart feels very warm towards you as pastor, brother, friend, I write this. To take a retrospect of the past year would be too lengthy a subject for a letter, but we can praise and bless our divine Lord and Master, and covenant Head, for His goodness and mercy to us as a Church and people; no bitterness among us, this is a mercy; no cross purposes, this is another mercy; no differences as to the great and glorious doctrine of salvation by grace ("By grace ye are saved," &c.), this is

another mercy; we walk together in peace, love, unity, and bond of the Spirit, these are more mercies.

"Wonders of grace to God belong;  
Repeat His mercies in your song."

Our numbers have not increased many during the year. Well, dear brother, don't be down-hearted about this. The Lord has been and is among us, and the shout of a king (King Jesus) is in the camp. We would rejoice to see more coming in and saying, "We will go with you, for we perceive that the Lord is with you," for this matter is in the dear Lord's hands, and He will do all His pleasure, and may He enable us to say, "Thy will be done."

But when I remember (and I hope I do with heartfelt love, gratitude, and emotion) the marvellous and wonderful way in which the Lord has helped you week after week, and month after month, to proclaim His precious truth, the truth as it is in Jesus, when I remember the power, the preciousness, the sweetness, the meltings of soul, the humblings of self, the dread of sin, the soul prayer drawn out under the preaching of the Holy Ghost, through you and by you, I am constrained to say, "Praise ye the Lord, praise the Lord, O my soul."

It has been good to be there in the midst of the saints to hear your voice. I do not say (and I think you would not think much of my religion did I say it) that it has always been a time of feasting with me. I have had my times of depression, and times of hungering and thirsting, without being satisfied, but the promise still stands good, "Blessed are ye that hunger and thirst after righteousness, for ye shall be filled;" to have that realised I would be hungry and thirsty every moment of my life. And when I write thus about myself, I am speaking of others of the Lord's people as well. I and my brother deacons often hear from the dear people how the Lord has blessed their waiting souls; how they have been comforted, lifted up, cheered, refreshed, and blessed under your preaching; let this, my dear brother, cheer your heart; I know it will send you to the throne of grace in thankfulness, and for help for the time to come.

I was only going to write a few words just to bid you God-speed and very happy New Year. Well, I will now do so; and may the same dear, gracious, loving hand that has guided you in the year now closing, guide you in the new year, and may the angel of the covenant which redeemed you, bless you, go with you all your life long, sustain, strengthen you, and lead you, that you may be more zealous for the Lord God of hosts, keep you fast by the truth, preaching in season and out of season, and that you may feel the words of your text last Sunday and Wednesday very forcibly indeed, "Feed the Church of God which He hath purchased with His own blood."

The Lord in His infinite mercy and grace bless you, your dear partner, and family, and the Spirit of our God rest upon you, and may

the peace of God, which passeth all understanding, be yours to enjoy. With Christian love,  
I remain, my dear pastor,

Yours lovingly in Jesus,  
GEO. F. GRAY.

Dec. 31, 1886.

### GOD'S POOR.

For many years the late editor of the *EARTHEN VESSEL* has been privileged to dispense numerous gifts from children of God in various lands amongst the "poor of the flock," and he ever found it a most joyful task. His son, J. W. Banke, in this matter, as in many others, walks in his honoured father's steps. The many friends who have from time to time contributed to this blessed testimony of love, will be glad to know that their gifts have been most wisely distributed, with discretion, on the part of our brother, and with great timeliness in most of the cases sent to. All special directions by givers have been scrupulously carried out. During the month of December last £33 were distributed in about 150 portions to upwards of 70 dear ones who have found the kindness of the saints, thus expressed, to be a ministry of divine love, drawing them closer to the God of all consolation, and strengthening their faith in His gracious covenant promises.

The scrutiny of the accounts, and the perusal of sweet letters, both from givers and receivers, has given me real pleasure, and I trust that so wise and discreet a ministry to some of God's poor ministers, to many widows and others of our fellow-heirs in Christ, may be largely increased as the months speed along.

J. H. LYNN.

### "THE LIFE I NOW LIVE."

[Written by a friend after hearing a sermon from Gal. ii. 20, by Mr. E. Porter, pastor of Forest-road, Dalston.]

BUT, oh, to be living a life of faith,  
To be blest with life from the shades of death;  
To be trusting in Jesus for life to come,  
Faith's substance, "The sight of my Lord at home."

'Tis here in the flesh we have need of faith's  
life,  
To keep us from sinking 'midst conflict and  
strife;

To lead us to Jesus, and by it to plead  
His grace "all-sufficient to supply every need."

How precious this faith; this is it that brings  
Me pardon and peace and relief from my sins,  
By trusting in Jesus my guilt to atone,  
To give me faith's earnest, "a seat on His throne."

'Tis truly His faith, for I've none of my own.  
Who loved me, and now is me training for home;  
He gave Himself for me, yea, this His Word  
saith:

May I evermore trust Him with unbroken faith.  
May faith e'er grow brighter, as tried it is found  
In me its possessor, and in me abound;  
To a character fitting the children of God—  
To cause me to trust Him, though under His rod.  
Knowing, while in this flesh, that trials I need,  
Or I soon should forget Him, but in these I  
speed

To the promise for comfort, for life to His death.  
The earnest and substance of this precious faith.



THE QUEEN AND "LIFE AND LIGHT."

To the Editor of "*The Earthen Vessel and Gospel Herald*."

DEAR BROTHER WINTERS,—I think the following letter will interest the readers of the E. V. and G. H. We have not only much cause for thankfulness to God for our civil and religious liberty, but also for the personal excellencies of our beloved Queen.

Yours heartily,  
R. E. SEARS.

Osborne, January 1, 1887.

"Sir Henry Ponsonby is commended by the Queen to thank Mr. Sears for the good wishes expressed in *Life and Light* for Her Majesty's prosperity."

WILLENHALL, LITTLE LONDON.—

Mr. George Banks, pastor, and the Church here are working energetically with the hope of establishing, under God's blessing, a good Strict Baptist cause in this large and splendid chapel. The thorough renovation and painting of the chapel, a little more than a year ago, has left us with a financial burden, which we trust friends and lovers of the denomination will help us to remove. We may confidently appeal to them on the grounds of our earnest endeavours to keep very valuable property in the possession of our denomination, and to maintain the Particular Baptist interest in this town, where Particular Baptists were the first to open a Nonconformist meeting-place. On Wednesday, Dec. 29, a public tea-meeting was held, when a goodly number of friends took tea in the school-room, by a bountiful providence, through the efforts of kind ladies. Mr. E. B. Lloyd, of High Wycombe, presided over the public meeting in the chapel, and gave a very hearty address. Excellent addresses were also given by brethren D. Smith, T. D. Cameron, and George Banks. The choir contributed to the pleasure of the evening. The following day a Christmas treat was given to our Sunday-scholars. Through the generosity of the teachers, an ample supply of bread and butter, cake, tea, and an orange was given to each child. About 200 were thus regaled. After tea the pastor spoke a few words of kindly counsel, and many of the children gave recitations and dialogues, interspersed with the singing of appropriate hymns. The little ones thoroughly enjoyed their meeting. [We heartily rejoice in the work undertaken in the spirit of the Master by our highly-esteemed brother, Mr. George Banks, and are sure he will not be without the blessing of God in it, and the sympathy and substantial help of the lovers of the pure Gospel of Christ.—Ed.]

ISLINGTON.—We were favoured to be present at the annual meeting of the Church and congregation of Providence, Upper-street, on Wednesday evening, Jan. 12. It was truly a sociable meeting in the very best sense; pastor, deacons, and members esteeming others better than themselves, and

this, too, was not through the impulse of the occasion or passing circumstance, but the result of a union formed seven years ago, when Mr. Reynolds first came amongst them. It is clear, one and all have imbibed the divine injunction, "Beloved, let us love one another" (1 John iv. 7). The pastor, in referring to the past year's labour, said it was an unspeakable pleasure to be able to say that all the associations in connection with the Church were prospering; very encouraging reports come in by the tract distributors, persons have been induced to attend the means of grace with good results; the Dorcas and Infant's Friend Society have been more useful than hitherto; Sunday-school was well at work and united. It has been a year of many changes, but God has been faithful to His promise; we have had spiritual blessings and temporal mercies; the Lord has done great things for us, and every year (continued Mr. Reynolds). I am more firmly convinced that my coming here was the work of the Lord; in our finance the year has been remarkably good, and we meet tonight to thank the Lord for His loving kindness and tender mercy towards us. After a few words from the brethren Willey and Joyce, Mr. Reynolds said the secretaries would now take the collecting-cards from the friends for their new chapel, the result of which was £232 being brought in that night by members of the Church and congregation. Mr. Reynolds told his people that not a hitch had occurred in any way to mar their proceedings in regard to the new chapel; all were working on harmoniously. Short addresses were given by brethren Dickens, White, Adams, Chisnall, and others, and the happy meeting terminated by singing the doxology. It is said, "God helps those who help themselves;" the friends here have manifested their faith by their works, and we sincerely hope that they may receive encouragement from our readers. The treasurer has received up to the present £288 10s. 4½d.; promises amount to near £200, making a total of almost £500. The smallest contribution will be gladly received by the pastor, or by yours in hope, JOHN WATERS BANKS, 18, Park-st., Islington, N.

KILBURN VALE.—EBENEZER.—On Tuesday, Jan. 11, special services were held. A sermon was preached in the afternoon by Mr. G. W. Shepherd from Luke xii. 32. The discourse throughout was earnest, loving, and impressive, and was greatly enjoyed by those who had assembled. Tea was provided, and by the kindness of some of the friends many poor mothers in the immediate neighbourhood were admitted free, and thoroughly enjoyed a good tea. In the evening a public meeting was held, at which Mr. Shepherd presided. In the opening remarks of the chairman, he made a short statement of how the Church came into possession of the place, eight years since, when friends at Hill-street made every endeavour to establish a cause of truth at Kilburn. After six years of labour, which had been greatly blessed, several members

from Mount Zion felt that they were sufficiently strong to be formed into a separate Church. Subsequently it was thought the Church would progress better under a stated minister than with supplies; accordingly a brother was asked to preach with a view to the pastorate, and after serving in this capacity for about 12 months, he failed to obtain a sufficient majority of votes to claim the pastorate, consequently he, with those who favoured his ministry, withdrew and formed themselves into a separate cause. As many of the friends might wonder why the cause at Ebenezer had become low, he, Mr. Shepherd, thought it well to give the friends a true explanation of the whole matter, and set all minds at rest. With respect to himself, the deacons, and members of Hill-street, their sympathies were fully with the Church still worshipping at Ebenezer, and in proof of this, he (Mr. Shepherd) had consented, with the view of building up the cause again, to give a course of addresses, entitled, "Old Testament Witnesses to Faith." The first of these addresses was given on the 7th inst., and would continue, God willing, each Friday till the end of March. At the conclusion of this short address (in the absence of Mr. C. Wilson, through domestic affliction, and Mr. J. Harris, through a serious illness; both of whom had consented to speak), the chairman called upon Mr. Waite to address the meeting, which he did from Heb. xii. 1, being followed by Mr. Bootle from ver. 2 in same chapter. Mr. Millwood, a member of Hill-street, followed with a few words upon the desirability of unity; Mr. J. Eley gave an address, characterised by his usual warmth and earnestness. With the singing of "All hail the power of Jesus' name," Mr. Sennett offered prayer, and the successful meeting closed. The deacons and friends were greatly encouraged through the sympathy shown them by the friends coming from Hill-street in such large numbers. We trust that there is yet in store for Ebenezer a bright future, under the guidance and blessing of their loving Father.—ONE WHO WAS THERE.

CLAYGATE.—EBENEZER.—The friends in connection with the Sabbath-school met on Jan. 9, in the chapel, for the purpose of distributing presents among the children of the school. Mr. J. Woods, the pastor, read Eccles. xii., and offered prayer; after which some of the scholars repeated portions of the Word of God, which they had learnt during the year, and sang some hymns. Mr. Thos. Rush, the secretary of the school, gave a very appropriate address to the children and friends present, and then gave each scholar a present, in book form and articles of apparel. The service was altogether an interesting one, and we hope, under God's blessing, was made useful to many. The friends in connection with this place of worship wish to record their thanks to all friends who have helped them in so good a cause.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.—The united prayer-meeting was held at Gurney road Chapel, Stratford, on Monday, Dec. 13th. Mr. J. H. Lvnn, the pastor, presiding, read Heb. x. 19—25. Mr. J. J. Clinch spoke encouragingly on the words, "Behold he prayeth," illustrating God's gracious hearings from his own experience, and urging supplicants to expect. Mr. R. E. Sears, on the words, "I pray for them," discoursed blessedly on 'Jesu's intercessions, tracing His path amongst His beloved when on earth, and leading the audience to the Mediator's present praying within the veil, and to the joyous hour when He, coming again, shall receive the united Church up to be with Him, and to behold His glory. The attendance was, considering the weather, good, and the season profitable.

A LETTER BY THE LATE MR. E. BEAZLEY TO MR. W. WRIGHT, OF WOLVERHAMPTON.

DEAR BROTHER IN THE LORD.—Yours came safe to hand. I am very pleased to hear that you have received help from the society. The dear Lord's name be praised! Blessings for ever on His adorable name, He has laid help upon One that is mighty, He has chosen One from among the people; that One is our ever-blessed Jesus, our Friend and portion for ever; and as we by grace are united to Him, it don't much matter about the short life journey, for the river gets narrower every day, and every dashing wave brings us nearer the port of bliss and blessedness. 'Tis a mercy for us that the Holy Ghost is training us for the world of spirits. What a mercy to be born twice! Alas! in our day of profession, how few, in comparison to the bulk, can give any Scriptural account of the work of the Holy Ghost in their souls! But we know, solemnly, without divine life religion is emptiness itself, and will end, I am afraid, in millions of instances, in woeful disappointment. I find it no small blessing to be right with God for eternity. I have never been right for myself since the Lord took me in hand. But if we are right with Him 'tis well.

" 'Tis well when on the mount  
They feast on living love,  
And 'tis as well in God's account  
When they the furnace prove."

Say ye to the righteous, It is well, but woe to the wicked. What a solemn distinction! Who made thee to differ? Grace divine.

"O, to grace how great a debtor  
Daily I'm constrained to be."

I am glad to hear that you are still unfurling the banner of the cross. God indeed bless you and make you a special blessing to saint and sinner. Thank God, I am fully employed in my Master's vineyard, though I have solemn feelings at times whether I have any business there. But God knows all about matters, and I trust He will make things plain in His own time. Yours truly, E. BEAZLEY, 70, Cleveland-street, Fitzroy-square, July 12, 1877.

**WHITECHAPEL.**—The fourth anniversary of Mr. R. E. Sears' pastorate at Little Alie-street was held on Sunday and Tuesday, January 16th and 18th. Mr. Sears and Mr. Anderson preached the sermons on the Sunday, and on Tuesday afternoon Mr. G. W. Shepherd preached from, "And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken" (Isa. lxii. 12), in which sermon the preacher delightfully dealt out for the comfort and consideration of his hearers divine election and predestination, divine redemption, effectual calling, and divine preservation. In the evening Mr. Sears presided at the public gathering, and was supported by brethren Holden, Lynn, Winters, Noyes, Moxham, Belcher, and others, who gave edifying addresses. Mr. Reynolds spoke of the promises contained in Isa. xxxv. 1, 2. Mr. Winters dwelt on the wisdom and ability of Christ. Mr. Holden encouraged his brethren on the promise the Lord made in Isa. lv., "So shall My word be that goeth forth out of My mouth," etc. Mr. J. H. Lynn tuned his harp and touched the hearts of his hearers, while he again and again soared above "these lower worlds" in the song sung by David in Psa. cxvii. 1. Mr. Moxham told us about the beauties of divine grace. Mr. Hider (deacon) said the collections amounted to £35, and expressed the gratitude he felt for the countenance of friends from other Churches. Mr. Noyes and Mr. Archer gave a few words of encouragement. Mr. R. E. Sears thanked his ministerial brethren for their excellent addresses, and said it was about 28 years ago he preached his first sermon from the words, "For I determined not to know anything among you, save Jesus Christ and Him crucified," and this was his text last Sunday morning. Mr. Sears, in referring to the past said that the last year had been one of sowing. We hope to reap in the Lord's own time. Thank the Lord we are at peace, and all the associations connected with us are prospering. Mr. Belcher offered prayer, and after singing

"Blest be the tie that binds  
Our hearts in Christian love,"  
and the Benediction, the happy meeting closed.—J. W. B.

**WALTHAMSTOW.**—A most interesting meeting was held at East Avenue, Walthamstow, on January 12, for the purpose of uniting a little band of Christians into fellowship as a Church. After tea a public meeting was held, Mr. Holland presiding, and the following brethren took part in the service: Messrs. Copeland, Fountain, Kingston, Mobbs, Palmer, and Wileman. Mr. Wileman read the opening hymn, Mr. Copeland prayed, and J. Kingston read the Scriptures. Pastor T. House gave the nature of a Gospel Church in concise and clearly defined terms, this being ably supplemented by the chairman. Mr. Sharp, one of the deacons elect, read the articles under God by which they intended to be guided, and which were unanimously adopted by the nineteen who

desired fellowship with each other. The right hand of fellowship was then given to each, with suitable words of counsel and exhortation by brother Holland, three brethren having been previously chosen to fill office as deacons. The right hand of fellowship was again given to them on behalf of the newly-formed Church. The friends just united, together with the ministerial brethren present, celebrated the ordinance of the Lord's Supper, after which good words were spoken by several brethren, and a refreshing season was enjoyed.—JNO. K.

**MAYFORD BAPTIST CHAPEL.**—A New Year's meeting for thanksgiving for the blessings of the past year on Tuesday evening. A tea and public meeting was held, over which Mr. Mitchell, of Guildford, presided. Prayer was offered up by Mr. Pickett. The 14th chapter of John's Gospel was repeated by three of the elder girls from the Sunday-school, and the 15th chapter by three of the boys, and prizes distributed, followed by an address from Mr. Voycey. Addresses were also delivered to the congregation by Messrs. Billing, Bonney, and Stocker, and a statement made by Mr. Stambrook. At the conclusion a vote of thanks was passed to Mr. R. Shillingford, of Guildford, for his generous gift of a large patent hanging lamp for lighting the chapel. Mr. Mitchell closed an interesting meeting.

**OVER.**—Our members' annual tea meeting was held on Wednesday, January 5th. A very enjoyable evening was spent. Psa. cxxxiii. was read, and brother J. Webster prayed. The pastor, Mr. J. Morling, said he thought the evening might be profitably spent if each member would give us one or more portions of the Word which had at some time of their experience been made a special blessing, or in some way had proved encouraging to them in time of trial, etc. He said he would give them a start by quoting, "Then they that feared the Lord," etc., as being the first portion that gave encouragement when first seeking the Lord in the time of soul trouble. The members followed, giving sweet texts, with just a few suitable words in connection therewith. Thus we got quite a variety, but a beautiful harmony of Christian experience. Our souls were also enlivened by singing some of the members' favourite hymns, such as "Rock of ages shelter me," "When Thou my righteous Judge shalt come," etc. Let some of our Churches try this sort of thing, and they will find it far more profitable than long-winded prayers and rambling speeches with neither heads, tails, nor bodies. "Ye that fear the Lord bless the Lord."

**CHATHAM.**—ENON.—New Year's services were held Jan 16th and 17th. Mr. P. Davies preached two sermons—morning text, Isa. xxii. 23, 24; evening, Hab. iii. 2. The day following we held our usual New Year's tea meeting, to which many sat down. A public meeting was held afterwards, presided over by Mr. Davies. After

singing, Mr. Gilbert offered prayer. After the chairman reading and commenting on *Ps. xlviii.*, he stated that a number of collecting cards had been printed with a view of liquidating the debt (£101) remaining on the chapel. Many of the friends present engaged to collect what they could for the object stated during the year should we be spared. Mr. E. Beecher addressed the meeting with much feeling, basing his remarks on "The government shall be upon His shoulders," after which our friend, Adam Dalton, spoke to us in a sweet, experimental strain of the Lord's goodness to us, dwelling on the words of the Psalmist, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." Mr. Davies gave the concluding address, dwelling on the words Mount Zion, contrasting it with Mount Sinai, the dwelling-place of Him who chose her for His own glory.—J. C. Cbatham.

### In Memoriam.

Mary, the beloved wife of Joseph Favell, senior deacon of the Church worshipping at Eden Chapel, Cambridge, entered her eternal rest October 29, 1886, aged 71. In early years her mind had been impressed with divine things, and her life and deportment manifested the hidden principle of grace. About the year 1850 she experienced a nervous deafness, which continued to increase upon her, and from this cause she often found it difficult to hear the ministry of the Word, until it pleased God in the order of His providence to send the late Mr. John Bunyan McCure to live amongst us; he having a loud and clear voice, she could hear him to profit. She was enabled to come before the Church and to give in her testimony of the Lord's gracious dealings with her soul, which was a blessed one. In stating her experience she says: "I have been the subject of convictions from early life. When I was about 18 years of age the sins of my past life appeared to be all brought to my remembrance, and I greatly feared the wrath of God on account of them. This first brought me to pray, when in earnest supplications I besought the Lord for the pardon of my transgressions through Jesus Christ, and after some time found sweet comfort and encouragement from the words—

'Did Jesus die, but not for me?

Am I forbid to taste His blood?

Hast Thou not pardon rich and free,

And grace an overwhelming flood? "

At length the following words were applied with power to her soul, "O Lord, Thou art my God; early will I seek Thee." I felt (she continued) this to be a sweet deliverance to my soul, and for some time was enabled to rejoice in the mercy which for a long time I had been earnestly seeking. Now I could rejoice in the Lord. I walked to the house of God in company with my dear husband, who had been made partaker of the same grace; and a few months after we were married he was baptized (in the year 1839), but through the fear of man I was detained from accompanying him through the sacred ordinance, and have many times been sorry for neglecting to walk in the footsteps of the flock; but I have so often felt cold and lethargic in the things of God, until I heard Mr. McCrene preach from the text, 'Loose him and let him go.' This was the means of arousing me from the state in which I had so long been, and I now desire to follow the Lord in His appointed ways, and walk in the way of His commands." She was baptized with several others on the 4th December, 1873, and continued to

rejoice in the communion of the saints, until through varied afflictions, her system was much weakened, and deafness so increased that it was with great difficulty conversation could be carried on with her. She now felt herself to be a prisoner at home. Sometimes she very sweetly enjoyed her morsel alone. But amidst all her affliction she was cheerful, and always considered it light when compared with that of other persons. In her last illness she had no fear of death, and was more and more cheerful as her end approached. On the morning of her departure her husband said to her, "The Lord be with you, my dear." Her daughter, taking up the response, said, "And with thy spirit," to which our dear one added a hearty "Amen." Feeling herself to be very near her departure, she said to the dear ones, "Raise me up." She was raised up; the breathing stertored, the lips grew pale, and the countenance changed. It was remarked by one anxiously and prayerfully looking on that she was now in the valley. Her husband said to her in a loud voice, "Yes, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." She, in a plain and distinct voice, immediately added, "Thy rod and Thy staff they comfort me." A few minutes after, while in the arms of him who had been the partner of her joys and her sorrows for 47 years, he quietly and peacefully, without a struggle or a groan, left a world of sorrow and death and sin for the bright mansion love ordained.—J. FAVELL.

DEAR SAMUEL.—As promised, I now send you a further line, referring to our dear old friend, uncle John Godsal, who fell asleep in Jesus on Sunday morning, November 14, 1886, at 9.30, greatly beloved. Ten days before he died he was in the field, in his usual health, at work. He saw a dock-weed there, and tried to pull it up; it did not come with the first pull, so he tried again, and succeeded, but in the act he injured himself. The result of medical advice was, "No chance for him except an operation." This was done in the evening of the day following. I was present. He had chloroform, &c., but owing to his weak heart he did not have a full dose, and he woke up before the operation was finished. He, however, bore it like a hero. He went on well till the 6th and 7th days; he then began to shew signs of greater weakness. On the day following this weakness increased, and after that tetanus, or locked jaw, came on, and this was the visible cause of the termination of his earthly life. He was conscious to the very last moment. I was with him altogether from 6 p.m. on Saturday till he went home. No murmuring or complaining ever escaped his lips; on the contrary, he was praising God right up to the last moment. His last act was one of solemn and beautiful adoration. He raised his hands full height slowly, and brought his opened hands together, and eyes gazing upward, then brought them slowly down and put them together, and thus passed away, with quite a smile, without a struggle or a sound. I believe that was a moment when he could see what we could not see. His last words, and these had been previously repeated many times, showed the state of his mind: "Precious Jesus"; "I am resting on the solid Rock, Christ Jesus"; "Precious Jesus"; "Come, Lord Jesus, come"; "Come, Lord Jesus, come quickly, come."

"In peace I now resign my breath,

And Thy salvation see;

My sins deserved eternal death,

But Jesus died for me."

Previously to this we had had much pleasant and profitable conversation. Slowly and quietly, I said, "You will soon be at home, brother, and you will have the joy of seeing Him face to face before we shall." He said, "Yes, yes. Blessed, isn't it?" I said—

"One army of the living God,

To His command we bow;

Part of the host have crossed the flood"

(and here I broke down, and could not finish the verse, but he finished it thus)—

"And I am crossing now."

I could write a great deal more, but I would, however, say we wanted him, the Church wanted him, and the neighbourhood felt they could not spare him. But we must not forget that the Lord wanted him, and has taken him to be with Him. A clear testimony like his was as blessed indeed. [John Godsell was a valued friend and brother of our late dear father. They esteemed each other very highly in the Lord. They loved to meet here, and held sweet converse together. They had but one theme then, and here but one song now. The above is in a letter to our brother, Samuel Banks, from W. H. Godwin, and will be read with much interest—J. W. B.]

In affectionate memory of Delia London, widow of the late Francis London, of Hackney-road, E., who fell asleep Dec. 30th, 1886, aged 76 years. For upwards of forty years a member of the Baptist Church meeting in Zion Chapel, New Cross-road, S.E. "Having a desire to depart and to be with Christ, which is far better" (Phil. i. 23). Mr. Anderson officiated at the funeral, which took place at Brockley Cemetery, on Wednesday, January 5th.

On January 7th, at the age of 81, William Mason, of Malden-road, Kenish Town, died. His daughter says:—"He passed away in peace, quite sensible to the last. All through his long illness he never murmured, but a calm resignation to the will of God, a firm reliance on the righteousness of Christ, and a good hope of being absent from the body and present with the Lord." For many years a member of Prestwood Baptist Chapel, Bucks.

Mrs. Sarah A. Read, widow of the late Wm. Thos. Read, a member of Mr. Carver's, was an old member of Mr. Hazelton's and Mr. C. W. Banks', died on Wednesday morning, Jan. 5th, 1887, and was interred in Abney-park Cemetery on the 12th inst. A service was conducted at the house by Mr. Carver, pastor of East-street Chapel. Our sister was in her 83rd year, and was followed by her family and grandchildren.

On the 20th of October, 1886, we, as a Church, sustained loss by the departure of our dear sister Rebecca Botwright, for 64 years a member of the Church worshipping at Aldringham, after having sojourned in the wilderness nearly three score years and ten. Our departed sister was a daughter of the first pastor of the Aldringham Church, Mr. Robt. Wilson, of hallowed memory, and the dearly beloved wife of our esteemed senior deacon, Mr. Simon Botwright, who by her death has sustained an irreparable loss, which has been borne with Christian fortitude. In her lengthened association with the people of God, she had ever shown forth the fulfilment of the promise, "As thy days so shall thy strength be," and her preservation in so protracted a walk illustrated the nature of God's sovereign grace to keep to the end those upon whom He has set his affections. The deceased was the subject of much bodily weakness, which often detained her from the house of God for many weeks at a time, and often when thus detained her death has been expected. But the ways of God are not to be always traced by poor erring mortals, and it was not to be so, for, strange to say, her last illness did not extend much beyond a fortnight. Her delight during her dying illness was to hear the Word read, and the prayers of those who visited her; and her end was perfect peace, a calm resigning of the spirit to Him who gave it. Her mortal remains were followed to the grave in our chapel ground by a long procession of mourning relatives and friends, who were desirous of showing the last tokens of

love and respect to one who had been so long connected with the cause of Christ. Our esteemed brother Bland was present, and delivered a very solemn yet comforting address to those assembled. The rest of the service was conducted by the pastor, Mr. H. B. Berry. On the following Lord's-day the solemn event was improved by the pastor from the words recorded in Num. xxiii., latter part of 10th verse. It must have been some comfort to our sister in her declining days to know that her three children are all members of the Church here, and, above all, consistent followers of the meek and lowly Jesus. There is a small band of grandchildren, who may be seen in the Lord's house on the Sabbath, and we hope the blessing of God that has overshadowed the three previous generations may reach them.—H. B. BERRY.

On the 14th of December our beloved sister Mrs. Sharp, of Rougham, departed this life to be with the Lord, after a long and painful affliction. Our sister suffered from an internal cancer and dropsy. For six weeks she laid in one position, and could not bear to be removed, her sufferings being great. When I have called to see her she would say, "Oh, how I have asked the dear Lord to give me patience, and to keep me from murmuring." The last few weeks of her life she longed to be gone. "Why do Thy chariot stay, Lord?" was often her prayer. "To Jesus, the crown of my hope," was one hymn that was precious to her. Our sister's first concern about her state as a sinner was through a sermon preached at Bradfield nearly 30 years ago, by our brother Pung, who is now at Norwich, from the words concerning Caleb, "Because he had another spirit with him." Many times I have heard her say how the Word came home with power to her heart, and how she longed to know that she had that "other spirit." The Lord brought her into the liberty of the Gospel, and led her to cast in her lot with the Lord's people. Our brother Pung may remember his visit to Bradfield. She has often asked me if I knew where Mr. Pung was. Only during the past two years was I able to tell her. I buried her, at her own request, in the Rougham Churchyard, to await the resurrection.—W. D.

Died on Dec. 4th, 1886, George Carless, in the 80th year of his age. For many years connected with the Baptist Chapel, Mendlesham-green.

Died on Dec. 28th, 1886, Mary Browne, aged 90. For upwards of 40 years a member at Mendlesham-green. She was a mother in Israel, and many young Christians have received comfort from her spiritual conversation. Her end was peace.

On Oct. 4th, our old friend Richard Barber, of Moulton (four miles from Northampton), entered into rest, aged 73 years. He was our oldest member, having been baptized by Mr. Arnsby, a former pastor, when 28 years old, and having therefore been in fellowship with the Church for the long period of 45 years. His blameless life won for him the esteem of all. A marked feature of his character was his constant contentedness and thankfulness. When asked as to his health, his invariable reply, with a smile on his face, was, "Through mercy, pretty well." After any little act of kindness shown him, he would say, "Thank the Lord, and thank you." For several years he could get to chapel only once a month, to meet with us at the Lord's table, but about two years before his death, being seriously injured through a fall, he was confined to his bed for some time, but rallied a little, and was able to leave the house, but not to go the four miles to chapel. A few days before his death, he spoke to several friends of his hope in Christ Jesus, and of the goodness and mercy of the Lord all his life long. Great respect was shown to his memory at the funeral, and many remarks made by neighbours and others as to his uniformly upright and honourable character.

J. WALKER.

## “Led and Fed.”\*

**W**HATEVER religious distinctions exist between churchmen and orthodox dissenters of all grades, we are sure none exist of a saving nature between the author of “Led and Fed” and the most humble reader of the *EARTHEN VESSEL AND GOSPEL HERALD*. Feeling assured of this fact, we commend, with hearty pleasure, a careful and prayerful perusal of Dr. Doudney’s excellent book just published. The price is a marvel of cheapness, only 5s!

This work is intended by the author “as a companion volume to ‘Retracings and Renewings’ and the ‘Credentials, Call, and Claims of the Christian Ministry,’” written by the same master-hand some time since. These volumes, already issued by Dr. Doudney, are too widely known and appreciated to need one word of commendation from us. The present production is free from all ecclesiastical exclusiveness and stiffness which not unfrequently accompanies the writings of clergymen, but is full of the tender, loving, and unctuous spirit of the divine Master, written, apparently, by one on the very border-land of eternity, the power of which adds much to its intrinsic worth.

A sweet feeling steals over our mind in reading “Led and Fed,” which proves the truth of the author’s statement upon page xviii. of his Introduction, and which we cannot resist giving here: “The author’s object in publishing. However, whatever may be thought of my once again appearing in print, the great Searcher of hearts is my Witness that I have no wish or desire personally to intrude myself. On the contrary, the bent of my own mind would be retirement and seclusion. Such is my natural disposition. It is in spite, therefore, of this tendency, that I wish, at the closing up of my lengthened and somewhat eventful life, to speak on behalf of my ever-adorable Lord, my Leader, my Guide, and my Guardian, amid all the difficulties and dangers, trials and afflictions, entanglements, and besetments of a pilgrimage that has extended to well-nigh seventy and six years. My aim is to speak well of my God! I desire, to the best of my feeble abilities, to testify of His great condescension, His boundless compassion, His tender forbearance, His marvellous long-suffering, His astounding goodness, His wondrous bounty, His infinite all-sufficiency.”

In writing of the “personal distrust of veterans in the faith,” Dr. Doudney says (pp. xxvii., xxviii.): “The late Mr. Tiptaft (than whom no man held the doctrines of grace more strongly or tenaciously) was wont to say, ‘It was a good thing for a man to be well laid in the grave,’ meaning thereby, it was a mercy if he had been preserved from tarnishing the truth either by word or deed. Moreover, in his personal jealousy for God and truth, Mr. Tiptaft’s personal friend (the late Mr. Gadsby), at or about three-score years and ten, publicly expressed his

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\* “Led and Fed: a Record of Divine Guidance and Goodness in the Last Days of Pilgrimage,” &c., by David A. Doudney, D.D. Published by W. H. and L. Collingridge, *City Press*, Aldersgate-street, London, E.C. W. Mack, 28, Paternoster-row, and 38, Park-street, Bristol.

fears lest, by any act of indiscretion, he should mar the testimony he had been enabled, by grace divine, to deliver through a long and honourable ministry."

What a grand preventative to evil are these godly fears! Dear old William Gadsby was never suffered to fall openly to the dishonour of his worthy character and of the truth, although he knew well the meaning of Joseph Hart, when he sang:—

"If ever it could come to pass  
That sheep of Christ may fall away,  
My fickle, feeble soul, alas!  
Would fall a thousand times a day.  
Were not Thy love as firm and free,  
Thou soon wouldst take it, Lord, from me."

The personal experience of Dr. Doudney of the keeping power of God in relation to the truth, he has given upon page xxviii. as follows:—  
"Now, as an old, long, and strenuous advocate of the covenant truths of a covenant God, for and on the behalf of a covenant people, I am extremely anxious to leave upon record my most deliberate and emphatic denial that a heart-felt reception and experimental knowledge of these precious verities lead to a licentious or to a careless, incautious, and indifferent mode of life. On the contrary, in proportion as they are held by a poor, broken-hearted sinner they produce a mellowness, a tenderness of conscience, and a holy jealousy for Jehovah's great name and fame."

The work before us is in the form of a *diary*, extending over a period of nearly six years, and is so arranged as to suit persons whose time for reading is brief. Each daily portion is short and sweetly suggestive of the mercy and goodness of God, and of the author's grateful realisation of the same. We shall never forget the blessed season we had many years ago in hearing Mr. J. C. Martin at the Circus Church, Portsmouth; Mr. Aldwell at St. Luke's, and Mr. W. Lush, editor of *The Remembrancer*. Of the two former valiant men of God, Dr. Doudney writes:—"June. Visit to Southsea—My dear friend, Mr. Martin, very sadly in regard to health. Had the sacred privilege of preaching for him seven times at Circus Church, and once at St. Luke's for my dear friend Aldwell. Went to Southampton eight times; on one of these occasions was accompanied by my dear and now only brother, who, sixty years ago, first took me to that town."

The doctor notes:—"May 6, 1883. This day week my dear friend and fellow-labourer, *John Bunyan McCure*, was called home! His end, after latterly a short illness, was most glorious. His last words, I am informed, were, 'In the arms of Jesus!' He then immediately fell into a state of unconsciousness, and in about an hour, fell asleep in the Beloved—without even the semblance of a struggle, or even so much as a sigh! What a glorious termination was his to a most eventful and God-glorifying career! What a precious illustration of that Christ-endearing Word, 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

Dr. Doudney's visit to John Newton's Church in London, in 1884, on behalf of the Aged Pilgrims' Friend Society, was most successful. Previous to his visit, he writes:—"Lord, a hint has been given about my speaking for Thee in St. Mary-Wolnoth Church, London. Thou knowest it has been the wish of my heart for years to stand in dear

John Newton's pulpit, and speak a word for the Master. If it be Thy will, Lord, bring it about, I pray Thee, that, in the heart of that great city, in these God-and-truth-despising days, I may speak to the praise of the glory of the grace of Father, Son, and Holy Ghost. Amen, Amen."

Many will have cause to bless God to the end of their days for the privilege they enjoyed in hearing Dr. Doudney from the pulpit of that sweet sinner in Israel of years gone by, John Newton, of blessed memory.

How pathetically has the good doctor recorded the solemn intelligence of the departure of our late beloved editor, Mr. C. W. Banks, which shows his genuine esteem for him as a co-worker in the vineyard of the Gospel. Under date March 28, 1836, our author says:—"On Friday I received a telegram, apprising me of the peaceful departure of my aged friend and fellow-labourer, C. W. Banks. I grieve at having mislaid a letter, under so recent a date as the 2nd or 3rd of the present month, in which he spoke of his long affliction, having been wholly laid aside for some months, after his long and intensely-active life. He had attained the ripe age of fourscore years and upwards. He testified of his occasional grave fears and disquietude. However, blessed be the Lord, on *his* behalf, all his trials, all his afflictions, all his sore conflicts, are now for ever and ever over! All, all are of the past—never, never to be renewed or repeated!—

'He sleeps in Jesus, and is blest;  
How sweet his slumbers are;  
From suffering and from sin released,  
And every earthly snare.'

He has joined 'the general assembly and Church of the firstborn,' in 'the house not made with hands, eternal in the heavens.' He spends his first Sabbath [March 28, 1836] in heaven!

'Happy songsters, when shall *I* your chorus join?'

In the appendix (page 437) to the work is a Christian epistle to a nephew of Dr. Doudney, in which the writer speaks of the divine leadings and teachings of his exercised soul. He says: "At length into this fearful pit and miry clay there came—so gradually that at first I would not admit that it had come—a tiny ray of light. The first tangible help I can remember was Mr. Hemington's saying from the pulpit that he had 'such a sense of the power of Christ's blood, he could believe it could wash away all the sins of the inhabitants of London.' It took hold of me, and a 'Who can tell, then, whether even *my* black sins could be washed away?' crept into my heart."

In another part of his letter the writer says:—"About this time we went to spend a few weeks at Plymouth, and there, under the ministry of Mr. Trotman, at Corpus Christi Chapel, Stonehouse, I was strengthened and encouraged. Very sweetly he opened up many texts from the Word, showing me still more of the precious things contained in the Son of God; and so blessedly was my hope raised up, that many times I have been melted down before the Lord, and praised Him for the gift of His dear Son; and I have felt, 'Lord, I would rather have it thus than some great and sudden deliverance, and then perhaps be left to fall into ease and self-security. From that time there has been no going back.'" This letter must be read through to get at its full worth.



Thus "Led and Fed," which contains nine full-page illustrations, bound in cloth, gilt, is a book that no Christian need hesitate to purchase. The type is large and beautifully clear, which, we are sure, will prove a boon to the aged and those whose sight is impaired; and the engravings will add to its interest in the estimation of the young. We venture to say that the anxious inquirer heavenward, old or young, will be reluctant to lay it down speedily when once he has taken it up for a quiet reading. Most heartily do we wish the godly author many more years of useful service, and his work, "Led and Fed," a world-wide circulation.

W. WINTERS, *Editor.*

Churchyard, Waltham Abbey, Essex.

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## A SERMON

*Preached by PASTOR J. S. ANDERSON, at Zion Chapel, New Cross-road, on Lord's Day Evening, Jan. 23, 1887, and occasioned by the death of Mr. Ambrose Griffith.*

"My presence shall go with thee, and I will give thee rest."—Ex. xxxiii. 14.

CHARACTER is not formed in a day. Whether the tendency be upward and onward to that which is better, or downward to that which is worse, there is a law of gradual progress in the formation of character, and we are amazingly influenced for good or for evil by those with whom we are brought into constant and close communication. Moses was called up to the Mount with God, and those who are well acquainted with human nature are not surprised, when they consider the antecedents of the children of Israel, that, in the absence of their august leader, they should have fallen into the sin of idolatry. Aaron was left in charge of them, but his character was weak, and when they assailed him with temptation he yielded, and they fell into that most hateful of all sins in the sight of God, the worshipping of a god of their own making. This is characteristic of human nature now, for though in these days of enlightenment people do not make to themselves graven images, and set them up and fall down before them, yet in their thoughts they transform Jehovah into such a God as they would like Him to be, and worship the creature of their own imagination as the true God. This idolatry of the children of Israel was visited by God with the severest punishment, in order to teach after generations the evil thereof; and no doubt this was permitted by God as all sin is permitted, not only to show up the heinousness of sin itself, but also its dire consequences to sinners.

After this, the Lord proposed to send an angel with Moses to lead the people to the promised land. This brought Moses into the exercise of earnest, intense pleading with the Lord, that He would Himself go with them. Good man as he was, he wanted a better guide than an angel; he wanted one who was omnipotent to save, one who was infinite in wisdom, and mercy, and grace, and in answer to his prayer we have the promise given in our text. We need hardly say that these people were a type of the Lord's spiritual Israel, of whom it is said, "they are strangers and pilgrims as all their fathers were," and we may appropriate this promise as spoken to us, who are spiritual pilgrims passing through the wilderness of this world to the land of light. They are fulfilled in the

experience of all who are really taught of God, and they have been fulfilled in the experience of one of our number, whose seat in the sanctuary is now empty, so far as he is concerned, and which will never be filled here by him again, for of him it may be said, as it was of Enoch, "He was not, for God took him."

We have to notice, first, the PROMISED PRESENCE. While the language of our text may be applied to the Church of Christ as a whole, it is the privilege of every believer to take it as spoken to himself. It belongs to individuals. Salvation is a personal thing, and the Lord is acquainted not only with the mighty host of His redeemed, but with each of them individually. He understands all their difficulties, sorrows, sufferings, and necessities, and because of this the words become more sweet and precious, "My presence shall go with *thee*." Thou shalt never be alone, by night or by day, in sunshine or cloud, in conflict or conquest. It was so with the patriarch Enoch: "He walked with God;" and it is also said of Noah that he found grace in the sight of Jehovah, and had fellowship with Him.

This promise implies friendship. How can two walk together except they be agreed? There are fellow-creatures in whose company you delight to be, because of the affection you have for them, the respect in which you hold them, and the converse you have had with them; and when they appear on your pathway your countenance is lighted up with an inward feeling of pleasure because of the friendship you have towards them. There are others you wish to avoid; their very presence is distasteful to you, and you would step out of your way in order to steer clear of their society. This promise, then, implies *friendship*, agreement, oneness of mind; hence a great change must come over those people who are indulged with its fulfilment. The carnal mind is enmity against God; it is not subject to the law of God, neither, indeed, can be. The change must take place in the creature; it cannot in the Creator, for from everlasting to everlasting He is the same, not only in His divine perfections, but in the purposes of His mind and the decisions of His will. No change can ever be wrought upon the God of Israel, but, blessed be His name, He reconciles sinners to Himself. He subdues the enmity of the heart, and the stubbornness of the will. He dispels the darkness from the mind, and brings the sinner to a consciousness of his need of divine mercy, and leads him to sue for that mercy, and plead for the presence of Jehovah, as Moses here did. The sinner becomes reconciled to God, is brought into sympathy with the divine character, loves and admires it, and, though conscious of falling far short of it in himself, aims to be conformed to the divine will as revealed in the Word of truth.

Again, this promise supposes *fellowship*. "My presence shall go with thee." God and the saint do not walk together in silence. The Lord is pleased to open His heart to His people, to reveal to them His will, to make known to them His truth by His Holy Spirit, as set forth in His Word, in its simplicity, suitability, and adaptation to their requirements. The Lord Jesus, speaking to His disciples, says, "I have not called you servants, but friends, for the servant knoweth not what his master's will is, but I have told you all things," &c., as though He said, "I have taken you into My confidence, and revealed to you the secrets of My Father's heart, and mind, and will concerning you."

And just as Jesus is graciously pleased to open His heart and converse with His believing disciples, so the believer opens his mind and tells out all his wants. Is he in difficulty or danger, he calls out for his deliverance; is he in need, he tells Him all about it. In whatever state or condition the Christian may be, he can lay it before the Lord, and hold converse with Him about it.

This presence is blessedly real in the Christian experience, and some of you are well acquainted with the fact. You have had moments alone with Him, when you have felt Him blessedly near, and you have talked with Him as a man talketh with his friends. It becomes a matter of vital experience with the believer, and the Lord fulfils the promise given to Gideon, "Surely I will be with thee."

Again, the divine presence is the secret of the believer's success in the Christian warfare. It is a warfare. We wrestle not against flesh and blood only, but against spiritual wickedness in high places. It would be too much for us if the Lord were not near to help us, for in and of ourselves we are as nothing; but we triumph, for our sufficiency is of God. This presence of the Lord with His people is demonstrated by its blessed results. If the world had eyes to see, this would be very conspicuous to it; but it is spiritually blind, and ready to attribute results to anything but the real and true cause. Those who are enlightened from above have spiritual experience of communion with the Lord for themselves. He makes their faces to shine as did Moses' when he came down from the Mount. Communion with his Master had brought a halo of light upon his very countenance, and though he knew it not for a time, yet the people saw it and felt its influence.

This promise was fulfilled very blessedly in the experience of our beloved and departed brother; and the text came into my mind as I was pondering over the fact of his departure, and thinking of his coming in and going out amongst us, and of his character and position in the Christian and the commercial worlds. God's presence has been with him, and God has now given him rest. He began Christian warfare under the ministry of the late Samuel Green, of Lion-street, Walworth, and was baptized at the age of 15.

Young men, think of this. You whose hearts have been touched by divine grace; you who have been brought to your knees in secret before Him; you who feel your need of His constant presence to direct your steps, and to uphold you in life's pathway, and to bring you at last unto Himself. Here you have a case before you of very early confession by baptism of the supremacy and authority of the Lord Jesus, by one who, through His grace, was thus led to follow in His footsteps, and to obey His will, and identifying himself with the Church of Christ at the early age of 15, for a period of over 50 years realised the fulfilment of the promise in our text. His humble, unostentatious character as a Christian was well known to us; but what a testimony was borne to the estimation of his character by the presence, yesterday afternoon, of 200 persons belonging to the establishment where he had been employed for over 37 years. Had he been a swearing, blustering, tyrannical manager, do you think they would have travelled so long a distance to surround his tomb, and thus show their respect for his memory, thus bearing testimony to the power of the divine presence? Think you our brother had no difficulties to overcome in working his way up to the

position he occupied so faithfully and long, no anxieties to meet with, and no perplexities to be delivered from? It could not be, but we know the secret of his success in warring against every form of evil, and serving well both the employer and employed, was the realisation of the divine presence. The Lord was with him, upholding, sustaining, and supporting him in the midst of all the toils and cares connected with the responsibility of an important commercial position.

Secondly, we come to notice the PROMISED REST. The world is in a state of unrest; perhaps human society was never more so than at the present moment. Whether you look at the political, commercial, or religious world, there is unrest, dissatisfaction and anxiety everywhere. There is perpetual turmoil and conflict going on around us, but the believer finds rest in Christ. The millionaire finds no rest in his gold; it is a burden, a perplexity to him. The lover of fashion can find no rest in its pursuit, for it eludes his grasp and changes with every fleeting breath. The pleasure-seeker, ever hunting after for a something for the gratification of the sensual propensities, fulfilling the desires of the flesh and of the mind; he is seeking for rest, and finding it not. There is only one rest for the human soul amid the turmoil of life, and it is realised by hearkening and obeying the still small voice of the God-man, Saviour, "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 My yoke is easy, and My burden is light, and ye shall find rest for your souls." There is a blessed, real, and precious rest for the soul in Christ by the exercise of faith in Him. Our departed brother had this promise fulfilled in his experience, Sabbath after Sabbath, after the week's toil and anxiety arising out of the responsible position in which he stood in relation to the customer, the employer, and the hands under him. He has said to me, "Oh, how sweet, how calm, how blessed, when the Lord's-day morning comes, to be among His people, to engage in His worship, and to find rest in Christ!" Rest for the weary mind, for the weary spirit, and the jaded flesh as well. He has taken away the burden of sin, has borne the curse of it, and proclaims the pardon of it, and when He seals it home how sweet is the rest you then enjoy. He has delivered His people from the toils of the law; we are not under it now; it is no longer the task-master with the whip in its hands, demanding of us a certain tale of labour every day, and threatening us with legal punishment if that be not fulfilled. The law has been fulfilled by Christ, and no longer thunders from Sinai, or flourishes the flaming sword of vengeance.

He gives rest from mental conflicts, that terrible commotion within the soul which can only be stilled by simple faith in the Lord Jesus, and which is not to be purchased, but is a free gift. How often have we found rest to the poor, weary, anxious heart amidst all the cares of life by retiring into the closet and speaking to our best Friend of all our anxieties and difficulties, and leaving them in His hands.

How sweet the rest of faith in Jesus now; but, beloved, there is a final rest. It is not only rest *in* Christ, but rest *with* Christ. Our beloved brother has attained unto that rest. His weary flesh—and how weary and jaded, during the past twelve months especially, has he been. Disease had been eating into the vitals, and sapping the foundations of his physical frame. How weary was that flesh, up to the last day of the old

year, attending to his business engagements, and now that flesh is at rest. In the quiet and silent tomb has been deposited that flesh, in the care of Him who alone can put vitality into it. As St. Paul declares, "It is sown a natural body, and is raised a spiritual body." It rests in His care until the sunshine bursts forth in the glorious morning of the resurrection, and He bids it rise. His flesh has entered into a calm and dreamless sleep, and precious in the sight of the Lord is the death of His saints.

And the spirit—what of that? How does it exist? Martin Luther said there were two words he wanted to crucify, "how" and "why," meaning when they were used as suggested by human curiosity, in a vain attempt to pry into the secrets that were beyond our sphere. "Some man will say, *how* are the dead raised," &c. The philosophers of our day, in their intellectual pride, discourse upon what they term the impossibility of our personal identity, and therefore the impossibility of our resurrection. The inspired apostle deals very differently with that word "how." "How are the dead raised?" "Thou fool" to ask it. Judas, not Iscariot, said, "Lord, how is it Thou wilt manifest Thyself unto us and not unto the world?" How does the soul exist without the body? I do not know. I cannot comprehend it. It is beyond the sphere of human knowledge. This much we do know, that all the modern and recent attempts to explain it away most utterly fail.

In the case of those who are taught of the Spirit, and who reverence the Word, how plainly does it appear to us, "Absent from the body, present with the Lord." Now, there is the fact, the spirit is absent from the body; where is it? Present with the Lord. Is not that enough? for where He is, is heaven. Then there is another Scripture, "Having a desire to depart and be with Christ, which is far better." We know this, and it is enough—a solid basis for our faith to rest upon, and a blessed foundation for our hope. Our brother has entered into the promised rest, upon the bosom of his and our beloved Lord. And, brethren, that rest is perfect, for not a wave of trouble rolls across the peaceful breast. It is perpetual, eternal, "I will give thee *rest*."

In conclusion, is the Lord's presence with you? Do you want it? Do you sigh for it? Cannot you be happy without Him? Then depend upon it, He is with you now, and He will not be without you in that eternal rest. But if you can do without Him, and think to find rest anywhere else, He can do without you. True happiness is only to be found in His presence, and perfect rest is only to be found there too. May God in His mercy grant us that presence here, so that we may appropriate the sweet promise, and, realising the rest here by faith, we shall, to an absolute certainty, have that rest for ever in heaven. Amen.

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So God comforts Himself, touching our sins, which break out again and again and think to undo us, saying, "The time is short, and I will take this soul up to heaven, and free him from all sins. I have but to bear with him and pardon him till then, as I did before My Spirit turned him; I will yet wait to be gracious, till I take him to Myself."—*Dr. Goodwin.*

## A BLESSED COUNTRY.

## NOTES OF A SERMON.

“And there shall be no night there, and they need no candle, neither light of the sun; for the Lord giveth them light, and they shall reign for ever and ever.”—Rev. xxii. 5.

**T**HE transcendent revelations and visions which the banished exile John had at the Isle of Patmos for the Word of God and the testimony of Jesus Christ surpass our conceptions. He who was thus an exile was indeed favoured with superhuman glories which the most illustrious of earth can have but the faintest conceptions of its transcendent panorama of revelation. He was indeed a happy prisoner, and one whose renown would go down to the end of this dispensation. John reminds me of Bunyan, who was imprisoned for many long years for conscience sake, but who nevertheless was influenced by the mighty Ruler to write a book which surpasses any other in the English language, and stands the highest in all the range of literature as a guide to the Christian, and a book second to the Bible. Let us learn a few salutary lessons from our subject.

I.—*A country free from darkness.* What a thought! never to experience any more darkness. What dark days have we to experience in this life—dark days of sin, temptation, sorrow, and trouble. In this country there will be no more night. There will be eternal noonday; those who inhabit that country will feel no more sad, as many who have passed weary hours of darkness in this sin-blighted world on beds of suffering and trouble.

II.—*A country needing no artificial light.* In that land above there will be no need of any artificial light—viz., candle, gas or electric light. In this state of existence we need such lights, otherwise we should be groping about, not knowing which direction to take. What a contrast! In this country we shall need no such auxiliaries.

III.—*A country needing no natural light.* In this country the sun will not be needed—that glorious luminary which we so much need in our present state of existence. We know that even in this life how we value the warmth and the infinite value of the sun when performing his functions of so immense importance. But in that country there is *One* who infinitely eclipses the sun in resplendent glory and light.

IV.—*A country lighted and filled with the glory of God.* When we get inside this country the rapture and glory of God will fill our hearts with joy inexpressible. We shall then see Jesus face to face. But in this life we see through a glass (or mirror) darkly. “Eye hath not seen or ear heard what things God has prepared for those that love Him.” I cannot give you, brethren, but a very faint conception of words what His glory will be. It would require the pen of one of those mighty angels who move at God’s bidding in infinite space. We know that its glorious state cannot be fully comprehended and demonstrated by finite minds. Enough for us to know that what we know not now we shall have revealed hereafter. The demonstration of reason is not equal to grasp a subject so glorious and transcendent.

V.—*A country whose inhabitants will never die.* In this state it is appointed unto men once to die, and after this the judgment. The oldest man recorded on the page of sacred history died. Death is

stamped on everything in this sublunary state. But in that land above we shall reign for ever and ever. We shall die no more; we shall sin no more, and crying will never be known any more, for God shall wipe away all tears from our eyes. There will be eternal joy and happiness.

Oh, sirs, who would desire to escape from this glorious country? May God give us pardon and at last bring us there.

T. HEATH.

Plymouth.

## THE SAINT'S WALK.

*Brief abstract of a Sermon preached by Pastor James Douglas on Lord's-day morning, October 3rd, 1886, in memory of Mr. Joseph Smith, late of Clapham.*

"And Enoch walked with God and was not, for God took him" (Gen. v. 24).

**I**N one sense we do not know much about Enoch. The character is given us in barest outline, and yet how well known a character does Enoch seem to the people of God in every age. We place his memoir in our most choice portfolio, the reason being that it is the Christ life in him that makes his name fragrant; it is the way in which the living God is connected with his career that makes his memory vocal from age to age. Let every form of hero-worship perish, but let the just be held in everlasting remembrance. It is because we would magnify not man, but the grace of God in man that we preach this memorial discourse. Our brother, Joseph Smith, had a strong individuality, a mind of great natural vigour, a power to study and comprehend much above the ordinary, but what was seen in and through all that was the clear shining of the divine light. His powers were moulded by God, his aspirations were heavenward; he walked reverently before God as a little child; there was no assumption in his character, but the aroma of a life stole upon you bathed in the atmosphere of divine fellowship. His is a memory that will not die, for it is linked with God; it is interpenetrated by that self-same kind of glory which imparts to the biography of Enoch its undiminishable lustre.

2. The original implies in the conjugation of the verb used that Enoch walked with God not at times merely, but *habitually*. He walked with God as a thing of habit. It had become with him a second nature so to do.

3. Walking with God is the most clear evidence that can be furnished of Enoch's fervid appreciation of God, and delight in His society. Enoch might put up with the absence of many things. He had to live, we know, in the midst of shifting circumstance, even like ourselves, but amid all that was fickle and unstable there was yet that which was enduring and permanent, the cause being due to this, that he did not lose touch with God. "He walked with God." The junction with Jehovah was not broken; the point of contact with the Most High is ever maintained. Is it not an inspiration to think of such a life?

"To me remains no place nor time,  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there."

4. Walking with God involves community of sentiment with Him. "Can two walk together, except they be agreed?" Impossible. Enoch, therefore, was an ardent imbibor of the divine sentiments. And the same is true of the brother whose memory we commemorate. He loved to say "Amen" to the divine thoughts. He had not much appreciation of the spirit of the age, nor did he attach any importance to the conceit of keeping abreast of the times. His main concern was to ascertain the mind of the Spirit in the words of the Spirit, and to be not a hearer only, but a doer of the Word.

5. In conclusion, note the consequence of Enoch's walk. "He was not, for God took him." As surely as a walk with God separates a man from the world, so certainly will it in the end raise him up to dwell in God's immediate presence. There is a separateness about the life of the saint. While in the world, he is not of it. A kind of transplantation is in process. The life is hid with Christ in God. The outward, earthward significance of life wanes until it is not. But is the saint lost? Nay, he is yonder, for God took him. The precious jewel of life garnishes the crown of the Lord of glory. Thus do we feel about Brother Joseph Smith. He fell on sleep, and the article of death being all but eliminated, opened his eyes in the paradise of God.

## SACRED MUSIC—ITS USE AND ABUSE.

BY A. E. REALFF, DUNSTABLE.

**I**N these days of "advance" and "improvement," when the love and the cultivation of music seem almost to have reached their zenith, it will perhaps be well for us each to pause a moment, and enquire what music *can* and *cannot* do, especially in the case of religion.

These are the days when "Songs and Solos" are everywhere in the ascendant, when it is deemed advisable in some quarters to engage professional singers to "render an anthem" during divine worship on the Lord's-day, and even (at least occasionally) to turn the "house of prayer," if not exactly "into a den of thieves," at least into a concert hall, and that on a Sabbath evening too, by advertising a "Service of Song," or a "Cantata," for the *spiritual* edification of the worshippers, in lieu of a Gospel sermon (?). On a week evening it is thought that the religious sensibilities of a congregation may be improved by an "Organ Recital," or a "Concert," including *encores*, clapping, shouting and stamping—and all this in what is supposed to be the "House of God!" The latter has not, we believe, yet been attempted on the Lord's-day, though possibly we are not very far off even from that; for at the recent Autumnal Session of the Baptist Union, a speaker is reported to have quoted and commended language previously employed by the Chairman of the Congregational Union. He says, "You may have noticed what was said about this last May by Edward White, the Chairman of the Congregational Union. Speaking of his own experience in dealing with the skilled workmen of London, he said, 'You can scarcely imagine how little 90 per cent. of these able men and their families feel drawn to what we call our divine services, consisting only of psalm singing, prayers, and what is (sometimes) miscalled Gospel preaching.'" And then he proceeded to suggest a remedy. "Let the churches meet to worship



God and learn His will in the earlier portions of the Lord's-day. Let the Sunday-schools go on in their blessed work. But let it be considered at least sometimes right to use Sunday afternoons and evenings for teaching *all* that it behoved working Englishmen to learn on their one day of leisure and rest, all that will most attract them, interest them, touch them, elevate them, incite them to a nobler life." Teach them, says Mr. White, not only the contents of the Bible, but something of God's working in nature, the history of England and of English Christianity, the structure of the body, and the proper discipline of the passions, their household duties, their social duties, their political duties, the laws which determine the prosperity and decline of nations. These are Mr. White's suggestions. In making them he was following pretty closely the lines laid down a few months before by the editor of the *Christian World*, who, in a paper read at a congregational meeting, said—"In town and country alike our evening congregations are dwindling to vanishing point, except in cases where the people are pretty sure to be interested, and who suggested as remedies—as means of securing greater usefulness and popularity—the freer use of music, songs and solos, and choruses from oratorios, and discourses, not on dogmatic theology, but on the moral and religious lessons to be learnt from the biographies of great statesmen, merchants, poets, philanthropists, and discoverers. To some of us these sound like very startling proposals, but they are at least worthy of serious thought. We must all be anxious to make our Sunday evening gatherings as useful as possible. In many places the difficulty is not so much with the evening as with the morning service; but where that service, which is meant specially for the benefit of those outside the Church, fails of its object, it must be a matter for serious concern, and I, for one, am ready to say, if by ordinary means we cannot attract and interest people, in God's name let us try the extraordinary," (*vide* "The Baptist," October 15th, p. 250.)

Unquestionably, at least to Strict and Particular Baptists, these suggestions *will* appear "startling," to say the least; and surely, while heartily commending the writers and speakers quoted for their very praiseworthy desire to interest and attract the working classes, we are not at all prepared to make a "start" exactly on the lines which they lay down. We say, endeavour to attract and interest certainly, but let it be *legitimate* and *scriptural* attraction. We can scarcely conceive the Redeemer, or His disciples, attracting the people by such or similar means as these, any more than by the big drums, jingling tambourines, "hallelujah lasses," "Irish orators," "blood and fire" banners, and other paraphernalia of the *Salvation Army*, as it is termed; or the candles, incense, ravishing music, and gaudy vestments of Papists and Ritualists.

How, then, shall we attract the people? We would make the following suggestions. Let those of us who are ministers be diligent to read and learn all we possibly can, in language, music, poetry, art, science, commerce, literature, history and biography. And what we so read and learn let us aim to utilise for the purpose of *illustrating* and *bringing out the meaning* of Scripture. Let us still study carefully and prayerfully the Divine word, and endeavour to inform our hearers, as exactly as possible, what the Lord Jesus Christ really did say, as likewise His apostles and prophets. Let us still labour that our praying and preaching may not degenerate into a mere farrago of words, a dry enunciation of doctrine,

a constant repetition and reiteration of a set of theological phrases and pious platitudes. Let us endeavour to relieve monotony by suitable anecdote, Eastern customs, recent inventions and discoveries, remarks and apothegms of the wise and good, choice poetry, biographical and historical incidents, and indeed anything and everything that is suitable to the dignity of religious discourse and the pulpit, and is calculated to throw any light upon the subject in hand. For while we are certainly not prepared to occupy the precious hours of the Sabbath in the delivery of historical and scientific lectures, we do not object, and sound ministers of the truth never have objected, to call from the whole realm of nature and providence, art and science, everything likely to bring out, and force home, the truth, make it as vivid as the lightning, and fasten it upon the memory of young and old like a nail in a sure place. Preaching of this description always has been both attractive and profitable.

Then as to music, in many quarters no doubt it may and could be improved. Let the young people of our congregations be encouraged and helped to learn singing by note, rather than by ear, and *in parts*. While some few of our old tunes are certainly objectionable, if not positively ludicrous, because of the division of words involved, most of them are far otherwise; indeed cheerful, inspiring, and truly musical. Granted that it is not at all edifying to a choir or congregation to sing—

“When our sal—when our sal—  
When our salvation’s Rock we praise,”

or anything analogous to that; yet—

“Grace ’tis a charming sound,” &c.

sung well to the tune *Cranbrook* (in parts) is not only enlivening but enrapturing. And we have many such old hymns and tunes, which are far superior, when properly rendered, both in sentiment and music, to say nothing of soundness in doctrine, to all the rhymes and jingles in the shape of “songs and solos” of modern invention. Of such hymns and tunes *Elizabeth Bogart* writes:—

“The solemn hymn, to ancient music set,  
In many a heart response of memory met,  
To me it seemed departed Sabbaths hung  
Upon these notes, which gave the past a tongue  
To speak again in voices from the dead,  
And wake an echo from their silent bed.”

We are prepared to affirm that music can do *much*—very much—even in the cause of religion and truth. We might in this respect class it with architecture, acoustics, ventilation, temperance, warming and lighting, and providing (as far as consistent) for the comfortable hearing of the Gospel. We would not commend a building so constructed that a large portion of the congregation cannot see or hear the preacher, and there is no need unnecessarily to impose *penance* on the hearers by giving them awkward and uncomfortable seats, &c. The love of the Gospel must be very strong in the hearts of people for them to be attracted to such places, even if the truth is preached there, when comfortable Churches and chapels abound on all hands. If such matters as those just enumerated may be regarded as “helps to religion,” then may sacred music also.

We have in the Word of God at least three remarkable instances

recorded of the power of music—viz., 1 Sam. x. 6, xvi. 16, and 2 Kings iii. 15. In the first we read of Saul prophesying and being “turned into another man,” when he meets “a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp.” In the second we are informed that young David, by means of skilful playing upon his harp, dissipates Saul’s melancholy; and in the third we have the prophet Elisha’s righteous perturbation of spirit calmed by “a minstrel,” so that “the hand of the Lord came upon him,” and he then prophesied.

The learned and gracious Dr. Gill, in his comments upon the above passages, quotes similar statements; and good old Master Trapp instances the case of Charles IX. of France, who, he says, “after the Parisian massacre acted by him upon his Protestant subjects, was so haunted by the furies of his own evil conscience that he could neither sleep nor waken without music.”

We have thus seen something of what music *can* do. But it *cannot* regenerate the soul; it cannot convert from an evil life; it cannot produce hatred of sin—as sin—or love of holiness, of God, or of the truth revealed. If it could indeed do these things, then musicians and all lovers of their art, would every one be a true Christian. But we know that such is far from being the case.

The very best, and choicest, and most classic music fails utterly and always to accomplish anything of this kind, such being utterly beyond its power. Even sacred music, and that performed or sung by the truly devout, in whom the Spirit of God dwells, cannot effect it. If it could, then surely David playing and singing so sweetly his divine odes, and with such a truly spiritual mind, would not only have dissipated for the time Saul’s melancholy temper, but permanently converted his soul.

Therefore, while we may look to music, in the form of “psalms and hymns and spiritual songs,” as performing no mean office in divine worship, let us never lose sight of the fact that only God the Holy Ghost can change the heart, and instruct the soul in spiritual things. This thought made one write—

“ If well I know the tuneful art  
To captivate a human heart,  
The glory, Lord, be Thine;  
A servant of Thy ble-sed will,  
I here devote my utmost skill  
To sound the praise divine.

Thine own musician, Lord, inspire,  
And let my consecrated lyre  
Repeat the Psalmist’s part;  
His Son and Thine reveal in me,  
And fill with sacred melody  
The fibres of my heart.”

Let our prayer, therefore, be for His blessed influences to be seen and felt. Let us keep to the lines laid down in God’s Word, and not seek to add worldly attractions to the worship of God. Let us plead and labour that our preaching may not be “with enticing words of man’s wisdom, but in demonstration of the spirit and of power,” and “with the Holy Ghost sent down from heaven.”

## THE LATE WILLIAM LODGE.

HIS ORIGIN, CONVERSION, CALL TO THE MINISTRY, DEATH, BURIAL,  
AND FUNERAL SERMON.

FOR some months William Lodge had been anxiously looking and longing for the time when he should hear the Master, whom he had delighted to serve, say to him, "Child, come home." It was very apparent to those who had been in the habit of visiting him constantly, for the last few weeks of his life, that he was getting weaker, and that it could not be long before earth would be exchanged for heaven. That he was quite ready for the time there was not the least shadow of doubt, for the Lord highly favoured him with His gracious presence, and our departed friend was thus blessed with sweet and holy communion with his dear Lord. Such was the happy state of his mind that it was heaven on earth to be in his company. His faith was strong, and firmly fixed on the Rock of Ages, both for spiritual and temporal mercies. The Lord mercifully appeared for him, so that he wanted for nothing. The last time we saw him he exclaimed, with all his heart, "Bless His dear name, He has been true to the promise, 'I will never leave thee'; He never has, and I know He never will." In this happy frame of mind, on Friday, January 28, 1887, William Lodge entered into rest, in the 76th year of his age.

There are two or three particulars of which our departed brother was the subject that may prove not only of interest and value to our readers, but also display the divine and sovereign power of God in calling a man to preach the Gospel when he was unable to read the letter of the Word. In consequence of his being an uneducated man, some have designated him a "ram's-horn"; but why we should make the difference between those whom the Lord puts into the ministry, and call one a "ram's-horn," and another a "silver trumpet," we know not. If William Lodge was called of God to speak in His name, and undoubtedly he was, then, in the eyes of his Lord, he was the same as the most educated, and filled the niche in the Church appointed to him by the predestinating purposes of God. None but those who are firm believers in the distinguishing doctrines of grace, and that God does as He will among the inhabitants of the earth, could understand that the deceased was called to stand up publicly in the Lord's name. That it was so there is ample proof, and there are not a few persons now living to whom he was made a blessing.

Physically, William Lodge was a big man, a noble specimen of God's work in mankind, with a clear, powerful, and agreeable voice, which he made use of in proclaiming the glad tidings of salvation through the atoning sacrifice of Christ. Mentally, he was somewhat above the average of the human race. He had a large mind and brain, but it was what phrenologists might call of the "compressed type." Hence many of the similes he used were drawn from nature, and while they were forcible, telling, and genuine, yea, and profitable too, they were not always pleasing to those who studied refinement. But William Lodge was faithful to the God who made him; and if he erred at all, it was never at the expense of honesty, either in word or action. Hence the designation given him by Mr. Barmore (deacon of Homerton-row, a gentleman who had, perhaps, known him longer, and had been more closely con-

nected with him, and befriended him more than anyone else in his earlier days) was, "Honest William Lodge." We rejoice at this testimony of Mr. Barmore, because it confirms the opinion we always had of him. In the pulpit, or out of the pulpit, he always gave vent to his convictions with a commendable candour, neither fearing the frowns or courting the smiles of any. The following is a brief account of his life, which we have gathered from reliable sources, and from our own personal acquaintance of him:—

#### HIS ORIGIN.

William Lodge was born at Herne-hill, near Canterbury, Kent, March 27, 1811. He was one of eleven children. His parents were strict Church people, his father being parish clerk, and were looked up to in this then very small parish with great respect. When about 18, our departed brother came to London, a raw, shy, country lad, and obtained a situation with a family in Bloomsbury-square. Here his inherent honesty was manifest, though in small matters, which grew with him and developed as years rolled on. But he had no care for his future welfare; he had never been impressed with the salvation of his soul.

#### HIS CONVERSION.

When William Lodge first came to London, he was in the habit of using very bad language, and was charmed with the unholy habits of the world. A servant girl living in the same family with him had a strong desire to see "William" brought to a knowledge of the truth, and used often to speak to him about these eternal realities, but our departed friend spurned her with no small amount of censure. Undeviating in her purpose, aided by the Holy Spirit, the young woman was persistent in her ministrations, and every available opportunity she tried to impress upon him the solemn fact that his soul must be either saved or lost, and spoke to him about the grand doctrine of electing grace, and the predestinating purposes of God. This increased his ire, and he would have nothing whatever to do with religion. The young woman was taken ill, and died. After she was gone, her words spoke to him with a greater weight, and they sunk deep into his heart, which brought much anguish into his mind. After this William Lodge went sorrowing and sighing for a long while, and when deliverance came he was not long before he followed his Lord in the ordinances of His house, and was baptized by Mr. Overbury, at Eagle-street Chapel, Holborn. When his parents heard of his being baptized, they became quite alarmed because he had turned his back upon the teaching of the English Church. When he left Bloomsbury-square, he got a situation as carman for a miller in Shadwell, and used to carry flour to various parts of the metropolis, and eventually removed to the East end of London. Here he had the opportunity of hearing Mr. Samuel Milner, and soon joined the Church at Rehoboth, Shadwell. He heard Mr. Milner with much profit and pleasure, and a very strong feeling of unity existed between Samuel Milner and William Lodge, which lasted till the departure of Mr. Milner to his eternal home.

#### HIS CALL TO THE MINISTRY

was rather singular. He had a dream, in which he had an impression that he was to go and speak in the Lord's name. In one part of the

dream there was a large number of people gathered around him, and he had a Bible, out of which he tore the leaves, and went in among the people, and gave each a leaf. Upon this followed the words, "Feed My sheep." He told his dream to Mr. Milner, who said it was the voice of the Lord calling him to speak in His name. At this time (it was in the year 1851) our departed brother could not read the letter of the Word, but he applied himself to the task with wonderful perseverance, and the first chapter he learnt to read was the seventeenth of John. It was from the Church under the care of Mr. Samuel Milner that he went out to preach the Gospel. The first place he preached in was the Baptist Church at Buckhurst-hill (Mr. H. Cousens was then pastor), and his first text was, "All things work together for good," &c. After going about for several years speaking in the Lord's name, he entered (about the year 1863) upon his first pastorate, at Cumberland-street, Curtain-road. In June, 1874, he settled at Homerton-row. When he entered upon this sphere he said, "When I find my work is done here, I will leave, and not be a burden." When he had served the Church here two years, he felt the time was come for him to resign, and he did so. It was his own voluntary act, and the Church at Homerton-row, true to their known regard for the servants of Christ, parted with their pastor in a loving spirit, giving practical proof of their love to him, as the following extract will show:—

On Lord's-day evening, June 11th, 1876, our brother William Lodge preached his farewell sermon at Homerton-row. He took for his text Acts xx. 32, "And now I commend you to God and the word of His grace." The chapel was full, and all seemed anxious to testify their respect to our brother as a honest and bold champion for the truth. At the close of the service, Mr. Haines, one of the deacons requested the friends to keep their seats for a few minutes, as he had a few words to say. Brother Lodge, having descended from the pulpit, was addressed in words to the following effect: "My dear brother, whatever connections or ties we may form in this world, sooner or later they must terminate. There will come a time of separation; but it is a mercy to know that all things, however contrary they may appear, will most assuredly work together for good to the loved and chosen family of God. You were brought, we firmly believe, to this place by the good hand of God; and let me say, for your consolation, that you leave honourably, peacefully, and respected. Homerton-row has always stood well in the estimation of the Churches as a place where the doctrines and principles of truth have ever been advocated and maintained. You, my dear brother, leave us with the satisfaction that the doctrines of grace have not been lowered, neither have principles been slighted nor forsaken; and when you found your work here was done, you resigned your pastorate and left, rather than that the Church should be brought low. You leave peaceably, and have wished the Church every covenant blessing. And now, my brother, that you leave respected I am quite sure; the present goodly company testifies to that, but I have a further proof that such is the case by what I hold in my hand. It is a bag containing £21 7s., the result of purely voluntary donations. It is with great pleasure I hand it to you, in the name, and on the behalf, of the Church and congregation. They beg your acceptance of it, with their Christian love and best wishes for your temporal and spiritual prosperity. And now, may God bless you, go with you where you go, be with us still at Homerton-row, and to His name be all praise for ever and ever." Brother Lodge thanked the friends, and all heartily sang,

"A day's march nearer home."

After this our departed friend supplied at Jireh, City-road, for five

years, and then various pulpits, till about three years ago, when he was knocked down by some boys playing, and sustained a broken leg, from which he never really recovered, and on Jan. 28, 1887, he triumphantly entered into the joy of his Lord. On the evening preceding the day of his death, he lay on his back with his hands clasped, and for two hours was audibly engaged in prayer for a blessing to rest on his family and friends, mentioning the names of all he could think of, and concluded by praying for his enemies. Then he said, "Now, Lord, send the nurse Death to undress me and take me to Thyself." During the whole of this time his face shone brightly, and a holy solemnity was realised by those who witnessed it.

#### THE FUNERAL

took place at Highgate Cemetery, on Thursday, Feb. 3, followed by his devoted daughter and son-in-law, Mr. and Mrs. Bumsted, and his sister, who constantly attended to his needs, and who tender their Christian love to the numerous friends who testified their esteem to their beloved father. The corpse was taken into the chapel at Highgate, where Mr. Holden read several portions of God's Word, offered prayer, and gave out hymn 739 (Denham)—

"Draw near, oh ye blessed, and help me to sing  
The treasures for you laid in store."

This hymn, said Mr. Holden, was one of our departed brother's favourites. The body was then taken and lowered in the grave, where, after singing a portion of the hymn beginning,

"Our brother has gained his release,"

Mr. Holden made some very pointed and stirring remarks on the solemn occasion, referring to the pleasure it afforded the departed to extol that Saviour who had done so much for him, and of his strong faith in the precious promises of his blessed Lord. Mr. Holden concluded his address by speaking of the importance of being ready when the change comes. Mr. Philip Reynolds was solemnly led by the Holy Spirit at the throne of grace, and with the benediction closed the service. Among the numerous company present were friends from Homerton-row, Providence, Islington, Jireh, Winchmore-hill, Dalston, &c., which number would have been largely augmented had his death been more widely known.

The funeral arrangements were satisfactorily conducted by Mr. W. Debnam.

#### THE FUNERAL SERMON.

Mr. Henry Myerson, at the earnest request of deacons and friends at Jireh, City-road, preached the funeral sermon on Sunday evening, Feb. 13, to a large congregation, from the words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c. (2 Tim. vii. 8). Mr. Myerson was helped to deliver a faithful sermon, in which he referred to the fight as a *conflict*, which the child of God meets with all through his journey, and our greatest enemies are those of our own household; the *declaration*, "I have finished my course"; *anticipation*, "the crown"; and concluded with some words of *encouragement* to little ones, those "that love His appearing." The preacher dealt honestly with our departed brother, and faithfully to the living. We have not seen so many in Jireh for a long time, and the universal testimony of respect borne to the late William Lodge was deep and genuine, and

was most gratifying to Mr. Tickner, Mr. Jacobs, and other staunch friends of the deceased. Miss White kindly led the service of praise, which was most sweetly and appropriately rendered. Mr. Holden and Mr. James Lee were with deceased an hour before he "crossed the narrow sea," and their united exclamation was, "May my end be as peaceful and calm as was that of brother William Lodge." So says,  
 Yours in hope, JOHN WATERS BANKS.

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### EVERLASTING LOVE.

**L**YING awake one Winter's morning, early, I thought of the dear Saviour's words, in His affecting and all-prevailing prayer to His heavenly Father, as recorded by the evangelist John in chap. xvii. 10: "I am glorified in them." I earnestly entreated the eternal Spirit to take of the things of Jesus, and reveal them unto me. That God who says to His sorrowing children, "Before they call, I will answer; and while they are yet speaking, I will hear," fulfilled His own precious word. An answer from the eternal throne of glorious grace came immediately into my soul—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore, with lovingkindness have I drawn thee." "Where the word of a King is, there is power." I knew the voice of King Jesus, the King of saints, I felt the power of His words, I enjoyed a little of their preciousness. Everlasting love, flowing from the King eternal, immortal, invisible, the only wise God, into the hearts of the people thus loved. Here, dear believer, is a Stronghold for thee in all times of trouble. Is thy path so dark that thou canst not see the way? Hear what Jesus says, "I am the way." "I am that I am," was the name that He revealed Himself by to His servant Moses, when standing near the burning bush, and wondering why it was not consumed. What a glorious light is the flame of everlasting love, when it bursts upon the view of a pilgrim in the dark night of temptation. He then is enabled to look to Jesus, who was "tempted in *all* points like unto His brethren, yet without sin." How subtle is the old serpent, the devil. Did he suppose he could conquer the second Adam—the Lord from heaven, as easily as he did the first Adam, who was of the earth, earthy? O my soul, look at thy condescending Saviour, submitting to be tempted by a creature who was created by His mighty power. But though a creature, he was, and is still, a powerful foe. If he could, he would have destroyed Jesus. Yea, he even tempted Him to destroy Himself. "If Thou be the Son of God, cast Thyself from hence."

"That impious if he thus  
 At God incarnate threw,

No wonder if he cast at us,  
 And made us feel it too."

But divine and everlasting love to His dear people sustained Him in the dreadful conflict, and the word of His Almighty power prevailed over the malice of Satan. Though now enthroned in glory, His eye is still upon thee, poor, tempted believer. Prompted by everlasting love, He took our nature into union with Himself (sin excepted). In that nature He conquered the great adversary. He still retains it—

"And in His measure feels afresh,  
 What every member bears."

And for thy support and comfort in the fiery trial, says, "I have loved



*thee* with an everlasting love, therefore with lovingkindness have I drawn *thee*." O, what a blessed place do the cords of that love draw a tempted child of God to—the feet of Jesus. It is good to be there.

Again, are you exclaiming against yourself, as the chief of sinners, fearing the chief place of suffering in hell will be your just and righteous doom, as a transgressor against the holy law of God? Look at Mary Magdalene. Her heart was broken at the feet of Jesus. Her sins, which were many, were pardoned there. It was there that her precious Emmanuel spake to her, "Thy faith hath saved thee, go in peace." Poor sinner, hast thou heard the small, still, but powerful voice of Jesus, speaking to thee, "Peace be unto you?" If thou hast, thou art loved with an everlasting love, and bought with "the precious blood of Christ." See the rich fountain of that blood, oozing from the heart of everlasting love, as the incarnate Son of God groans and agonizes in the garden of Gethsemane! Believer, hast thou visited that sacred spot of late? Did not Jesus appear to thee exceeding precious as thou gazedst upon His lovely countenance? What beauty even in grief appears! But let us behold the Lamb of God as they place the crown of thorns upon His head, and press it into His temples. See the blood streaming down His sacred face! "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, wherewith the Lord hath afflicted Me in the day of His fierce anger."

Again, behold the Lamb of God on the cross of Calvary. Does the sight break your heart? Do you feel sin to be a burden? Look unto Jesus as the burden-bearer. The burden of reproach is breaking His heart, and He is full of heaviness. He finds no comforter. Is He now being made sin and a curse for thee, my soul?

"Was it for crimes that I had done,  
He groan'd upon the tree?"

Amazing pity! grace unknown!  
And love beyond degree!"

Did not Moses gaze by faith upon the Lamb of God at the burning bush? The fire of God's wrath burned up the sins of the whole Church of God, as regards its condemning power, but the Christ of God was not consumed. Why? Because He was God and Man in one glorious Person. And because He loved thee, poor sinner, with an everlasting love, He cried with a loud voice, "It is finished!" and gave up the ghost. But how often do we look with the eye of sense into the empty tomb, forgetting that the Lord is risen indeed—forgetting that we are risen with Him? And because we cannot see Jesus among the dead we are in trouble. Still the eye of everlasting love is fixed upon us, and it is blessed to hear His voice, saying, "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Oh, for the eye of faith, to behold "the Lamb in the midst of the throne." May we be more conformed to His glorious likeness, and pant for closer communion with Him. Like the beloved John, may we rest our weary heads upon the bosom of everlasting love. And when all the storms of life are over, may we sweetly fall asleep in those lovely arms, which were once extended upon the cross for our salvation. And then (transporting thought) ascend to heaven, and see our heavenly Bridegroom, and live in His embrace, and sing the song of everlasting love for ever and ever. Amen.

J. C.

Chatham.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## SURREY TABERNACLE, WANSEY-STREET.

MR. O. S. DOLBEY'S CALL TO THE PASTORATE AT THE SURREY TABERNACLE.

DEAR MR. EDITOR,—It is with much thankfulness and gratitude to the Triune Jehovah that we inform you that our covenant God has been pleased to answer the numerous petitions that have been directed to His throne of grace by sending us an under shepherd.

During Mr. Dolbey's visits, commencing in January, 1884, a spirit of earnest desire that the Lord would give him to His cause here has pervaded the minds of the people, his testimony being greatly blessed to the Lord's tried family.

Mr. Delbey, at the repeated request of the Church, has accepted the pastorate, and we trust that this is the Lord's doing, and earnestly pray that the power of the Holy Ghost may abundantly rest upon His servant to the ingathering of His now hidden elect, and the building up those who through grace have believed.

Yours sincerely in the truth,  
ALBERT BOULDEN,  
(On behalf of the deacons).

February 16th, 1887.

[We are indeed glad that the Lord of Hosts has graciously arranged that our brother, Mr. O. S. Dolbey, should, after all, become the pastor-elect of the Surrey Tabernacle, Wansey-street, Walworth-road. The agitation and anxiety on the part of the Church, and that of Mr. Dolbey, during the last three years, relative to the termination of events between them, must have been very considerable. We earnestly hope that the vacuum about to be made in the Church at Slaithwaite by the departure of Mr. Dolbey from his early sphere of labour and usefulness will soon be filled up by one of God's own sending, and that great spiritual success will attend his future ministry at the Surrey Tabernacle, which, we sincerely hope, may be a life-long one.—EDITOR.]

## THE SURREY TABERNACLE. BAPTISMAL SERVICE.

DEAR MR. EDITOR,—It is always pleasant to write of success in any good cause—it is pleasant to him who dictates, and still more pleasant to him who receives, especially if the receiver takes a heartfelt interest in the subject-matter, and this I well know you do in the cause at the above place of worship. Not enjoying the privilege and honour of being a member of the Surrey Tabernacle Church, I can perhaps write the more freely.

I believe it is known to many that the Church have elected Mr. O. S. Dolbey, of Slaithwaite, to be their pastor, and that he has accepted that pastorate. It has been a heart-searching and anxious matter both with the Church and the pastor-elect, as

witnessed in the opening remarks of Mr. Rundall (one of the deacons) at the annual New Year's prayer-meeting, and also the public references of the pastor-elect in his ministrations in general and his prayers in particular. Doubtless in due course and at the proper time you will hear of the true facts which have led to this step being taken. It has certainly not been for the want of earnest prayer, cautious proceeding, and weighing well every minute circumstance; and it is to be devoutly wished that God may give His crowning benediction on all that has been done. Such, I believe, is the heartfelt desire of every true lover of the Surrey Tabernacle.

On Wednesday, Feb. 16, the ordinance of believers' baptism was administered to two candidates by Mr. Dolbey, and, although he preached not what is commonly called a "baptizing" sermon, he based his discourse on Psa. cxix. 165, "Great peace have they which love Thy law, and nothing shall offend them." After referring to the various meanings attaching to the word "law" in the Scriptures of truth, he divided his sermon into three parts:—(1) The law in connection with the text. (2) The possession which true lovers of that law have. (3) The declaration made concerning them. I know a summarised report of a discourse is but a mangled affair at best, but I might inform you that the preacher spoke of the law as being the truth of God, the glorious Gospel of Christ, which Gospel he dilated upon in its different ramifications. On his second head he referred to the peace as meaning rest, ease, and security which the lovers of that law possess; also as meaning unison, harmony, and concord. By nature these lovers are at discord with God and godliness, and anything but in accord with His plan of salvation. It also means completeness, and this they have in Christ Jesus, as in Him they find everything that tends to make up their salvation. It was not only peace, but great peace—great as Deity, great as the Godhead could make it. Lastly, the declaration made, "And nothing shall offend them." Adam's fall was spoken of as an offence—that is, to apostatise from God; but His people never shall fall finally. On this word "offence" Mr. Dolbey spoke very encouragingly, showing from the Scriptures what constitute an offence to the children of truth. But they shall never err, they shall never ultimately miss their mark; and although stumbling-blocks may be in the way, yet they shall all be removed, and the wayfarer, though a fool, shall hold on and hold out to the end. As a true prophet of the Lord, the minister testimonially removed many of the stumbling-blocks, and showed the clear way to a complete and finished salvation.

You will gather from the above disjointed remarks, Mr. Editor, that a Gospel table was spread, and that many of those present were enabled to partake of Zion's spiritual

food, which is always enjoyed by the hungry sinner. There was encouragement for the downcast, and freedom was proclaimed to the captive and those that were bound. Peace was enjoyed by the lovers of God's law, and they were in no way offended. After the sermon, like Philip and the eunuch, the candidates went down into the water, and were baptized by the minister in the name of the Father, and the Son, and the Holy Ghost. Without using a stereotyped phrase, I may say, the service was realised to be a solemn but heart-cheering one to many present, and was a cause of thankfulness to friends assembled.

That days of prosperity are in store for this Church and people is most surely believed; and signs have not been wanting that this prosperity has already commenced. The night has been long, the faith and patience of the Church have been greatly exercised, the hearts of the honoured deacons have many times been cast down, but by continual, effectual, and fervent prayer their hands have been upheld, and now there are good reasons to believe that their requests have been granted, and that the Lord God of Israel has raised up for them a true prophet—one who shall go in and out before them, to preach unto them the glorious tidings of a full, free, and finished salvation, which is unto and upon all them that believe. May it be abundantly proved that the time of rejoicing at the Surrey Tabernacle has indeed come, and that God in His infinite wisdom and compassion has said, "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee." So heartily prays,

Yours very sincerely,  
ROBT. STOCKWELL.

P.S.—May I add to your brief report of the Surrey Tabernacle Benefit Society, that at the annual meeting it was resolved to start a Benevolent Fund, in connection therewith, to be supported by voluntary contributions, with a view to assist very poor members, who from a variety of more or less sad circumstances are unable to keep up their subscriptions. This step is worthy of such a society, and it cannot fail to prove a boon in many cases of genuine distress.

#### STRICT BAPTIST MINISTERS' FUND.

It will be remembered by our readers that, consistent with the suggestion of our brother, Mr. John Bonney, given in our last issue, relative to the establishing of a *Strict Baptist Ministers' Fund*, we courted the opinion of our ministerial brethren and friends on the subject. We have now to hand several communications of interest on the matter, for which we are grateful. We are, however, still anxious to receive advice from other friends who may feel interested in the subject before any steps are taken toward the formation of a committee, etc. We insert the annexed letters and extracts with very great pleasure.—THE EDITOR.

16, Thornhill-square, N.

Dear Sir,—I read in your January number Mr. Bonney's practical suggestion respecting

the proposed fund for the aid of poor ministers of our denomination. I suppose he is not aware of the existence of the "Society for the relief of necessitous Protestant ministers, their widows, and orphans," the objects of which are fully set forth in the 14th annual report of the Society sent herewith, and to which Society I and several others of our denomination have been subscribers for years. Their last annual meeting was held in May last, in Mount Zion Chapel, Chadwell-street, an account of which is also given in the report, and from which it will be seen that its objects cover a good deal of the ground referred to in Mr. Bonney's suggestions, and that some of the ministers of our own denomination are already on the Committee.

The existing Society has, I know, done a great deal of good. I have had the pleasure of recommending cases, and the *principal* relief is granted to ministers of our own denomination. I must confess I have often considered it a slur on our own particular denomination that a Society of a similar character has not been formed years ago; but a serious question now arises whether it would not be more desirable to support, and, if need be, to extend the existing Society than start another of nearly a similar character. Perhaps a meeting between some friends representing the proposed new Society and the Committee of the existing one might be arranged, and result in some scheme which might carry out the principal objects Mr. Bonney has in view.

Yours truly,  
EDWARD MOTE.

Mr. W. Winters.

78, Malmesbury-road, Bow, E.

My dear brother Winters,—Just a line or two to express my hearty appreciation of brother Bonney's suggestion with regard to the raising a fund for the relief of ministers connected with those Churches that are represented by the excellent Magazine of which you are now the Editor. I quite agree with the suggestion that ministers should themselves become subscribers according to their means, and should be quite willing to be an annual subscriber, and also to help in any other way that I may be able. I think for the present, or at least it would be advisable, to concentrate all effort upon the Fund, to the exclusion of either sea-side homes or an asylum. Several friends have expressed to me how entirely they agree with the suggestion, and how willingly they would render help.

Yours more heartily than ever in best bonds,  
F. C. HOLDEN.

19, Tomlin's-grove, Bow-road, London, E.

Dear Brother,—I am very pleased that Mr. Bonney has, in the *EARTHEN VESSEL AND GOSPEL HERALD*, proposed the establishment of a Ministers' Fund. It has long been upon my mind, and doubtless upon the minds of many others.

As suggestions are requested, I venture to recommend that only the first and fourth propositions be attempted. There appears to

me to be many objections to the second and third.

A *sea-side home* would be a very expensive thing. It would have to be carried on all the year, with a manager and staff of servants, whether any ministers were there or not; and again, Brighton, or any other place that might be selected, would suit the health and tastes of only a few. I think most ministers would rather have the money, so that they could hire their own apartments and suit themselves, according to their position and the number in family, for nearly all like to take their wives and children with them, and ministers would like to select the place they go to themselves.

With respect to the *cottage dwellings*, they would suit only a few. The accommodation that would be required would vary according to the family of the retired minister, and the cottages would not be in a locality to suit the health and circumstances of the majority of ministers. The old ones would prefer to dwell near the Church that is dear to their hearts. Take for instance the late Mr. Dickerson, of Alie-street, and the present Mr. B. Taylor, of Pulham-St.-Mary.

There would be considerable expense and trouble in building, keeping in repair, and managing the cottages.

As far as my experience has been in the world and the Church, I have found that money (simple) is the easiest to manage and to distribute, and is the most acceptable help to receive, "Money answereth all things."

Buildings absorb a great deal of money, which in my humble opinion would be better applied by being invested for the relief of the needy, and the managers would be spared much anxiety and risk.

I should be happy to become an annual subscriber according to my means, which would not be less than a guinea a year.

Please pardon the liberty I have taken.

I am, yours in the Lord,

GEO. TURNER,  
Deacon, "Elim," Linchouse.

Laxfield, Suffolk.

My dear brother Winters,—What an excellent suggestion of brother Bonney's. I trust it may be taken up by all our Churches. Just what is wanted, but cannot be carried out unless taken up by the denomination as a body. Trust you are well.

Yours, in best bonds,

E. MARSH.

Bradfield-St.-George, Suffolk.

Dear Brother Winters,—Respecting our brother Bonney's suggestion of a Ministers' Fund, I hope it will not fall to the ground. There is no reason why we, as Strict Baptists, should not have a fund of this kind as well as other denominations. I shall be pleased to become a member if the Society is started.

Yours, as ever,

W. DIXON.

Brother R. Daniels, of Swallowfield, kindly remarks that if any kindred societies now exist in the denomination (he understood some time since that there were two or three

similar Societies in being), it would be well to ascertain the scope of their operations, and, if possible, to amalgamate, and so strengthen them as an entire body for the well-being of the Strict Baptist denomination. In consideration of the commercial character of the undertaking, to ensure a permanency it ought to have a good basis.

Brother Adam Dalton, of Sutton-at-Hone, writes approvingly of brother Bonney's suggestion, having often felt such an institution to be much needed, and especially when he has seen aged and worn-out servants of God, who, having spent their strength in His service, thrown into a state of comparative destitution. Brother Dalton suggests that the establishing of such an institution would be a good jubilee memorial for our denomination. To which we heartily say, Amen.

"A Garden Labourer" is in sympathy with the proposed fund, and would like to be an annual subscriber. The scheme is strongly recommended by brother E. Debnam, of Botti-ham Lode, Cambs. He suggests that £1,000 could be soon raised if every minister, whose name appears on the wrapper of the Magazine, would subscribe £1 per annum towards the fund. Brother Benjamin Woodrow rejoices in the proposition, and thanks the lady helper referred to in clause 3 of Mr. Bonney's suggestion, as also the gentleman for his kind offer of £50. As a working man he could not do much, but would like to contribute £1 towards the object. Brother T. J. Hall heartily agrees with brother Bonney's proposal, and wishes it every success. He would willingly help to support the same by an annual subscription. We have letters in hand on the subject from G. White and others, which we hope to consider in due course.—THE EDITOR.

#### STRICT BAPTIST MISSION.

JAFFNA, CEYLON.—The fact that God's providence is the hand-maid of His grace, has seldom been more strikingly illustrated than in the mission just commenced at Jaffna, in the North-west of the island of Ceylon.

For many years we have had a station in or near Colombo, the capital, and the work has now extended to Slave Island and other parts; but still more recently the providence of God has opened a door at Jaffna, in an unexpected manner, as follows:—

About two years since, Mr. Noble, our Missionary at Colombo, had the pleasure of baptizing two young men from Jaffna who afterwards returned thither, taking with them a number of the Baptist Tract Society's tracts, which had been given them by Mr. Noble. Some of these tracts fell into the hands of a Congregational minister—Asservatham by name—and were the means, under God, of enlightening his mind on the subject of baptism; and, notwithstanding the sacrifice which it involved, he was constrained by the love of Christ to obey His command. In order to do this, he paid a visit to Mr. Noble, our missionary, travelling a distance of 300 or 400 miles for the purpose of being baptized. (See *Oliver-Branch* for

February last.) Having prolonged his visit, in order to be still further instructed in our distinctive doctrines, he returned to his native place, where of course he could no longer be recognised by the Congregationalists. He therefore opened a school, and preached the Gospel. Most of his former scholars were so much attached to him, that there soon gathered around him a goodly number of pupils, while numerous enquirers attest the fact that the Lord's blessing is resting on his evangelistic labours.

The good work continued to progress, and after a few months, in the providence of God, Seevaruthamoothu, a teacher employed by Mr. Noble, who also holds the office of public notary, was removed to Jaffna, to the very place where Asseervatham had just begun to teach and to preach Baptist principles, which had previously been quite unknown. Thus his hands were strengthened, and the new doctrine continued to gain ground.

But the Lord was preparing yet another servant for His work in this place. In the *Olive-Branch* for July last, reference is made to a soldier having attended Mr. Noble's Bible Class, then recently established at Slave Island, whose hostility to the doctrines of sovereign grace was so strong, that Mr. Noble expected never to see him again at the class: but in this he was pleasingly disappointed: the young man continued to attend, and further called on Mr. Noble, and continued his arguments both with Mr. and Mrs. Noble. At length, however, the light of truth began to dawn upon his mind; his hostility ceased, and he attended the classes and services, now not to cavil, but to be instructed. Soon afterwards, he applied for membership, and was heartily received by the Church, having been baptized some months previously. His enquiry now again was, "Lord, what wilt Thou have me to do"? and it soon became evident to his pastor that he was qualified for Mission work; but the fact of his being in the army was an obstacle to his full consecration to the work—an obstacle, however, which was soon overcome by his friends, who purchased his discharge, and Mr. Noble sent him to Jaffna. After considerable correspondence with Mr. Noble, and having received most satisfactory testimonials respecting him, the Committee have heartily agreed to employ him as their missionary.

#### *Conversion of a soldier, and his call to preach the Gospel.*

On the 23rd December, 1881, I embarked at Portsmouth for Hong-Kong, on board H. M. Ship *Tyne*, and on arrival I joined my battery there, now 9-1 of the first Brigade S. D. R. A.

On one occasion, as I was walking out, I met the Military Secretary, Major Carvo, who asked me to attend a Gospel service to be held in the Temperance Hall. I told him I was a Churchman, had my Bible, and did not believe in a man being saved till the judgment day, &c.; but that gentlemen pressing me, caused me to consent; though my object was not to derive any good from

(the service, but—I record it with shame—to make a mock of it; so little did I know of my precious Saviour, though a member and communicant of the Church of England. On entering the hall, I was arrested by the words which the preacher then uttered, viz., "He was wounded for our transgressions; He was bruised for our iniquities," &c. For the first time I was under the sound and power of the gospel. The Holy Spirit convinced me of sin, and I felt my need of a Saviour. I returned to my quarters, took my Bible, and commenced to read, hoping to receive comfort from that blessed Book; but the more I read, the more I felt condemned in my soul: still I continued to read, though my comrades laughed and jeered. For about twelve months I was under deep conviction, before peace was brought to my soul. In the meantime (March, 1883) the battery was removed to Singapore. I there attended Bible readings and Gospel services of the different denominations; but for all that I was greatly depressed in spirit, so that I knew not what to do or where to go, and in my extremity I was almost driven to join the Roman Catholics. But thanks be to God, He kept me through all till His own time came, when I was directed to look off from self and all creature helps and to trust in Him alone. I beheld Him as my Saviour, hanging, bleeding, agonizing, dying upon the cross, and then light broke in, and I grasped Jesus by faith, as a drowning man would grasp a rope. But my faith was but as a little child's; if I tried to climb, I was sure to fall; and so soon as the devil saw that I was saved, and fully trusting in Jesus, he commenced to tempt me in all shapes and forms.

About that time I bought a New Testament and the Psalms, which I studied earnestly, with prayer for the Holy Spirit's guidance. I was at that time led into the study of the first Church and its doctrines, and about that time (January, 1885) I met with a few baptized believers. I did not then express a wish for baptism, but studied the subject more fully, and in May, 1885, I applied to Mr. Hocquard, who immersed me the same month in obedience to the Lord's command. Before baptism I had peace, but not joy; but now "my soul rejoiced in God my Saviour." In January, 1886, I was present at a prayer meeting, and there were also present some lady missionaries, who were on their way to China. It was there that the Lord first spoke to my soul on the point of devotion to His service. I reasoned thus: if these weak and delicate young ladies can devote their lives to the work of the Lord, why not I?

I was teaching a class in the Sunday-school at Bethesda Chapel, which was a blessed work; for in watering others I myself was watered.

In January, 1886, the battery was ordered to Colombo. I felt sad at the thought of leaving the place of my spiritual birth, and the dear Christian friends there. On my arrival at Colombo, I found no real Christians with whom I could hold fellowship, for I then knew nothing of the Strict Baptist. I was

requested to take a class in a Sunday-school connected with the Wesleyans, which I did for a time, but as my teaching did not agree with their tenets, they soon shewed me the cold shoulder. I then prayed earnestly for Christian fellowship, and one Thursday evening I was requested to attend a Bible Class at Slave Island, and it was then I first saw and heard Mr. Noble, and knew of the existence of Strict Baptists. The portion of Scripture for that evening was a part of the third chapter of Romans, and the subject of election was mentioned, a doctrine which I had been accustomed to hate. There was some very strong reasoning between Mr. N. and myself, he keeping to his scriptural point, and I to mine; and thus the meeting came to an end. Mr. Noble went to Bambahapitiya, thinking (as he afterwards informed me) that he should not see me again at class. I went to my quarters, and as I was led on in the subject of baptism, so now in that of election, &c.

At length I went to Mr. Noble's house, where the argument was again renewed, Mrs. N. now taking part in the same, and after a very warm contest I was led into the blessed truths of sovereign grace and electing love. Some time after that, I spoke of my intention to go to China, and labour among the "Chinese Millions." "Why go to China," asked Mr. Noble, "when there is ample work at our very door?" After this, I was one day asked if I would go to Jaffna, but to that question I could not give an immediate answer, as my mind was made up for China. I therefore waited on the Lord in order that I might know His will, and then commenced to learn the Tamil language, and finding that I was favoured in this I thought that a sign from the Lord that the call for Jaffna was from Him. But one great difficulty remained: I required money for purchasing my discharge from the army. But even that was provided for by the Lord, and then I could have no doubt of the call being from the Lord. I at once consented to go to Jaffna, and give up the idea of China, though I knew not how my temporal wants were to be supplied, but believed that He who had removed the mountain of difficulties would supply my actual need. I have found Him faithful to His promise during the past two months. "Thy bread shall be given thee, and thy water shall be sure"; and I have not wanted any good thing.

Signed, JAMES KNIGHT.

**READING.**—Our New Year's meeting was held at Providence Chapel, Oxford-road, on Jan. 6th. The ladies who established the fund for the liquidation of the debt on the chapel have received encouraging patronage in their good work. About 120 sat down to tea. In the evening our brother R. Wakelin ably and lovingly presided. He read Isa. lxiii., and brother Thomsett offered prayer. The chairman, in the course of his address, referred to the mercies of the Lord toward us through the past year, and thought a good motto for us to think upon during the present year would be, "Looking unto

Jesus." He also desired to direct our minds to the three "lets" in Heb. x. 22-24. Brother A. Martin kindly gave a public welcome to the newly elected pastor, Mr. W. H. Rose, from the words, "Thou shalt remember all the way the Lord thy God hath led thee," &c. Personally, he could look back 40 years on God's dealing in providence and grace, especially with us as a Church, even before the chapel was built. Passing over many circumstances, the removal of old friends, &c., there was much cause for thankfulness. True, we had to regret the absence of our old and faithful brother—viz., the deacon, through affliction. Brother Thomsett had held the pastorate for six years, until his health failed him, in December, 1864. We had now to welcome our new pastor. Amongst the ministers who supplied for us, our esteemed brother, the late C. W. Banks, first made mention of brother Rose to us. This was confirmed by brother Thomsett, which led to an engagement with Mr. Rose to preach for us in October, 1865. Subsequently, two Sabbaths in January, 1866, the Lord was pleased to hear testimony to His own word, and it was manifest that he had been blessed with divine teaching. A special Church meeting was convened, and an unanimous invitation was given to Mr. Rose to supply, with a view to the pastorate; but as he stood engaged for one Sabbath in April, he deferred his reply till after that date. The Church then renewed their invitation, which he accepted for six months, commencing in June. At the expiration of this period, the Church again invited him to the pastorate. The increased union between the Church and brother Rose led him to decide in the affirmative. We had our additions to the Church last year, and have hopeful signs of a further increase. Brother Rose gave a short address, being very unwell. He said he felt, when coming amongst us, seven months previously, Paul's words in 1 Cor. ii. 2-6 were expressive of his experience. When he received the invitation, he felt it necessary to act with deliberation. The apostle was anxious for the Master's honour, and was actuated by intense yearning for the souls among whom he laboured. So with himself; he preached, not simply for a living, but for the good of souls. A godly life is the best sermon one can preach, and he asked for an interest in the prayers of the Church, that he may live the Gospel as well as preach it. He did not come in a hurry, but after much prayer he had these words given to him, "Go in this thy might," followed by that beautiful verse, "Fear not, for I am with thee," &c. Then, like Gideon, he wanted another sign, and after waiting a month he had these words given him with power, "Go, stand in the temple, and speak unto the people all the words of this life." This confirmed his mind to hope it was the Lord's will he should come amongst us. He knew he had been helped to pray for us more than any people he had laboured amongst before. This encouraged him. This was followed by a telling address from brother J. S. Anderson, from the words, "Endeavouring to keep the unity of

the Spirit in the bonds of peace," who said that he felt glad to meet once more with brother Thomsett, whom he had known for 39 years, and had something to do with his coming to Reading. He also felt pleasure in meeting with their new pastor, Mr. Rose. Mr. Martin had welcomed him publicly, and he himself did so most heartily. Brother E. Mitchell, in his usual kind manner, felt quite at home, having joined us many times at our New Year's meetings. He did not feel in his element when giving us an address, but he heartily endorsed the appropriate remarks of brother Anderson to our circumstances, and trusted we might always see the beauty of the Rose in the proclamation of the Gospel, and the fragrance of the Rose of Sharon perfuming the ministry. He delivered a short address upon John xix. 25—27. Brother Thomsett thanked the chairman and brethren who had so kindly served us on this interesting occasion, and as the late pastor, he felt no one present could give a more hearty welcome to our young pastor than himself. Bro. Larman gave a few warm-hearted words, and the meeting was brought to a close. Many friends who are acquainted with the cause at "Providence" will be pleased to know that, with the valuable aid of the Baptist Building Society, we have reduced our debt to £290. We made an application again to them for further assistance of £200, with the promise to make up £90 by May next. With feelings of the deepest gratitude we acknowledge the kindness of the committee of the above Society, who have voted in our favour the £200, to be paid back by half-yearly instalments, without interest. This has relieved us of a heavy burden, and gives us courage for the future.

UCKFIELD.—A most interesting meeting was held at Rock Hall Chapel, on Wednesday, January 19th, the occasion being the annual distribution of prizes to the scholars of the school connected with this time-honoured cause of truth. After justice being done to the excellent tea provided, the company, augmented by fresh arrivals, resolved themselves into a public meeting, Mr. C. Guy, of Brighton, presiding. The report, read by the superintendent (Mr. E. Dodswell) was encouraging, in that, whilst acknowledging that no direct evidence had been given of a work of grace having taken place, yet the incorruptible seed of truth had been prayerfully, faithfully, constantly, and unitedly sown, in reliance upon the divine assurance that "Bread cast upon the waters shall be found, though after many days." The reading of the report was interpolated with cheery and pithy remarks. Weighty words were then spoken by our good old friend Mr. Ayling, who epitomised his address, asserting that in the training of children their profit should be first, and pleasure after, and that in all dealings with them the authority of the Bible for such dealings should be adduced. After a few words from the chairman and distribution of prizes to the children, a most happy meeting terminated by singing the doxology. A pleasing feature of the pro-

ceedings was the presentation of a purse to Mr. Geo. Heaver (musical accompanist), as an expression of the affection of the friends of the cause and appreciation of services rendered, not only on Lord's-days, but also at week-night services.—C. G.

NEW NORTH ROAD.—The thirtieth anniversary of the pastorate and opening of Salem, Wilton-square, was held on Sunday and Tuesday, the 13th and 15th inst. Sermons were preached by Mr. W. Flack (the pastor), Mr. Thomsett, and Mr. Anderson. At the public meeting, held on Tuesday evening, Mr. Flack took the chair, and Mr. Thomsett offered prayer. The pastor took a review of his thirty years' labour, in the course of which time there were a great number of alterations and improvements, costing about £2,000. The place had been crowded; he (the chairman) wished it was so now. The Church had witnessed many changing scenes, but they still adhered to the old-fashioned Gospel, and should do so, in the strength of the Lord, till the end comes. Addresses were given as follows—Mr. Anderson, on "Bethel"; Mr. Dearly, "the house of prayer"; Mr. Squirrel, "Bethlehem"; Mr. W. Hazelton, "Bethesda"; Mr. Copeland, "the banqueting house"; Mr. T. House, "the house of song"; Mr. Thomsett, "the house not made with hands." Each speaker was helped by the Holy Spirit to give utterance to those glorious truths which their subject suggested in a savoury manner, and it was indeed and of a truth good to be there. We were glad to see the venerable pastor surrounded on this occasion by so many of our young ministers, so staunch in the true principles of the Gospel, and we could not help thinking, as we looked on the platform, of the Psalmist's expression, "Instead of the fathers shall be the children."—J. W. B.

RUSHDEN (SUCCOTH CHAPEL).—In the summer of 1886, Mr. G. W. Morley came and supplied for us. After his having done so a few times, the Church gave him an invitation to supply for six months, with a view to the pastorate. This invitation he accepted, and entered upon that engagement on Oct. 23rd, 1886. The Lord having blessed his labours among us (we expect to baptize four believers on Feb. 20th), the greater portion of our friends, both in the Church and congregation, were anxious to have him settled among us. In accordance with their desires, a Church meeting was held on Feb. 13th, and it was nearly unanimously resolved to give him an invitation to take the pastorate. This invitation he said he dare not refuse, as, after making the matter the subject of earnest prayer, he had received tokens of the Lord's presence with him in his labours at Succoth, both in his own experience, and in connection with the power of the Holy Spirit in the salvation of souls. We expect, at the end of his six months' engagement, to hold recognition services, and sincerely hope that the union may be a life-long, honourable, and prosperous one.—Z. N.

### HILL-STREET INFANTS' FRIEND SOCIETY.

*A Note to Mr. James Clark, of Bradford-on-Avon.*

MY DEAR CHRISTIAN FRIEND,—Having known you for many years, and highly esteeming you as a minister of the Gospel, almost from the commencement of your ministry, I do feel very anxious for your welfare, both as regards your work in the ministry and your bodily health. I well recollect your first appearance in London, now going on 30 years ago, when my dear father had you up to preach in his place at Unicorn-yard. You were then only about 18 years of age, but your remarks, and the clear, fearless, and commendable boldness with which you commenced the service, always left an agreeable impression on my mind. When some of the aged people saw you go into the pulpit—"a stripling"—the prejudice which belonged to the dames and sires of that day—aye, and to many in the present day also—against young men preaching the Gospel rose rather high; but, when you began, and as you were helped to go on, those prejudices considerably lessened. Since then up to the present you have, in different provinces, been highly favoured while

"Telling unto sinners round,  
What a dear Saviour you have found."

"Hearsay" told me a short time ago the Lord was blessing His own Word through you at Bradford-on-Avon, which I was greatly rejoiced to hear, and I do pray you may have many years of usefulness in your new sphere, and I thought, on hearing such joyful news, I must write and congratulate you and the good folk in the name of the Lord. I know there are some very excellent Christian men and women at Bradford who are well established in the faith and love of Jesus, and should you ever be in want of a text that will just suit both your people and yourself, you will find one in "Unto you who believe He is precious," and I feel certain that if the Holy Spirit warms your heart and opens the eyes of your mind, you could swing along on this topic for a couple of hours without being tedious, and would be a great blessing to speaker and hearer, and I have a sort of feeling that I should like to be one of the congregation.

The cause at Bradford, if I recollect right, has been established about two centuries, and is an old land-mark in the Strict Baptist circle—contending for the distinguishing doctrines of grace, and from what I know of you, I feel sure these principles will in no wise be departed from by you, because I am sure they are burnt into your very heart by the divine Spirit. May the Holy Ghost continue to be your monitor, the love of Christ the moving power, and the grace of God the theme of your ministry at Bradford-on-Avon, and wherever you may be called to stand up in the Master's name. There are a number of causes of truths in the counties round about you where, I believe your services will be in requisition. I pray the Lord will

give you bodily strength for the untrodden steps of your future career in the Church of the living God.

We greatly miss you at the gatherings of the London churches, where we frequently had the great pleasure of listening to your fervent utterances when your heart got warmed and your harp tuned to the strains of divine love and redeeming grace. Two years ago, I recollect you were at Mount Zion, Hill-street, London, advocating the claims of undermentioned society in that place, and your subject was "everlasting joy." On that occasion you were at happy liberty, and your savoury remarks were much enjoyed.

On Tuesday, January 25, 1887, was the 49th annual meeting of the

#### INFANTS' FRIEND SOCIETY, HILL-STREET, DORSET-SQUARE.

and dear old J. L. Meeres, who has been to every annual meeting of the Society (with only one exception, and that through ill-health), was present, and it would have done your heart good, Brother Clark, to have listened to him while he discoursed upon the words, "We are debtors" (Rom. viii. 12). The good man is, we may say, the father of the Strict Baptist ministers, and the sensibility of the approaching end of his services here below gives a weight and solemnity to his words, and on this occasion he spoke very seriously to those who were advanced in life, to the middle-aged, and to the young on their being prepared for the great change. We are debtors to God for every breath we draw, and not one of us in this large assembly knows who may be called away first. Let us examine ourselves, and see how matters stand between God and our own souls. We are debtors to God for general and providential mercies, for He satisfieth the wants of every living thing. As Christians—limited to the people of God—for all the difficulties we have been brought through we are debtors to Him alone. Perhaps there are some here who have been brought low; your extremity has been God's opportunity: the whole world is at His command, and He supplies the needs of all. Where were we when God found us, when the Holy Spirit laid hold of our heart? We were in nature's darkness, but He has brought us up out of the horrible pit and established our goings, and though darkness may at times obscure our vision, and be brought to cry out, "Is He clean gone for ever?" yet, bless His holy name, there is a "nevertheless," and when we by faith can see what He has laid up for us in heaven, we then realise in the best and holiest sense that we are debtors to mercy alone. Mr. J. S. Anderson's subject was, "We are bought with a price," in which the speaker referred to the great atoning sacrifice typified in the Old and fulfilled in the New Testament. Mr. E. W. Irrell followed with some choice remarks on "We are servants," and told us, all are servants either of sin or of the living God. If we are servants of the Lord, it is through His grace that we are made to differ from the world; if we have a desire to do His



will, it is the result of the divine Spirit upon the heart. Mr. Box had a subject just suited to his spirit-taught disposition, and spoke very effectively and affectionately from the words, "We are brethren," and told us the fraternal relationship was acknowledged by Christ, for "He is not ashamed to call them brethren." Mr. R. E. Sears, on "We are heirs," very nicely explained that there is no sonship without heirship, and brought before his hearers a grand description of the inheritance God's people are heirs to. Mr. J. Hunt Lyna brought the meeting to a close with some well-pointed sentences on "We are kings and priests." He is King of kings and Lord of lords, and we are joint-heirs with Him. The report was read by Mr. C. Wilson, from which we take the following:—

"Another year has passed away, and we give you an account of our 12 months' work. We have nothing of a sensational character to present to you; our work goes quietly on; it seems just as necessary one year as another; we thank our subscribers for steady and constant support. Our society resembles a little rivulet, which silently but continuously refreshes the ground through which it flows. It does not attract much attention, but would be much missed if it were dried up. During the past year 200 houses have been visited, and assistance rendered to that number of poor mothers. The receipts and expenditure for the year amount to nearly £91."

Thus you see, my dear brother Clark, this excellent institution is pursuing its work of love, which entails a large amount of labour on the ladies who have espoused the good cause. Mr. G. W. Shepherd, the pastor, presided, and spoke of the good results through the zealous endeavours of the committee.

Should health permit, and I am favoured to visit Trowbridge again this year, I shall look forward with pleasure of meeting with you.

Yours in hope,

JOHN WATERS BANKS.

Feb. 3rd, 1887.

**IPSWICH, BETHESDA.**—The annual meeting in connection with a Sunday-school is generally looked forward to with pleasure by all lovers, and those interested in the work of training the young. At our meeting this year at Bethesda it was our pleasure to announce that our school was in a fairly prosperous state. The attendance of scholars and teachers excellent, not a single loss through death. Much cause for gratitude to our God for dealing so mercifully with us, for, during the past year, the Church has been added to from the school, giving us the stimulus to help forward the good work by teaching God's Word. Our pastor, Mr. Kern, presided at the evening meeting, and was supported by our respected brother, Mr. Whorlow; also our warm-hearted brother, Mr. S. K. Bland. We received from them what we expected: good, sound words. The latter read to us a letter received by him from one who lives in America, reminding

him of days gone by when a scholar in his class. The report of the library in connection with our school was very good, showing an increased interest in the same, several friends having contributed towards it by giving books and money. Our friend, Mr. J. W. Franklin, gave us a few words at the close. We were pleased to see him amongst us and to hear his voice. This happy meeting was brought to a close by singing the doxology. You will, I have no doubt, Mr. Editor, be also interested to know we were able this year, as usual, to present prizes to our scholars for attendance, etc. The number given away was 86, and you would have been delighted could you have seen the happy faces on that occasion; but for several years it has been made an occasion for other presentations. This year it took the form of the officers of the school receiving a gift from a friend or friends (I don't know which); the Bible class, a token of love; and the first class girls' a portrait, cabinet size, of their teacher, Mrs. Kern, and extra prizes for finding Scripture references during the year; and last, but not least, the boys in the first class presented their teacher, Mr. Freston, with a writing-case, well furnished. We were pleased with this fresh display of affection, it being a reversion of the general order of giving—viz., scholars to teachers, instead of teacher to scholars. We doubt not they will be rewarded for their tokens of love. One of our friends, a pew opener, also received a small token for the interest he has taken in the young; and another friend was presented with "Hawker's Portions" for his kindness in starting the tunes at the prayer-meeting on Sunday afternoons. A group of little ones were also awarded a prize for good behaviour during the service in the past year. I should like to add that our pastor and his wife (Mr. and Mrs. Kern) are untiring in their efforts to spread love and peace in the hearts of workers in the Sunday-school, trusting other Churches and schools may have the same favours resting upon them.—A. E. GARRARD.

**PIMLICO.**—On Feb. 15th the annual meeting was held at Rehoboth Chapel. A sermon was preached in the afternoon by the Editor. At the evening meeting brother H. Hall occupied the chair, and after singing and reading of Ps. xliii., brother W. Tooke implored the divine blessing. The chairman then said he was pleased to be present. He had known, preached, and took part in the services at Rehoboth for many years. He rejoiced the truth was still maintained, whilst so much error abounded. He hoped the friends would pray that the Word of the Lord may have free course, run, and be glorified, so that additions may be made to our various Churches to take the place of those who have, and are, passing away. A note was then read from the deacons, in which they thanked the friends for the help, love, and sympathy shown the cause during the past year, and craved a continuance of the same. Brother H. Myerson addressed the

friends from the words, "Who maketh thee to differ?" Preston Davies followed, from *Psa.* cll. 13, 14, contrasting the difference betwixt Sinai and Zion. Mr. Head followed, stating he knew Rehoboth for thirty-three years, and there the Lord met with his soul. He spoke from *John* xv. 9. W. Waite made a few remarks on *Romans* vi. 20, on freedom from sin, &c. Mr. W. Harris dwelt upon *Psa.* lxxxiv., God our Sun and Shield. Mr. Adams wound up the happy meeting with the golden band to bind all together, noted in *Phil.* iii. 14. Brother Harris closed with prayer. The meeting was a good one; the presence of the Master was felt, and much spiritual warmth manifested.—W. WAITE.

**HARWICH.**—On January 12th, a very pleasant evening was spent at the annual distribution of prizes to the children of the Baptist Sunday-school. The chair was taken by Mr. Cowell, pastor, who, after opening the meeting with prayer, gave a short address to the parents, urging upon them the importance of setting their children a good example at home, then seeing to their regular and punctual attendance at school. He then gave away 138 good books, with suitable words to each one of the 16 classes as they passed in turns before the table. This pleasing ceremonial was enlivened by short addresses from Mr. Sanders and Mr. Paskell, together with the singing of appropriate hymns. The occasion was then taken advantage of, by way of surprise, when Mr. Sanders, with a few kind and genial remarks, placed on the table a handsome silver-bound biscuit barrel, on the chased lid of which was engraved, "Presented to Mr. and Mrs. Cowell by the teachers and children of Ebenezer Baptist Chapel Sunday-school, Harwich, as a token of love and esteem, January, 1887." This well-timed gift was fully appreciated, and duly acknowledged, with the appropriate addition (which was sung) of "Praise God from whom all blessings flow." During the evening the following hymn was sung:—

THE HIGHEST PRIZE.

This day of prizes, day of days,  
Its glad return we hail;  
Be profit with our pleased praise,  
And blessings shall prevail.

Thus may the Lord direct each mind  
To yet a better prize;  
The "prize" whose "mark" 'tis heaven to find,  
Of "calling" to the skies.

This is "of God," in Christ alone,  
To which all Christians press;  
The way by "blood" that did atone,  
To life and righteousness.

Though with a fleshly zeal you haste,  
Who seek a fading "crown";  
May we with joys they never taste,  
Reach ours of "high" renown.

All those who run this "race" and win,  
[Not to the "swift" or "wise"]  
Find full Salvation from all sin;  
And gain the heavenly prize.

Esplanade House.

J. C.

PRESENTATION TO MR. WILLIAM APPLIGATE.

The annual meeting of the teachers and friends of Zion Chapel Sunday-school, Trowbridge, was held on Thursday, Feb. 3. About 190 sat down to a substantial tea in the schoolroom, which was tastefully decorated by the young friends, and appropriate texts adorned the walls. After tea a meeting was held, Mr. Schofield, the pastor, presiding. A hymn having been sung and prayer offered, Mr. John Gore, jun., read the report for the past year, which showed the school and its funds to be in a very satisfactory condition, the number of scholars being now about 230. Mr. J. Merrett, one of the oldest teachers in the school, next addressed the meeting, and referred to the past history of the school, and spoke in the highest terms of Mr. W. Applegate, the senior superintendent, and the prosperity the school had enjoyed during his long term of office, and on behalf of the teachers and senior scholars, handed that gentleman a silver inkstand, bearing the following inscription:—"From the teachers and senior scholars of Zion Chapel Sunday-school, Trowbridge. A mark of affectionate esteem to Mr. Wm. Applegate, on the commencement of his 30th year of office as superintendent, Feb. 3rd, 1887." Mr. Applegate thanked the teachers in suitable terms for the unexpected kindness they had shown him, and expressed the great pleasure it always gave him to do anything for the Sunday-school. Mr. Schofield related some of his experiences of Sunday-school work, and pointed out the necessity of parents encouraging and assisting their children to be regular and punctual in their attendance at the Sabbath-school. Messrs. J. Long, G. Gore, B. Porter, and others spoke of the advantages of Sunday-schools, threw out valuable hints for the mutual benefit of teachers and scholars, and referred to the Jubilee of Her Majesty's reign. The committee and officers of the school, who were re-elected for the ensuing year, were accorded votes of thanks by Mr. S. Dew, seconded by Mr. Little, and acknowledged by Mr. W. Long. The singing-class rendered some good anthems. The Doxology closed the meeting.

—Trowbridge Chronicle.

**NEW CROSS ROAD.**—ZION CHAPEL. —Services in commemoration of the 23rd anniversary of Mr. J. S. Auderson's pastorate were held on Feb. 8, when a large congregation assembled in the afternoon to listen to a sermon by Mr. G. W. Shepherd, from *Micah* vii. 9, which he showed to be the language of the penitent believer, breathing forth confession on account of sin, resignation to the divine dispensation, and a holy confidence in the ultimate results of the Lord's dealings with him. Over 200 friends afterwards partook of tea in the new school-rooms, which were much admired for their commodious and comfortable character. A largely-attended meeting was held in the

chapel in the evening, the pastor presiding. After singing a hymn composed for the occasion, Mr. W. K. Dexter offered prayer. The chairman in an able address reviewed the work of the past year, which on the whole had been one of encouragement. The additions had been fewer than in former years, but a good work was going on notwithstanding. In 1884 he baptized 29, and some kind friends prophesied evil concerning them; they were going on too fast, the work could not be of God, and so on. In 1886 he only baptized 4, and he dared say the same croakers would find fault with the smallness of the numbers, but he could say with Paul, "None of these things move me." During his pastorate the membership had risen from about 70 to 300, and he had given the right hand of fellowship to 484 new members. Over £4,000 had been raised for building and other purposes, exclusive of the support of the ministry, schools, &c., and there was only a debt of £150 remaining on the new school-premises which they hoped soon to wipe off. The Lord had blessed them, was still blessing him, and they had every confidence He would continue so to do. Mr. R. E. Sears gave a telling address from the cry of the horse-leech's daughter, "Give! Give!" He urged his hearers to give *thought*, for it was a high privilege for a minister to preach to a thinking people; to give *prayers* to God for a blessing on the ministry; to give their *time* in attendance on the means of grace, in the work of the Sabbath-school, in ministering to the necessities of others; to give *words*—kind words—*smiles, sympathy, love, money*, and also a good *book* now and then to their pastor would no doubt be acceptable. Above all, to give *praise* to God, for He is good, and doeth good continually. Mr. Bush spoke from the words, "Return unto thy rest, O my soul, for God hath dealt bountifully with thee;" and showed that the sinner's only resting-place was where God Himself found rest, in the finished works of the dear Redeemer. Mr. Box followed with a most earnest and practical address on spiritual consciousness. The child of God was interesting from every standpoint—interesting in his origin, in his destiny, and in his character. He was an object of interest to heaven, a new creature in Christ Jesus, and never forgotten by God; an interest to angels, to the Church, and to the world. Mr. P. Reynolds spoke of believers as living epistles (2 Pet. 3), and was followed briefly by Mr. Hazleton and Mr. Dexter. Collections were made on behalf of the Baptist Annuity Fund.—T. G. C. A.

GRAYS (EBENEZER).—Mr. J. Whitmore, of Grays, preached with much acceptance in this sanctuary on the fourth Sunday in January. The friends here have just lost by death a good hearer in the person of Mr. E. Ramsey. The distress caused by the stagnation of trade in the locality of Grays is alarming.

STAINES.—Anniversary services were held at the Baptist Sabbath-school on Jan. 23 and 24. Suitable and encouraging sermons were delivered on Sabbath morning and evening by Mr. T. B. Voysey, our esteemed minister. An interesting service in the afternoon by the children reciting portions of Scripture, hymns, &c. On Monday afternoon a sermon was preached by Mr. T. B. Voysey; after which a tea-meeting, when such numbers came in, the teachers had a busy time to find room and supply "the cup which cheers;" school-rooms and vestry were filled to overflowing. A public meeting in the evening; Mr. James Fromow offered the opening prayer. Several of the scholars interested the congregation with some recitations. Addresses upon Sabbath school work were then delivered by Messrs J. House, J. R. Wakelin, H. Jeffs, and A. J. Robbins; all appeared graciously helped; and the Word came with power to the hearts of many. All the services were well-attended. Special hymns were sung by the children and teachers. We have 260 children in attendance, and a library and clothing club working well. To God be all the glory.

LIMEHOUSE.—The 17th anniversary of the cause now worshipping at Pekin-street, East India-road, was celebrated on Jan. 30 and Feb. 1. On the Lord's-day sermons were preached by the pastor, Mr. F. C. Holden, and Mr. P. Reynolds. On the following Tuesday a sermon was preached in the afternoon by Mr. W. Winters, to an excellent congregation. A capital number of friends partook of a good tea. In the evening Mr. W. Kempston presided, and opened the service with the hymn beginning:

"Come, Thou fount of every blessing,  
Tune my heart to sing Thy grace;"

and read Psa. xxv. Mr. J. Sanders offered earnest prayer. Mr. Kempston spoke affectionately and well on the blessed evidences of vital religion in the soul, seen in the love to the brethren. Our brother in the course of his remarks spoke of his personal knowledge of the friends for many years past, and that he occasionally preached to them soon after they were formed into a Church. The writer then addressed a few words to the company, and was followed by Mr. J. Bennett, who made some weighty and solemn remarks on the sufferings of Christ. Mr. J. Bush enlarged with great fulness on the varied nature of the fire of Scripture; after which, Mr. James Lee announced hymn closing with—

"Triumphant grace and man's free-will,  
Shall not divide the throne;  
For man's a fallen sinner still,  
And Christ shall reign alone."

Mr. C. Cornwell made some sound remarks on Christ, the object of spiritual worship. Brethren Harsant, W. H. Lee, W. Webb, and the pastor, F. C. Holden, told out sweetly some of the blessings of Gospel grace. Brethren G. J. Baldwin, C. L. Kemp, J. Lee, J. Sanders, and G. Lovelock, took part in the service; and friends Braine, J. W.

Banks, H. Lee, Turner, Pike, Fenner, Haines, Mills, Ash, Wells, Smith, and Stanton, added to the excellent company gathered on the occasion. The meetings throughout were in every way successful and happy. Total collections amounted to £24 15s. This sum was splendid, considering the large amount collected at the last meeting for the building fund. God be praised.—EDITOR.

### In Memoriam.

With deep regret, we announced in our last issue the almost sudden death of our dear friend and brother in Christ, Mr. Thomas Field, late pastor of the Church at Raunds, Northamptonshire, which occurred Jan. 15, 1887, at the ripe age of 76 years. It was only within the last two years that we were privileged personally to know our departed brother. We always found him cheerful and interesting in conversation. On Jan. 6th Mr. Field was seized with apoplexy, and on the 15th of the same month he peacefully passed away to his eternal rest, and was buried on the following Wednesday. A kind friend who was with him during his affliction stated that it was indeed a pleasure and a privilege to be with him through it all, and that his death was truly that of the righteous. He was often heard, when near his end, repeating the hymn he so much loved, a verse of which is as follows:—

"Ah! I shall soon be dying;  
Time swiftly flies away;  
But on my Lord relying,  
I hail the happy day."

And as he approached his end he quoted—

"The day when I must enter  
Upon a world unknown;  
My helpless soul I venture  
On Jesus Christ alone."

After repeating the last line of the above verse, he said, "That is what I shall die by." Mr. Field commenced preaching at the early age of 18 years; five years he was among the Wesleyans, and the remaining fifty-three with the Baptists. He was an excellent theologian, and his ministry was always more or less appreciated by thoughtful and intelligent hearers. At one time he was invited to the pastorate of the Church of the late John Stevens, Meard's-court, London, but as he was not a pre-existarian in principle, he declined the invitation. In 1835 he became pastor of the Baptist Church at Raunds, where he remained seven years, and after an absence of about 45 years he returned to Raunds, and was unanimously (with only one exception) re-elected pastor. During the first year and a half of his ministry 24 persons were added to the Church; but ultimately, from affliction and other things, he shortly resigned his pastorate. Afterwards he married the widow of the late Lot Armsby, with whom he lived happily and in easy circumstances the remainder of his days. He preached his last sermon at Snaoeth Chapel, Rushden, from Isa. xxii. 24. We shall not soon forget our last interview with this excellent man of God.—EDITOR.

Our brother W. Tucker, for the past 28 years pastor of Mount Zion Chapel, Hitchin, peacefully departed this life Feb. 3rd, and on the 9th Mr. Bowles, of Hertford, and myself were requested by the sorrowing relatives to commit his remains to the grave. The service was held in the chapel, which the departed was instrumental in erecting 27 years ago. A large gathering of people, which all but filled the spacious building, awaited our arrival, and manifested, by their deep attention to the solemn service, much sympathy and esteem for the deceased. The bereaved widow informs me that on the Sunday previous to his

departure our beloved brother called at his family around him, feeling it was the last time he should be able to speak to them. He referred to his approaching change with remarkable cheerfulness, even joy, and addressed a few words to each. Our brother Bowles preached a funeral sermon at Mount Zion Chapel, on Sunday evening, Feb. 13, from 2 Tim. iv. 8. I do sincerely hope that a good brother, who has some means, will shortly be raised up to take the pastoral oversight of this little flock.—A. E. REALFF.

Maria Pearson, for many years a member of the Church at Broad-street, Bilston, and widow of the late Peter Pearson (deacon), quietly entered into rest on Friday, Jan. 7th, in her 71st year. Her remains were interred in the family vault, Bilston Cemetery, on the following Tuesday, the pastor (D. Smith) officiating. On Sunday evening, Jan. 23, a large congregation of relatives and friends assembled to listen to what is usually called the funeral sermon. The pastor selected for his text 1 Cor. xv. 55. "O death, where is thy sting? O grave, where is thy victory?" at the close referring to the character of the deceased as a mother, friend, and member of the Church of Christ, concluding with the lines by W. Bennett:—

"Rest, O rest, beneath the grave's dark pall,  
Till the last trump peals forth its thrilling call  
'Earth to earth.' With tears we now resign  
Our hope, and trust in Thee, O power divine.  
Spirit, dear, of her we fondly love,  
Be thine the rest of Christ's redeemed above;  
Thine that home where souls for ever blest  
Shall dwell in light, and peace, and holy rest.  
Soon, ah, soon, shall our life's journey end,  
And these frail forms with kindred dust shall  
blend;  
Friends will sigh, and weep beside our tomb,  
And all the sombre garb of grief assume;  
O may we meet where ties are never riven,  
In faith's blest home, eternal in the heav'n.  
This bright hope by faith alone possess,  
To meet in realms of light, in holy rest!"

The church at Zion, New Cross, has sustained a great loss by the departure of Mr. Ambrose Griffith, who fell asleep Jan. 15th, in the 67th year of his age. Mr. Griffith was the child of godly parents, who were members of the Church at Lion-street, Watworth, in the time of the well-known Mr. Chin. The late Mr. Green, who succeeded him, baptized our departed brother when he was only fifteen years of age, and he was connected with that Church about twenty years. Mrs. Griffith becoming a member of the Church at the Surrey Tabernacle, her husband followed; and greatly enjoying the ministry of the late Mr. James Wells, he spent another twenty years in Church fellowship there. Upon the widely-lamented death of Mr. Wells, he cared not to go so far to hear the supplies, and after worshipping with us for several years, joined "Zion," and spent the last few years of his life with us, a most humble-minded, quiet, inoffensive, and unobtrusive Christian, whom to know was to love. His funeral took place at Brockley Cemetery, on Jan. 22nd.

On Dec. 26th my mother (Mrs. Bradnam) was taken ill, and in the afternoon of the same day my father also. On the following Thursday, Dec. 30th, dear mother passed peacefully away to her eternal rest, at the age of 83 years; and on the following Tuesday, Jan. 4th, father also died, at the age of 82 years, they having been married 61 years, and lived at Glemsford, Suffolk, all their lives, mother having been born in the house in which she died. On Friday, Jan. 7th, they were both buried in the Ebenezer Baptist Chapel-yard, Glemsford, and borne to the grave upon the shoulders of 10 or 12 men, in accordance with the wish of the departed. The kind minister, Mr. Ward, officiated. There

were a great number present at the funeral to pay a last token of respect. I should here state that father did not know mother had departed, and asked several times to see her after she was dead, but the doctor thought it best he should not know it. You will ask, "How did they die?" Well, they both died as they lived, believing the grace that called, supported, and carried them safely home. I was not permitted to see mother before her death, but I did see father, and found him happy and longing to depart, and he repeated some sweet verses of hymns before he died. In a letter to a friend some short time ago he said, "Sometimes I tremble at death," but this was all changed before he departed. Father had led the singing at Ebenezer for nearly 50 years. Now he sings "more sweet, more loud," and Christ is still the song. Mr. Ward made reference to our departed parents on the Sunday following their funeral.—EDGAR BRADNAM.

The Church at Bethel Baptist Chapel, Bath, have lost their pastor, Mr. Geo. Cudlipp, who had been suffering from asthma during the late inclement weather, but had attended to his duties, preaching his last sermon on Wednesday evening, Jan. 19. h. 1887. His text was Psa. cxvii. 1, 2, 3, when he was evidently hoping soon to be with his Lord. The Church has lost a pastor that preached the truth, fearing not the frowns of men, neither courting their smiles, and through grace he lived and walked in the truth; though hated by many; yet, to the praise of God's grace, none could bring anything against his walk or conduct. His remains were interred at Cardiff, Mr. T. Robbins, of Bath, officiating at the grave. His end was peace.—J. H. ROBBINS.

The friends at Behoboth Chapel, Clapham, have to mourn (but not without a good hope) the loss of our aged brother, John Meadows (aged 82), who through grace has stood an honourable member, as also in the care of the chapel, for nearly 33 years. Our departed brother was favoured with much of the Holy Spirit's teaching, who gave him a deep view of his sin and unworthiness before God, and also established him in a clear understanding of the glorious way of salvation. The doctrines of full, free, and distinguishing grace were very precious to him, and his earnest desire to feel his own personal interest therein gave full proof of the life of God in his soul. He has left a godly widow and two daughters. May the same divine teacher, the Holy Spirit, be their divine Comforter. Our dear brother departed this life on January 17th. His last words were, "Christ in me in the hope of glory." On Friday, January 21st, his remains were interred in Norwood Cemetery by his pastor (whom he much esteemed for his works' sake). After the service in the chapel, our good brother (Wm. Tooke, senr.), was led at the grave to speak very precious upon the "seed sown in weakness and raised in power." On the following Lord's-day evening, our pastor preached the funeral sermon, taking for his text, "Christ in you the hope of glory" (Col. i. 27), on which occasion he spoke of him: 1. As a praying man. 2. A believing man, and a decided lover of the truth as it is in Jesus. 3. An exercised man before God for his own soul, and also for all the family of grace. 4. An anxious man for the prosperity of the cause of God. 5. A consistent man in his life. 6. A saved man in the Lord for ever; the minister setting forth that he was all this, not for any good in himself naturally, but from the fact that Christ reigned in him the hope of glory.—S. G. B., February 12th, 1887. [We well knew our brother, and loved him in Christ right heartily.—Ed.]

My beloved grandfather, Edgar Stammers, was born March 31st, 1810. He was the eldest of a family of five. His mother was left a widow

when he was but ten years of age. He attended the Wesleyan Chapel in the village of Wickham Skeith (Suffolk). He kept with the Wesleys until he married, March 14th, 1834. I think it was while he attended with the Wesleys that he was first convinced of his state as a sinner in the sight of a holy and heart-searching God. After his marriage he attended the Baptist Chapel at Stoke Ash. He was superintendent of the Sunday-school several years before he joined the Church. After Mr. Hill became pastor, grandfather became more established in the doctrines of divine grace. He, with his wife and others, were baptized on Lord's-day, August 2nd, 1863. When a library in connection with the Sunday-school at Stoke Ash was formed, he was chosen librarian, which place he occupied until death. He was taken with his last and dying illness on Friday, December 24th, 1886, about 2 a.m. He said, "This is to be the finishing up of me." He continued the same, with the exception of getting weaker, until the following Wednesday night. About 8.30 we saw he was much worse, and, therefore, sent for his eldest son and his only daughter, the only two living near. As I stood watching him, thinking him asleep, I said to a neighbour with me, "What a funny thing my grandfather has never said anything about dying to me." After a few seconds he opened his eyes, turned his head to me, and said, "Ah, my dear girl, I think about it; but that is my work, I have got to do that." A little time after, as he lay so quiet, to see if he was conscious, I said to him, "Grandfather, do you know me?" He said, "Why, yes, my child." Grandmother, hearing us talking, said to him, "What is it you want to know, dear?" He answered, "Nothing: I want to know nothing, save Jesus Christ and Him crucified, and that for me, too." A neighbour, who had kindly come in, went up to his bedside to speak to him. He took her hand, and said, "Mrs. Hailes, I'm going to die; but don't misunderstand me, I'm no hypocrite." He shook hands with his son and daughter, and then said, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." 'Tis enough! 'tis enough! On the Thursday morning brother Miller came to see him, and said, "You have got into the valley." He answered, "Yes, and now I want nothing but Christ." About seven on Thursday evening he seemed much worse, and as I was sitting by his bedside he bade me "Farewell," and again twice after. About one o'clock he just whispered "Good-bye," and held out his hand. I took that dear hand in mine, and said "Good-bye" for the last time. After this he spoke no more, except that he just murmured, "Home, home," and "O Father," and about a quarter to two on the Friday morning we gathered round his bed, seeing that the hour of departure of one we so dearly loved had come. He continued gently breathing like a child in sleep until 2 o'clock, and then, without a struggle, he passed away to see his Saviour and Redeemer, to be for ever with the Lord, and serve Him for ever and ever. Had he lived until March he would have reached his 77th birthday, but it pleased the Lord that with the old year, he, too, should pass away. May we be helped to say, "Thy will be done." His remains were interred in the chapel burying-ground at Stoke Ash. On Lord's-day afternoon our pastor improved upon his death, taking for his text the words that were uttered by our dear brother so shortly before he died—viz., "Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation" (Luke ii. 29, 30).—POLLIE BERRY.

Edward Ramsey, late of Grays, Essex, passed to his eternal rest in sweet peace on Saturday, February 8th, 1887, aged 63. His grandfather, we are told, was the first minister in the Baptist cause at Frittlevell.

## The Last Hours of Thomas Stringer.

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**T**HOMAS STRINGER is gone! On Friday morning, March 18, 1887, at ten minutes past three, after a severe struggle, the vital spark took its flight, leaving the clay tabernacle behind until the morning of the resurrection. The last eight days were very trying; pain took a firm grip of his strong frame—so agonising at times that it took two persons to hold his hands and alleviate him a little; but not a murmur escaped his lips. Nevertheless, the enemy tried to harass his mind, but, by grace, he was enabled to resist him; then the dying saint would shout aloud, “Hallelujah!” and would call on those around him to sing with him. This they tried to do; and he said, “Sing louder; you don’t half sing.” On Mrs. Stringer saying to him, “You will soon be in heaven, my dear,” he replied, “I am there now; I can see the beautiful land and the redeemed throng.” His face was lit with rapture and delight, and he cried out, “Lord, I am coming!” When his devoted wife and daughter asked how they could help him, he said, “Pray to the Lord to take me home.” He frequently ejaculated, “On Christ the solid rock I stand,” and “Underneath are the everlasting arms.” In this strain he continued till near the end.

Mrs. Stringer and her two daughters were unceasing in their attentions to the fond husband and father, which, together with the affliction of Mrs. Stringer’s son, Jabez (who is fast passing away, and who repeatedly said, “Father and I are going to heaven together) has been rather a heavy tax on them. Mr. Cornwell was a constant visitor to the deceased, and exceedingly kind to the family.

Thomas Stringer was one of the first contributors to this Magazine: in the first volume we find an account of his origin, conversion, and call to the ministry. We always had a strong and ardent love for him, and he to us. We revere his memory, and next month we shall (D.V.) give particulars of his funeral, &c.

Our departed brother preached his last sermon in the Surrey Tabernacle on the first Sunday in Dec., 1886; his text in the morning was, “A man in whom the Spirit of God is.”

J. W. B.

[A portrait of the late Mr. Thomas Stringer will be given in our next issue.—Ed.]

## MERCY.

**H**OW full is the Holy Scriptures of mercy. God foreknew poor fallen humanity would need mercy upon mercy in every step of life as helpstones heavenward for hope to tread upon; therefore, He has strewed the way from the outer gate of the earthly Eden to the inner gate of the celestial paradise with mercy. Mercies, tender mercies, crown our way like the forget-me-nots by the water-side, and as the flowery hedgerows in summer. The Psalmist says, "I will sing of the mercies of the Lord for ever" (Psa. lxxxix. 1); and cannot we follow his example, and sing—

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone, from the first to the last,  
Hath won my affections, and bound my soul fast" ?

We have been the recipients of mercy all our lives long to the present moment, but not until we were made anew in Christ Jesus did we rightly appreciate it. Oh, the mercy of our loving Lord vouchsafed towards us when unconscious of Himself as the Author of it in seen and in unseen dangers, in providence, and in grace. Thus truly the mercies of God are spoken of as multitudinous (Psa. cvi. 7), and as exhibiting the essential perfections of Jehovah, through which He shows salvation to the vilest of sinners (Exod. xxxiii. 6, 7).

"Without Thy sweet mercy I could not live here,  
Sin soon would reduce me to utter despair."

In this way we are led experimentally to see the force and beauty of the words of Paul to Titus (iii. 5): "Not by works of righteousness which we have done, but according to His mercy He saved us." All the lovingkindness and bounty of God to fallen man come through Christ, as there is nothing out of Him to cause it to flow to us. All the attributes of Jehovah are antecedent to the needs of the sinner; therefore, neither the miseries nor the merits of the creature are the absolute cause of mercy. We would say, with all reverence to the dear Saviour, that even His sufferings and death are not the actual cause of the mercy which poor, helpless, ruined souls realise, but they are the blessed effects of it. Mercy, as we have already intimated, arises from the perfections of the nature of God as a sovereign, independent Being (Exod. xxxiii. 19; Rom. ix. 18).

The nature of this mercy, blessed be the Lord, is infinite, as it entirely blots out and pardons sins of the deepest dye committed against an infinitely righteous God. Luke calls it "tender mercy" (i. 78); so tender, that it will bear with the bruised reed and smoking flax, which, in the estimation of man, are neither beautiful nor useful. It is also like its divine Author, enduring and unchangeable.

Most of God's people can bear witness to the fact that it is preventing mercy, or that which goes immediately before them in all their untrodden footsteps, and which sustains them in all their bereavements and sorrows, and through which the blood of Christ is applied, which washes away crimson sins; hence it is called pardoning mercy. The providential mercy of God is of course shared in by the ungodly, as also by universal creation. Mercy is, therefore, stamped upon all things

in nature and grace, but the saints alone are the monuments of His sovereign and saving mercy, and thus they are enabled to sing,—

“Mercy, when the heart shall fail,  
Will all needful help afford;  
Mercy shall o'er death prevail:  
Hallelujah to the Lord.”

W. WINTERS, *Editor.*

Churchyard, Waltham Abbey, Essex.

## JESUS DELIVERED TO BE CRUCIFIED.

“Who was delivered for our offences.”—Rom. iv. 25.

**E**NMITY, malice, treachery, and bribery triumphed; and Pilate, false to his own convictions, pronounces Jesus innocent, yet gives Him up to die; he knew what was right, yet allows worldly interests to predominate: he hesitated, wavered, argued, debated, instead of daring at all hazards to do the right; and from *his hands* “they took Jesus, and led Him away.”

But faith looks beyond Pilate's bar, and discerns *the hand of God in this event*. “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 23). Men were free agents, and therefore responsible for the greatest of all crimes; but the divine decree was accomplished; Satan was nonplussed, His enemies were confounded, His people were saved, and God was glorified. One has truthfully said, “In their sin God had no part; and His determination that the deed should be done, formed no excuse for its perpetrators, nor did it in any degree extenuate their wickedness, which the Scriptures charge upon them in the fullest manner. This was an example of the same truth declared by Joseph to his brethren, “As for you, ye thought evil against me; but God meant it unto good.”

Jesus was delivered *a sacrifice for sin*. In this He was *a willing victim*. He delighted to do His Father's will even in Gethsemane, and at Calvary. “Smite the Shepherd!” said the Father. “I lay down My life!” said the Son. Jesus was not delivered for an example, but for *our offences*. He came to take the place of His people; and sin being laid upon Him, he came under the condemnation of a broken law; and therefore as *the substitute* of His people He was delivered up to die; and that deliverance was the people's deliverance from death. “Deliver Him from going down to the pit; for I have found a ransom.”

*For whom did Jesus die?* He died for those who were chosen in Him from the beginning; for all the objects of the Father's love. “He shall see of the travail of His soul and shall be satisfied.” The Holy Spirit will quicken them; and renewed in the spirit of their minds they will come with weeping to His feet; and encouraged by His loving invitations they will look up by faith to Him and say, “Blessed Jesus, I give myself to Thee; in Thee alone do I trust”; and thus will they join the happy company of those who can experimentally say, “Who was delivered for *our offences*.”

R. E. SEARS.



## THE TERMINATION OF A FAITHFUL CAREER.

*The substance of a Funeral Discourse preached in Mount Zion Chapel, Hitchin, for their late beloved pastor, Mr. W. Tucker, by Mr. R. Bowles, of Hertford, on Lord's-day Evening, Feb. 13th, 1887.*

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, will give unto me at that day, and not to me only, but unto all them that love His appearing" (2 Tim. iv. 7, 8).

AS soon as I read these words upon your late beloved pastor's memorial card, I decided to take them as a text. I have often thought what a great mercy it is, that, though there are depths that we cannot fathom, heights that we cannot attain unto, mysteries that we cannot fully grasp, and matters that are beyond our comprehension, yet everything that relates to the salvation of the soul is revealed with an A B C simplicity. How simple, yet how sublime, is this testimony, "I have fought the good fight," etc. This was the testimony and expectation of the great apostle, and this was the testimony and expectation of our departed brother, and this is the hope and expectation of "all those that love His appearing."

Let us notice then—

## 1. THE CHARACTER. 2. THE CONFLICT. 3. THE CROWN.

1.—*The Character.* The Word of God always speaks to character. There is not a promise, or precept, an exhortation, or an invitation without a description of character; but we cannot have a more blessed feature than that expressed in the words of the text, "those that love His appearing."

"Jesus, I love Thy charming name,  
'Tis music to my ear;  
Fain would I sound it out so loud  
That heaven and earth might bear."

Now, if we love His name, we shall love His house. Why so? Because we have realised His gracious presence there. "Lord, I have loved Thy house, the place where Thine honour dwelleth." "We have seen the glory of our God our King in His sanctuary." "'Tis not a trifle that will keep us from it." I would "rather be a door-keeper in the house of my God than dwell in the tents of wickedness."

"Up to her courts, with joys unknown,  
The holy tribes repair;  
The Son of David holds His throne,  
And sits in judgment there."

If we love Him, we shall love to hear Him exalted and extolled, nor can we always remain silent when His truth is perverted, His name blasphemed, or when men rob Him of His glory, or strip Him of any of His glorious attributes or perfections. Behold His bed, which is Solomon's; threescore valiant men are about it, and they all hold swords, being expert in war, every man having his sword upon his thigh because of fear in the night. John is called the loving disciple, but who more bold in the defence of the Truth than he? The more love we have for His truth, the more decided we shall be for it. Then, if we love Him, we shall love those who bear His image and espouse His cause.

"Here my best friends, my kindred, dwell,  
And God, my Saviour, reigns."

“By this do we know that we have passed from death unto life, because we love the brethren.” Again, we love His appearing in a way of providence. There are those that can cut and carve for themselves, and manage all things for themselves, and count us fools for not being able to do so, too; but the steps of a good man are ordered by the Lord. We have to take counsel of the Lord, and to wait for His appearing, and to watch His hand, and those who thus watch His providence, as one observes, will not want a providence to watch, but shall see His hand stretched out on their behalf again and again. Gracious souls cannot live without His loving visitations. “Thou hast granted me life and favour, and Thy visitations hath preserved my spirit alive.” “Return, O Lord, how long;” “And now, therefore, ye have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.” And oh, how these gracious visitations make us long for His second coming. “Unto you that look for Him shall He appear the second time, without sin, and unto salvation.” These, then, are the characters, “Those that love His appearing.”

But, secondly, *the conflict*, as expressed in this seventh verse, “I have fought the good fight,” etc. *Ministerially* so, as a faithful ambassador of the Truth, as, through grace, our dear brother, Mr. Tucker, was. *Personally* so, as a saint. “Call to remembrance former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” Moreover, it is a *spiritual* conflict. We wrestle not against flesh and blood—that is, against flesh and blood chiefly, or principally so. Saints often have to wrestle against flesh and blood, even their own flesh and blood, “The daughter-in-law against the mother-in-law;” “A man’s foes shall be they of his own house.” But these are not our chief enemies. Again, it is an *internal* conflict. “I find a law in my members warring against the law of my mind.” Return, O Shulamite, return. What will ye see in the Shulamite but a company of two armies? This is a conflict that every quickened sinner is the subject of.

*I have finished my course.* From the field of battle the figure is changed to a race-course. “Let us run with patience the race that is set before us.” “So run that ye may obtain,” etc. It is called a course, first, because it is a way marked out; secondly, there is a prize to be run for; thirdly, because it requires all the strength, perseverance, and patience that we can exercise; fourthly, because there is an end to it, and the nearer we come to the end, the nearer we are to the prize. “I have fought the good fight, I have finished my course, I have kept the faith,” by which is meant, not the object of faith, but the *doctrine* of faith, especially the doctrine of justification by faith, which he held fast and fearlessly proclaimed. And what doctrine of faith did our departed brother hold? Was he not a firm believer in the doctrine of the Trinity, that there are three that bare record in heaven; that these three are one, each Person being truly and properly God, co-equal and co-eternal? With what emphasis he gave utterance to those words:—

“That Christ is God I can vouch,  
And for His people cares;  
Since I have prayed to Him as such,  
And He has heard My prayers.”

And so with all the grand fundamental doctrines of our most holy faith, which he not only held, but could say, *I have not shunned* to declare

them. So, then, dear child of God, though there is a battle to wage, a conflict to endure, a race to run, and a solemn charge committed to your trust—the faith once delivered unto the saints—we shall conquer, we shall triumph when the world is in a blaze.

“ Though distresses now attend thee,  
And thou tread'st the thorny road,  
His right hand shall still defend thee,  
Soon He'll bring thee home to God.”

3.—*The crown.* “Henceforth there is laid up for me a crown.” There are various crowns spoken of in the Scriptures. “The hoary head is a crown of glory, if it be found in the way of righteousness.” “Take heed that no man take thy crown.” But here is a reserved crown, a crown laid up; a crown that fadeth not away. Runners and wrestlers in Oriental games were crowned with wreaths and garlands that soon faded. And what are crowns of gold but poor hollow things, and often hollow heads that wear them? But this is a crown of righteousness (1st), because it is bestowed upon righteous persons—called such, and constituted such by God Himself. (2nd) Because it is bestowed in a righteous way through the merit and righteousness of the Redeemer, not upon the ground of personal merit, but because of what He has done for us and in us, and because of our relationship to Him as kings and priests. Lastly, it is given by a righteous Person, the Lord, the righteous Judge.

Then, beloved, what a sweet recompense and glorious reward for all the trials, persecutions, and opposition of the way! Moses was no fool for despising the pomp of Pharaoh's court, and choosing rather to suffer affliction with the people of God, for He had respect unto the recompense of reward. This crown was not simply for Paul, “but for all those that love His appearing”—for all those that love our Lord Jesus Christ in sincerity and truth. Amen.

## HEART-BREATHINGS BETWEEN SAMUEL FOSTER AND J. W. BANKS.

**M**Y DEAR BROTHER IN CHRIST,—Once more I write you from the chamber of affliction where my Father still keeps me suffering His will; and lately, my brother, I have suffered much. This poor body is such a burden. “In this we groan, earnestly desiring to be clothed with our house which is from heaven.” “We know that while we are present in the body we are absent from the Lord;” but with Paul I can say, “I am willing rather to be absent from the body and present with the Lord; wherefore we labour that whether present or absent we may be accepted of Him.” “It is through much tribulation we enter the kingdom;” and this I daily prove, for tribulations abound; but as the sufferings of Christ abound in me, so my consolations more abound by Christ Jesus. Having obtained help of God, I continue to this day a monument of mercy! A miracle of grace I stand!

“Oh, to grace how great a debtor!”

The Lord and myself only know what I suffer in my poor body; but God is faithful, and as my days so my strength has been. He said unto

me—yes, unto me—"My grace is sufficient for thee;" for my strength is made perfect in weakness. This I daily and hourly prove. I have been very much tried, dear John, lately, about my affliction, wondering why the Lord keeps me here so long suffering; such a worthless cumberer of the ground; only a burden to myself and others. The other morning I was very much tried, I felt very ill at the same time, and, with shame I confess it, murmured. I felt so dark, so cold, so shut up, so carnal; no dew in reading the Word, no access to the Lord in prayer. In fact, I was much cast down. After reading, as I was silently waiting upon the Lord, the Holy Spirit so gently and sweetly whispered these words into my heart—it was the still small voice of the Spirit: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth." The words were precious. There was dew, life, and savour; my heart melted with love. I then sat at His dear feet, felt as passive as clay in His hand, and could say, "Do with me, Lord, as seemeth Thee good." In the evening of the same day the following verse came very sweetly to my soul:—

"Precious Jesus, Friend of sinners,  
We as such to Thee draw near;  
Let Thy Spirit now dwell in us,  
And with love our souls inspire:  
Fill, oh, fill us,  
With that love which casts out fear."

The whole hymn was very sweet. I think it is W. Gadsby's hymn. This morning I again felt much cast down; many things worry, try, and distress me. These words were a sweet help to me: "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 not denied My name." "Open thy mouth wide and I will fill it." "Oh, for a closer walk with God. Nearer to Thee, my God, nearer to Thee."

"Oh, that I could love and praise Him more—  
His beauties trace, His majesty adore;  
Live at His feet, upon His bosom lean;  
Obey His voice, and all His will esteem."

What a mercy, John, to be led right and kept right, and to feel that as the outer man perisheth the inner man is renewed day by day. You little think, my brother, how much I am tried and exercised. Satan comes in sometimes like a flood, and suggests that I am not right—that I am deceived. This makes me tremble, and sigh, and groan; but the Lord again visits my soul, and the Spirit bears witness with my spirit that I am the Lord's. At the mercy-seat I am often sweetly helped: there I spend many hours, and very sweet the moments, praying for God's ministers for poor Zion, afflicted with wave upon wave; and there I don't forget you. When it's well with thee, remember me. I want daily to realise the sweet communions of the Holy Ghost. I want the Holy Ghost daily to lead me in the green pastures of His Word, and beside the still waters of covenant love.

"Here I'd sit for ever viewing,  
Mercy's streams in streams of blood."

How are you, dear brother, getting on? Are you feeding in the green pastures? Are you sitting at His dear feet? Are His love-visits many? Write and tell me how you are getting on. Are you growing

in grace and in the knowledge of Christ Jesus? Is your soul as a watered garden? I can say no more. My warmest love to self and dear wife, and Mr. Winters. Grace be with you all. Amen.

SAMUEL FOSTER.

Sturry, Canterbury, Feb. 17, 1887.

MY DEAR BROTHER, SAMUEL FOSTER,—I have read yours of the 17th ult. again and again, with increasing interest and pleasure. It created a little softening of heart—a little mellowness—and enhanced in my soul a stronger union to you than ever. During the fifty years I have known you (even when a boy) I always felt attached to you; that feeling has grown, and since I have been favoured with a hope in the great plan of salvation, and you and I have communed together on the principle and practice which emanate from the vital realities of our holy religion—of faith in the Lord Jesus Christ, through the grace and influence of God the Holy Ghost, that feeling has ripened into Christian brotherhood; and there is no bond so strong as that which is cemented by the blood of our crucified Redeemer; there is no relationship so binding as that which is coupled by the everlasting love of Jehovah. And what wonderful condescension is this, dear Samuel, that He should stoop to such worthless worms, such wayward wanderers, and call them brethren. It is such a great stroke of His marvellous loving-kindness, that it seems too good to be true. Human reason is baffled, and the soul that is sensible of its inability to make the least movement towards the work of salvation falls down before the mighty, matchless mercy of conquering grace, with the feeling of the apostle, and exclaims, "We are debtors!" Yes, we are debtors to Him for the covenant of grace, for the hope of redemption through the blood of Jesus.

At the close of your letter, Samuel, you put some very pointed questions to me. I must try and answer you in my own way. We are obliged, as some of the old men used to say, to "look after our evidences;" and so we frequently find ourselves looking back from "the hole of the pit whence we were digged." When about 14 or 15 years of age I said to myself, "I will see the world and enjoy myself; I will not be tied down to a lot of religious, chapel-going peculiarities; I will go to chapel morning and evening on the Sunday, because my father is the minister, but in the afternoon I will see what I can of the world. I had no opportunity of giving vent to my natural inclinations in the week, for, right through my teens, I laboured at the printing-press from early in the morning till late at night, and frequently 36, 40, and, at times, 48 hours at a stretch; this was indeed hard, manual labour (this, of course, occurred before the steam printing-press came into operation), with only such remuneration as a struggling business, without a capital, would allow; but a sense of duty and profound natural love to my energetic and laborious father nerved me on to do what best I could for him in the production of the EARTHEN VESSEL in the early years of its existence, and numerous other works under his care. At this employment, in conjunction with Samuel Stotesbury, who is now living, and with hands wrung with inflammation, and a body wearied with toil, I went on, month after month, and year after year, often just dropping on the bed for a few hours' sleep; so that pleasure in the week was quite cut off. But on the Sunday afternoon I meant to have my

"fling," and used to traverse what was known as the "Seven Islands," Bermondsey, quite a rural spot at that time, but now a thickly-populated district. One Sunday afternoon I saw a nicely-dressed young woman fall into the water; this very much alarmed me, and I think that was the last time I resorted thither on that errand. Somehow or other I became intimate with Mr. and Mrs. Tupper, the chapel-keepers of Crosby-row, and they took an interest in me, and I used to dine and tea with them every Sunday; the company consisted of a poor blind woman, "Deaf Sarah" Cottrell, Mr. and Mrs. T., and myself. These dear old people used to talk of the dealings of God with them, and so sweet was their conversation at times that I sat, listened, and much enjoyed it. One Sunday morning, while returning from chapel, Mrs. Tupper, who was a truly gracious woman, said to me, "John, how did you get on this morning?" This led me to begin to think very seriously, and I saw what a worthless condemned sinner I was in the sight of God; so dreadful was it that I thought the earth would open and swallow me up, and that I should be lost for ever! I expected nothing else; for months I went on like this, no comfort could I find anywhere. In this state, one Sunday morning, dear old William Allen, late of Cave Adullam, Stepney, was preaching at Crosby-row; I do not know what he preached from, but he quoted these words, "I have loved thee with an everlasting love," &c.; the words were fastened home to my heart, and I obtained the relief I had so long been seeking after. From that time to the present (near 40 years) I have gone on hoping, fearing, doubting, and at times, very often too, come to the conclusion within myself, it is all a delusion; but I can say, I never hear those words quoted, but they strengthen my hope and help me on my way. What I now long to enjoy, Samuel, is for the Lord to come and speak to me again. I often, with my beloved wife, join in company with the Lord's people. I frequently hear some very precious things, to which I subscribe, and in which I take great delight; but the seasons of real refreshing from the Lord are not so frequent and not so powerful to my soul as I could wish.

I find, dear Samuel, that the great enemy of souls is not dead; for he got rather a tight hold of me a few days ago. I was thinking over those things that pertain to salvation, and thus soliloquised: "He saved Mary Magdalene, He saved the dying thief," and the words came to my mind, "He can save to the uttermost;" so I said, "Well, then, there is hope for me yet." The devil immediately suggested, "But you are beyond the uttermost; so you may as well give it up at once." I agreed with him, and really thought for the time that it was altogether useless and hopeless for me to suppose or believe that salvation could ever reach such an one as I feel myself to be; for I seemed only like a stony-ground hearer. But on opening Denham's hymn-book, my eye caught Samuel Medley's poetical paraphrase of Lev. ix. 4, which just suited me; one verse of which reads thus:—

"I have, as I seem, when left in the dark,  
Of light not a beam, of love not a spark;  
And though thus in pain for an evidence clear,  
I can't wait in vain, for the Lord will appear."

There is a longing to get into the green pastures, and a desire to sit at the feet of Jesus and to do His will. When the Sun of Righteous-

ness shines, and the golden oil of the Holy Spirit flows, and the heart is warmed by His grace, I will write you again.

I should very much like, Samuel, if Mr. Winters is coming your way, for him to see you and hold a service in your house; he could stand on the top of the stairs and preach; and I should like to make one of the congregation. This we must leave for the present.

I hope that when the end comes, you may all be found bound up in the bundle of life, to be with the Lord for ever. My dear wife unites in Christian love to you.

Yours in hope,

JOHN WATERS BANKS.

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SOPHIA HAYDON.

Since writing the above to our beloved brother Samuel, we have received from him the following account of his daughter's death, Sophia Haydon, of St. Lawrence, Ramsgate, who sweetly fell asleep in Jesus, March 14, 1887, aged 40. She was the eldest daughter of Samuel Foster, of Sturry. Her husband is son of the late Mr. Haydon, Baptist minister, King's-cross, London. In 1860 the Lord began the work of grace in her soul. In 1861 she went to live at Newbury, Berks, where she was greatly blessed under a Mr. Doe, who preached from "Blessed are the people who know the joyful sound," which strengthened her hope in the Lord Jesus Christ. The latter part of 1861 she returned home, and was baptized by Mr. Hancock, and united with the little Church at Sturry; she continued a faithful follower of the Lamb to the end. She was not a great talker, but she "feared the Lord, and thought upon His name," and loved the truth. Her affliction was severe, and her sufferings great.

On Friday, March 11, I dictated a letter to her, asking her some solemn questions; she sent word back: "I am very happy in my mind; trusting in the Lord." Sunday, 13th, her two sisters went to see her. In answer to their inquiries she, being very weak and sinking, quoted the following verse, one word at a time:—

"It is the right way, though dark and rough;  
Mysterious, yet 'tis plain enough;  
And when our faith is changed to sight,  
Shall know that all God's ways are right."

On November 23, 1886, she went through the painful operation of having three cancerous tumours taken from her—one from her right breast. The day before she went into the hospital she had these words given her: "It is well, and shall be well." The Lord mercifully helped her under the trial; the doctors said it was marvellous how she stood it. After the operation, as she lay on her bed, the Lord applied very sweetly to her the words, "Fear not, I am with thee; be not dismayed. . . . When thou passest through the waters I will be with thee." She got over the operation well; but her cough was very bad.

On Monday, March 7, she called to see her father; her breathing was very bad. He said: "Sophia, I shall see your face no more in the flesh." Nor did he; for she returned home, and on the 14th sweetly fell asleep in the blissful arms of her loving Lord.

"Methinks I see her now at rest  
In the bright mansions love ordained,  
Her head reclines on Jesus' breast,  
No more by sin or sorrow pained."

—SAMUEL FOSTER.

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"A Brand Plucked from the Burning." By Arthur Wade. A Paper by William Norton. Geo. Holland's article. Poems by Bro. Read, and many other papers shall appear as soon as space permits.

## MINISTERING THE WORD.—No. II.

## TO THE MINISTERS OF THE WORD.

**H**AVING noticed the importance of delivering the whole of the divine Word as given by the adorable Author, we will now consider the necessary qualification and character in order to being a minister of the Word of God. But this must be done in as few words as possible.

I. There must be the physical and mental power to learn and teach. And as a minister is to be "apt to teach," so he must be able to learn. While *Learning*, in the usual meaning of this word, is not of the greatest importance, still it is most helpful, and, in itself, can never be otherwise than helpful. Ignorance is never a qualification for an office, and surely not for the position of a Gospel minister and teacher of the Word of Life. The Lord has called many to the work of the ministry when they were very ignorant, but these had already given them by Himself the ability to learn, and usually they did, and do make considerable progress in obtaining general information, so that they are far from being ignorant men—Bunyan, to wit, who is by no means a singular instance. Each should seek to obtain and exhibit the greatest ability in all which they put their hands to. What they do they should do with all the power they possess.

II. There must be distinct and special spiritual qualifications, in order to one's being an able minister of the truth of God and His Gospel. There are those who can be "helps," and these are most helpful and useful, while they remain as such, in their proper place. But to be a "pastor and teacher," there must be possessed distinct spiritual gifts and grace; and these gifts and grace will soon be recognised by the precious and observant members of the Church of Christ among whom the possessor of those qualities is wont to move. Indeed, these are so rare, that they cannot be hidden. The man who has grace to be a pastor, is so far above the little-souled, proud-hearted talker, who wants to be heard and seen, that, while the one is allowed to speak lest he should be offended, the other is sought after because he is felt to be needed. The one pleases himself, the other edifies the Church of God. The latter feels the burning of the Word of God in his heart, while the other is almost consumed by ambition, or it may be wants to be a preacher for the obtaining of a respectable living. Be this as it may. He who gives pastoral qualifications will find a flock for the heaven-made shepherd. He is known of the Lord his Master, and he waits His directions, and cannot run before his leader. He looks more to the Lord who sent him, than to the people who hear him. It is not enough for the heaven-sent teacher that the hearers approve; he wants God to own his labours. For unless sinners are converted and saints comforted by the Holy Spirit through his testimony, he is distressed and disheartened. It is to these real labourers in the ministering of the Word, who are often cast down in soul, tempted by the devil, opposed by the world and graceless professors of religion, that I now desire, in all humility and sincerity, to say a word on the character and conduct (both of which should be attended to) of the minister of God. As one sinner can destroy much good, so one bad act will spoil much good teaching; therefore,



III. Let your conduct be as it should be, becoming the Gospel of Christ, honourable and suitable, glorifying the Lord and harmonising with the message of love. As the minister of God holds the highest office a man can hold in this world, so he should aim at the highest possible character. If it should be found that, holding this exalted position, his conduct is low and mean, he will, to all who know him, effectually destroy his own message, and make more unbelievers than any other class of men can make. A hearer once observed, "Our minister is a poor preacher, but his life is a grand sermon all the week." Many eyes are on you, and all your ways. Not only those of your Church and congregation, but of those who know you in your every-day life; the boys and girls who know you, and attend your school, as well as the adults. To the young your acts are much more important than your sermons. These read your conduct in little things, and in more essential matters too, and long remember it, whereas they could not repeat one sentence of all the sermons they might have heard. Oh, ye men of God, bear with me while I ask, "Do you smoke tobacco or drink intoxicating liquor?" Will you, who do so, tell the boys in the Sunday-school, the next time you address them, just at what age they may and should copy you in this? Will you let them know when it will be wise, safe, good, and necessary for them to patronise the tobacco-shop and the public-house? They each have a perfect right to ask you this question. Especially so if you, or the teachers in the school, teach them not to do so while they are young. You cannot feel happy in seeing a pale-faced little fellow trying to master a pipe like you do. You cannot rejoice at knowing that even the members of your Bible-classes, whether male or female, can purchase and consume beer, and spirits, and wine, and defend their doing so on the ground that they do as their teacher does. Oh, think how many, who have been under your teaching, have been ruined by the use of these things, which led on to the abuse of them. These narcotics are never really needful, either to health or happiness. And if they were useful in some cases, how small would be the sacrifice, and how powerful the example in giving up the use of them for the good of others. Example is far more powerful than precept, and still more so when a sacrifice of self-denial is made for example's sake. The teachers of old are called, "holy men of God," and they spake as they were moved by the Holy Ghost. They did not need any other stimulant. The flock will not follow safely if the Shepherd does not lead wisely. If ever the Church is to arise and shake herself from the dust of foolish fashionable frivolity in which it is, and long has been, sitting at ease, her ministers must sound the alarm, and act as those who believe that danger is near. Good and sound doctrine, held and taught, cannot atone for the want of holiness in the life of the teacher. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate," "In all things showing thyself a pattern of good works."

## COMFORT IN CONFLICT.

BY CHARLES MASTERSON, BRIGHTON.

"In the multitude of my thoughts within me, Thy comforts delight my soul."—  
PSA. xciv. 19.

**H**OW often does the Christian turn to the Psalms; and why? Because therein he perceives the inner life of the believer laid open; the temptations, conflicts, perplexities, doubts, fears, penitent moanings, and overwhelming griefs, on the one hand, and the joy and peace of pardoning love, the light of God's countenance, and deliverance from the power of the enemy, on the other; with which to compare his own spiritual exercises.

It is quite obvious the Psalmist, in common with the rest of God's people, had his conflicts, his perplexities; but in the midst of them he had also his comforts. In his worst condition he found out the grace of his God. His troubles, sanctified, were but blessings in disguise. They brought him to His feet, laid him low and kept him there, with Job he could say, "But He knoweth the way that I take; when He trieth me I shall come forth as gold." God's dispensations were often enveloped in darkness, so that where he expected to pluck the rose of comfort he was pricked with the thorns of sorrow.

The believer, like David, has perplexing thoughts respecting himself, for, when the Spirit of God quickens the soul into spiritual life, sin at once becomes a terrible reality, an awful burden, and the trembling sinner cries, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me." Broken-hearted and distressed, he plaintively breathes out the prayer, "For Thy name's sake, O Lord, pardon mine iniquity, for it is great." I imagine I hear some tried soul saying, "I am sorely cast down on account of my state before God; from what I feel and see of the depravity of my heart and life I fear I am not one of God's people. I fear, though I have made a profession of religion, I am destitute of the vital principle, and, oh! how sad to be found at last with those of whom Jude speaks, 'Clouds without water carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever.'" A startling picture of the deceived and deceiving, but, trembling one, your portion shall not be found with such, for your experience is indicative of life, and the painful path you are called to travel is but the common, beaten track of all God's chosen people. For sin being a burden, a distress, an object of real loathing, coupled with an earnest longing to be delivered, cleansed, sanctified, and saved, and that through the atoning blood and justifying righteousness of Jesus Christ, are among some of the evidences of your election of God, redemption by Christ, and calling by mighty grace.

Ah! how true it is. We are so apt, when under the influence of unbelief, the plaguing power of indwelling sin, darkness of mind, cross providences, bereaving dispensations, and a host of other adverse circumstances, to conclude that if God loved us He would not suffer us to be thus tempted, to walk in darkness, to be pressed down beyond measure, to be driven to our wit's end, sin-plagued, and devil-hunted,

whereas this is none other than what He has told us in His Word to expect. "It is through much tribulation ye must enter the kingdom"; and, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you. But rejoice," &c. (1 Peter iv. 12, 13).

It cannot be otherwise, so long as we are in this body of death, exposed to the influences of this present evil world, and the machinations of our great adversary. Blessed be God, the necessities and exigencies of the way have all been anticipated and provided for in the everlasting and well-ordered covenant, and when brought home to glory we shall then see with perfect satisfaction the needs-be for every trial, both inward and outward, with which we were exercised.

But we may proceed to notice that the Christian in his perplexities frequently is deeply concerned for the honour of God, and while he feels in himself a corrupt nature or an evil heart of unbelief, which is calculated to lead him astray from God, he is often distressed lest he should dishonour God, and bring a disgrace upon the ways and people of God, by a life and conversation which is contrary to the Word of God, and which he would not willingly do on any account whatsoever. He earnestly prays to be preserved in the fear of God at all times and in all places, and to be upheld with the right hand of His righteousness. Again, the Christian's concern extends not only to the state of the unconverted, the condition of his unconverted relations, but also to the misconduct of those who have made a profession of religion, as having a lamentable tendency to harden the profane, and bringing a reproach upon the good ways of God; and he says with the Psalmist, "Rivers of water run down mine eyes because they keep not Thy law." Let us by all means have a sound scriptural creed, but let us be equally concerned to have a godly and consistent life.

Then may we hope to know the meaning of the portion of Holy Writ under consideration, "In the multitude of my thoughts within me, Thy comforts delight my soul." Yes, the Lord does indeed comfort or delight the souls of His tried and oft cast down people, with the sweet blessings of His grace, for when under a sense of their sins He gives them to realise a lively persuasion of their pardon and acceptance in Christ, which invariably bring peace to their consciences and comfort to their minds; and when sorely harassed and tempted, He solaces them with the precious promises of His word, such for instance, "The Lord will not cast off His people, neither will He forsake His inheritance"; "When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee"; "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Have not these and similar assurances of divine love been to us again and again as breasts of sweet consolation, when applied by the Spirit, called "the Comforter"? "I will pray the Father," said Christ, "and He shall give you another Comforter, that He may abide with you for ever." Does not this imply that believers, while in this vale of tears, need comfort, and the Heavenly Paraclete comforts by sanctifying their afflictions, applying

the promises, and enabling them to cast all their care upon the Lord, assuring them of the love of God, revealing the infinite fulness of Christ, the glory and blessedness laid up for them in heaven. He comforts by calming the agitations of their minds, and shedding abroad the Saviour's love in their hearts.

How dependent we are upon the Spirit's influence and teaching! He alone, as our intercessor, brings us to God, to whom, through Christ, we have access by the Spirit. He indites all true prayer, and if our own experience has correctly taught us we have found three great impediments to prayer—a dark understanding, a guilty conscience, and a cold heart. Now the divine Comforter, the Spirit, helps in prayer, by imparting light to the mind, conveying peace to the conscience, and expanding the desires of the heart. Without His influence, there is neither life, power, or efficacy in prayer. It is like a body without a soul, a firmament without a sun, incense without odour, and a ship without sails, and a sacrifice without fire. The Holy Spirit excites desires and groanings within which cannot be uttered, but which God understands and hears.

"Thou art the earnest of His love,  
The pledge of joys to come ;  
And Thy soft wings, celestial Dove,  
Will safe convey me home."

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#### THE LATE MR. THOMAS DAVIES.

THE name of Thomas Davies is not so well-known to-day, as in years past. This may be accounted for by his advanced age, and by his retiring disposition. Although he sought to serve his Master, he never intruded himself upon any Church, but was sought after, even to within a short time preceding his death. The causes of truth he served latterly were Old Brentford, Hornsey Rise, Holloway, &c., where his labours were much appreciated. A brief account of his life will, we believe, prove interesting to our readers.

Thomas Davies was born at Wrexham, N. Wales, in the year 1811. To use Mr. Davies' own words, he said: "I had the inestimable advantage to be blessed with a godly mother, whose chief care was to instruct me in the truths of God." When about seventeen years of age he became the subject of serious impressions, and joined a Church in Wales, by which he was soon sent to preach in the surrounding villages. In the course of a few years he came to England, where he established a large printing and stationery business in Staffordshire, and united with the Countess of Huntingdon people, by whom he was recognised as a minister. In course of time he had many fears and misgivings as to his real state before God, and came to the conclusion that he was a stranger to the regenerating influence of the Holy Spirit. These feelings so wrought on him that he resolved to break up his business and move to London, where he would be unknown, and never open his mouth again in the Lord's name. When he came to London he possessed £1,800; but within twelve months he lost it all, and was almost reduced to absolute want; and while in this state he ruptured a blood-vessel on the lungs, which brought him near to death. While lying prostrate the following words came with power: "I shall not die but live, and declare the works of the Lord," which revealed to him that he would not die of his affliction, or die eternally; they were a great comfort to him, but darkness of mind followed for many months, by being impressed with the words, "Cursed is everyone that continueth not in all things written in the law to do them." These feelings almost prostrated him—it discovered to him the evils of the heart. While in this state, as he

was walking up Holborn-hill, light suddenly broke in with the annexed Scripture language, "Deliver him from going down into the pit, for I have found a ransom," and "perfect love casteth out fear," which produced a sweet and happy feeling in his mind, and he never lost their savour. While passing through Smithfield one Sunday afternoon, a gentleman asked him if he would stand by while he preached. He consented, and continued to do so for several weeks, and on one occasion Mr. Davies offered prayer; the next Sunday, after reading and prayer, Mr. Davies was asked to preach; this took him by surprise, but he stood up and preached.

HIS FIRST SERMON IN LONDON was in the open-air, in Smithfield, from, "This is a faithful saying," &c. (1 Tim. i. 15.) The sermon was blest to one poor soul; there was present at this service a member of Mr. Foreman's, with whom our departed friend became acquainted in the following manner:—In the night (after preaching that afternoon) he dreamed that a man of peculiar appearance asked him to go and preach at Croydon. On the Monday, a gentleman, bearing a resemblance to the imaginary one he had seen in his dream, came and asked him to go to Croydon to preach. Mr. Davies went, and from then till a short time before his death, was always employed in his Master's service.

Our departed brother's first and only pastorate was at Bethel, High street, Poplar, where he was publicly recognised on Thursday, April 26th. 1855; the late Messrs. John Foreman, G. Wyard, Samuel Milner, and Palliser, took part in the service, where Mr. Davies laboured more than 25 years, carrying on, at the same time, a printing business for the maintenance of his large family. His last sermon was from "Return unto thy rest, O my soul, the Lord hath dealt bountifully with thee," preached at Wedmore-street, Holloway. He was anticipating preaching again, but on Sunday, March 6th, in the afternoon, he entered into that rest of which he had so recently been speaking. Mr. H. F. Noyes was in frequent attendance upon him, and was with him just before he died.

The funeral took place on Thursday, March 10th, at Ilford Cemetery, in the presence of a circle of attached friends, among whom we noticed Mr. Buttery, Mr. Fountain, Mr. Lake, and others, and was followed by his children and grand-children. Mr. Noyes conducted the service, reading several portions of Scripture, and spoke of the grace of God that made him seek for salvation, and made him a minister of Jesus Christ, and meet for the inheritance above. On Sunday evening, March 13th, Mr. Noyes preached his funeral sermon at Bethel Chapel, Poplar, from "I am now ready to be offered up, the time of my departure is at hand," &c. (2 Tim. iv. 6, 7, 8). The preacher adverted to the circumstances that caused the apostle to write these words, and showed how, in numerous instances, they referred to his departed predecessor—speaking of him as a valiant soldier of the Cross, without any undue adulation. We were exceedingly glad to find our brother Noyes was so well helped through the service, and that he preached with so much liberty. The chapel was well filled.

Mr. Davies leaves seven sons and daughters, and twenty-five grand-children, some of whom are, by grace divine, following in their honoured father's footsteps. Our departed friend was very zealous for the cause of God, and when first in England he built, at his own cost, a place of worship for the body with whom he was connected in Birmingham. He was convinced of believers' baptism through hearing the late Joseph Irons preach a sermon against the ordinance; which made him search the Scriptures for himself, and the Holy Spirit opened his eyes to see the sacred rite, and was baptized by the late John Foreman, and remained a member there till he accepted the pastorate above referred to. Twenty years ago he prophesied that Mr. H. F. Noyes (then a deacon) would be his successor, so it has occurred. That the event may be sanctified to the good of his numerous family, and the Church at Poplar is the prayer of

JOHN WATERS BANKS.

## HOME AT LAST!

"HOME, sweet Home!" are words endeared to every true-born, pure-hearted Englishman; words which awaken in the breast many a sweet and hallowed memory of days long ago passed away into eternity. The traveller in the far-off land to which he has gone in pursuit of pleasure, knowledge, or wealth, often pauses amidst his toils to entertain a friendly thought of the home nestling amongst the fair fields of his native land, and the pleasant task cheers him onward to the accomplishment of the end he has in view. How ardently he longs to see the sacred spot once again, and enjoy the comforts of home, which a foreign land, with all its variety, can never yield. The mariner, tossed upon the heaving bosom of the stormy deep, frequently reflects upon the sacred associations of his loved home, whilst his heart yearns to mingle again with the loved ones so far away. In anticipation he presses loved friends to his throbbing heart, impresses each smiling face of his children with the seal of a father's affectionate kiss, and enters into the enjoyment of all the sacred blessings of home. The very thought of the hallowed spot he calls home nerves him to meet the storm, forming a halo of glory round every gloomy day, encircling every dreary night with bright and cheering visions. When he does eventually reach his native shore, with a thrill of joy he steps upon the land he has so oft remembered when far removed from it. Now he forgets the storms that threatened him with destruction in the tranquil enjoyment of perfect rest and peace. The soldier, serving his Queen and his country in a far-distant clime, thinks oft of the village home and its surroundings, of the tender, loving mother, weeping because her darling boy has been torn from her bosom to face dangers upon the blood-stained battle-field. Although he possesses a brave heart not to be daunted by the perils he has to endure, yet he frequently dashes away a tear when he remembers the home from which he came, and knows not if he will be permitted to look upon it again. But the knowledge that the honour of his country has been placed in the hands of himself and his comrades strengthens him to do valiantly in the service to which he has been called, and inspires him to do all in his power to secure the safety and peace of his own country.

But what are these longings after home compared with those of the people of God, who are waiting with glorious expectations for the sight of their home in the skies? There is a happy home in preparation for every true follower of the Lord Jesus Christ, for the assurance of which we have His own precious promise: "I go to prepare a place for you." Look yonder, my soul, and see where He has gone before thee, that every comfort may be secured in the house of the Father before thou art ready to enter there.

The believer is a traveller through a world full of sin, sorrow, and affliction; yet the prospect of the far-off home cheers him onward. Because he knows he shall eventually mingle with the white-robed throng there, he presses forward through a host of malicious foes, and only desires just as much of this world's goods as will conduce to the hastening of his footsteps to the end of his journey. Amid the struggles he is called to enter upon, his Father often gives him a sweet foretaste of the joys they feel who have crossed the flood, and bask in the sunshine of a celestial clime. Soon, soon he hopes to come to the river's brink and gaze away into a long eternity, only to discover that every precious age is fraught with some choice comforts of the saints' eternal home. And when the enraptured spirit mingles with the celestial throng, it will be to spend an eternity at home.

The Christian may be compared to a mariner, reeling oft amidst many a billow, and longing for the time to arrive when the storms of life are over, and he shall have entered the haven of perpetual calm.

"And not a wave of trouble roll  
Across the waveful breast."

In the storm he often hears the peaceful voice of the great Pilot who stands at the helm, and who assures of the success of the voyage, and by whose instructions he learns much about the land whose fair shores lie beyond.

The people of God are soldiers of the Cross—the only original “Salvation Army,” and they are engaged in a constant unceasing conflict against all the powers of evil. The Captain of our Salvation leads onward to sure victory, and in the distant home, He assures us, there are immortal wreaths to encircle each victor’s brow. Fight on, ye little band, for success will be yours. Soon you shall exchange the battle-field for the peaceful fields of glory. Stand to the conflict, ye soldiers of the cross, for soon shall you receive your reward, and a place in the Home at last!

H. B. BERRY.

### THE LORD GOD IS A SUN AND SHIELD.

(PSA. LXXXIV. 11.)

**MY** God, Thou glorious Sun of righteousness,  
Deign to accept the praise of one so feebly given,  
**Rememb’ring** Lazarus, who from lowliness  
Thou didst exalt, and call him hence to heaven.

**My** Sun Thou art, when with dejecting thought,  
Troubled, like Martha, about many things,  
These chill the soul, and are with deadness fraught,  
Thy warning grace alone sweet comfort brings.

**A** Shield Thou art, Thy blessed Word declares;  
Defend me, Lord, from self’s deceitful ways,  
From worldliness, and from the tempter’s snares,  
So may I pass and end my earthly days.

Forest-hill, S.E.

W. C. B.

### RETROSPECTION.

“Thou shalt remember all the ways which the Lord thy God led thee.”—Deut. viii. 2.

**ONCE** more Thy goodness, O my God,  
My rising soul would trace,  
And bless the conduct of Thine arm,  
And teaching of Thy grace.

Through all the changing scenes of life,  
My path I see bestrewn  
With mercies, numberless and vast,  
Whilst yet Thou wast unknown.

From those delusive, glittering paths,  
Which Satan’s vassals cheat,  
**My** vain affections Thou hast weaned,  
And brought my wandering feet.

Thou hast convinced my soul of sin,  
But didst not leave me here,  
But led my soul to Jesu’s blood,  
And brought Thy mercy near.

My darkened mind Thou hast illumed,  
My wayward heart hast won,  
Brought me to love and plead Thy grace,  
To bless and trust Thy Son.

And far above this dying world,  
Hast taught my faith to fly;  
And hope exultant still to wait  
For joys which never die.

Lord, grant me grace, that while I thus  
Thy sovereign mercy view,  
**My** soul may upward, onward press,  
Thy glory still in view.

W. POOLE BALFERN.

## THE PULPIT—THE PRESS—AND THE PEN.

*The Arminian Skeleton, &c.* By W. Huntington, S.S. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. Cloth, gilt, 1s. 6d. We are delighted with this handy edition of one of the most truthfully discriminating works from the pen of that clear-sighted and spiritually-minded man of God, W. Huntington. Every minister of the Gospel and private Christian should read this work. It is well calculated, by God's blessing, to enlighten minds warped and bewildered by free-will and false charity. We sincerely hope Mr. Kirby will be so encouraged by the sale of this volume as to embolden him, in due course, to issue, in the same form, the whole of W. Huntington's works.

*Life and Light*, full of both. *The Quarterly Record of the Trinitarian Bible Society*. This Society has done a good work in the four Oriental exhibitions in London. *The Silent Messenger*, carries tidings sweet and true. *The Cave Adullam Messenger*, faithful to its name. *A Kindly Welcome*, always welcome, because full of Christ. *The Regular Baptist Magazine* is always stored with precious spiritual provender. *Good Tidings*. *The Church of England Temperance Chronicle*. *Cheering Words*, an excellent halfpenny monthly for Sunday-schools. *Monthly Letter of the Protestant Alliance*. A glorious protest against Romanism and Infidelity. *The Olive Branch*. A most interesting halfpenny monthly record of the work of the Strict Baptist Mission.

*According to Promise, &c.* By C. H. Spurgeon. Passmore & Alabaster, Paternoster-buildings, E.C. We have never read anything from Mr. Spurgeon's pen more adapted to meet the needs of the Lord's weak and tried children in Zion than the work before us, which is published as "a companion volume to 'All of Grace,'" by the same master-hand. The older Mr. Spurgeon becomes the more spiritually mellow and Scripturally orthodox he appears to grow. In this we heartily rejoice, and hope the newly-published work will have an extensive circulation.

*L'Echo de La Vérité*. The current issue of this monthly publication will be found exceedingly interesting to our French readers. I. C. Johnson, Esq., of Gravesend, is a frequent contributor to this magazine. On pp. 53 and 54 occurs a note in French relative to Zoar Chapel, Gravesend, by Mr. Johnson. A translation, made by the same master-hand, we will insert with pleasure in *Cheering*

*Words*. Mr. Johnson's son, who is a promising young gentleman, is now under the tuition of Mons. Cadot, at Chauny, to acquire the French accent; a specimen of his ability as a French scholar will be seen on pp. 55 and 56 of *L'Echo, &c.*, for March, 1887.

*The Privileges and Obligations of Church Membership*. A sermon by Philip Reynolds. The practical side of Christianity is taken up by Mr. Reynolds in this sermon. Probably some easy-going Church members will not altogether fall in with the advice of Mr. Reynolds, as he desires them to be "doers of the Word, and not hearers only." *Wilt Thou Be Made Whole?* A very blessed sermon just issued by P. Reynolds. God grant that many readers may be profited by a careful perusal of these sermons.

*Epistles of Christ*. A sermon by John Hazelton. 1d. London: Elliot Stock, 62, Paternoster-row. The Church, in the present age of departure from the truth of Christ, is more than ever in need of such discourses as the one before us, in which the Holy Spirit, the great Master Teacher, is set forth as the infallible engraver of the precious word of life in the hearts of poor sinners. The sermon is most instructive and spiritual, and will be found of great service, under God's blessing, to thoughtful Christian readers.

*Christ Crucified; the Preacher's Theme*. A sermon by R. E. Sears. 1d., 50 copies 3s., 100 for 5s., to be had of the author, 50, Grove-road, Bow, E. This sermon answers well to its title in every point. All preachers of the Gospel should be first partakers of the truths they deliver to others; this important fact is borne out in the able testimony presented to us by Mr. Sears. We heartily wish the sermon, which is suitable for general distribution, a large circulation.

*A Manual of Faith and Practice*. By W. J. Styles. London: W. Wileman, 34, Bouverie-street, E.C. Several copies of this work were distributed gratuitously to pastors belonging to the Metropolitan Strict Baptist Association, on March 8, 1887, in the vestry of Keppel-street Chapel. In common with other pastors, we received, with gratitude, a copy of this work for private reading. In our last issue we noticed that a copy of Mr. Styles' new work would be sent free to any minister belonging to the Suffolk and Norfolk Association of Particular Baptist Churches on application



to Mr. R. Felgate, 155, Prince of Wales'-road, London, N.W. This is a sure and excellent way of disposing of the work; and no doubt, by this time, all pastors connected with the above Association have availed themselves of the author's generous offer, and are thankful.

*The Testimony of Our Lord: a Country Pastor's Charge.* By Josiah Morling. R. Banks and Son, Racquet-court, Fleet-street. By post 1½d. This sermon was preached at Willingham, Cambs., at the recognition of Mr. H. Sadler, as pastor, November 9. 1886. We greatly admire the distinctive truth of the Gospel of Christ as couched in this discourse. Such a piece of genuine divinity (like the author's general order of preaching), must tend, wherever it goes, to separate the precious from the vile. We wish it a wide circulation.

*Home Words.* 1d. monthly. The Queen in girlhood, and an etching by Her Majesty; good. *The Day of Days* is equally royal.

*The Number Sealed.* A sermon by J. Battersby. 1d. C. W. Stidstone, 23, Moorgate-street, E.C. The great work of the spiritual sealer of the Word of God is beautifully unfolded in this sermon. *O, Tower of the Flock.* A sermon by the same excellent preacher, just issued. 1d.

*Words to the Weary.* By D. A. Doudney, D.D. Price one halfpenny. Also, by the same author, *The Aged Pilgrims' Friend Society: Its Character and Claims.* W. Mack, 28, Paternoster-row.

*The Week and Its Origin.* By H. Grattan Guinness. London: Hodder and Stoughton, Paternoster-row. 6d. This is an able rejoinder to an article by the Bishop of Carlisle in the *Contemporary Review*. It is time such Bishops were ousted from their bishoprics, as they must, necessarily, do a vast amount of mischief in the church to which they belong, by their unhappy interpretations of the Bible. Mr. Guinness has done well in forcibly rebutting the Bishop's scepticism.

*Spiritual Life and Its Accompaniments.* A sermon by J. G. Godwin. The text upon which this sermon is based is short, but full of meaning—"Born of the Spirit" (John iii. 8). There is much wholesome Gospel truth in this sermon, and such as we verily glory in. The language employed in it is plain, and the sentiment unmistakable. God grant it a wide circulation. To be had of the author, Prospect-cottage, Lugwardine. Post free 1½d.

*The Gospel Magazine.* 6d. monthly. W. H. and L. Collingridge, 148, Aldersgate-street, E.C. Full of spiritual and well-winnowed Gospel truth.

*Euphonia.* London: Hall and Co., Amen-corner. This small work contains portions of Scripture, marked for chanting, and adapted for public worship. We have no objection to the Psalms being transposed into evangelical verse, and made suitable for congregational worship, but to *chant* portions of the writings of the prophets, and of the New Testament, is altogether incongruous to the purpose for which they were written, and to the general order of worship in Nonconformist churches.

*History of the Convents.* Pastor Daniel Allen, of Sydney, has published a book entitled, "The History of the Convents." It is to be obtained at a very low price. In the preface Mr. Allen says:—"Whatever defects are discoverable in this work, and whatever mistakes the author may have made during its publication, he is sure of this one thing—his sincere aim has been *the glory of God and the welfare of Mankind.*" He has so far desired truth, stern truth, that he kept the following advertisement before the eye of the public for months: "£100 reward will be given by Pastor D. Allen to any person who can prove any paragraph of his 'History of the Convents' untrue. The author still stands to this offer. If neither Rome nor her Protestant (?) friends can prove these things untrue, why should the wicked go unpunished? What a to-do the public make about houses of ill-fame, and old women baby-farming, or infanticide, yet it can let the same crimes be done by wholesale within the convent walls without a tear, without a cry for help, and without a protest. Surely both heaven and earth must cry eternal shame upon such pretended Christian charity!" God Almighty bless our brother D. Allen in his good and great work.

*The Odd Ten Minutes Literary League.* In the present age books are plentiful; but time to read them is scarce. The "Literary League" has been projected with the hope that many members will join, and try and find at least ten minutes every day for sound literature of a religious character. Miss Ida Braby, Bushy-lodge, Teddington, Middlesex, is the Hon. Secretary. A fee of one shilling is charged on joining, which includes cost of membership, and any papers that may be published. Surplus money is devoted to benevolent purposes.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a correct, but a concise report.]

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

#### ANNUAL MEETINGS.

Punctually, as announced, at 10.30, a large body of ministers and delegates of the Associated Churches gathered in Keppel-street Chapel on Tuesday, March 8th. Brother R. E. Sears, who was to terminate his presidential career that morning, was at his post, supported by brethren J. H. Lynn and J. S. Anderson. The opening hymn, beginning,

"Blest be the tie that binds,"

was heartily sung. Mr. Sears read Isa. xii., and brother J. H. Dearley offered earnest prayer. Relative to his work as president of the Association, Mr. Sears remarked that it was by the grace of God he was enabled to finish his term of office. Agreeably to the chapter read at the opening of the service, he believed that the Great Master of assemblies was in their midst, as also where two or three were gathered together in His name. Mr. Sears having given Mr. W. Winters the right hand of fellowship (as representing, with Randle Asb and Charles Saville, delegates, the Church at Ebenezer, Waltham Abbey, newly received into union with the Association), called upon Mr. John Box to read the half-yearly report of the meeting held in October last, at Addison Park Chapel. This being done most satisfactorily, brother W. Kennard read the financial accounts, which he supplemented with a few critical comments of interest. At this juncture Mr. Sears spoke a few kind words to Mr. J. S. Anderson, the president-elect of the Association, and then handed him, with great warmth of feeling, to the chair. The thanks of the Association, moved and seconded by E. Mote and G. Sawyer, were tendered to Mr. Sears for his able services during his term of office; Mr. Sears kindly responded to the same. Mr. Anderson conducted the remaining part of the services. Hearty votes of thanks were given to brethren J. Box and J. Harris, as hon. secs., for their valuable labours in the interest of the Association during the past year. It was unanimously agreed to forward a letter of sympathy to brother J. L. Meeres, consequent on his inability to attend the services, through age and infirmity. Brother Box having announced that the next half-yearly meeting would (D.V.), be held at Brentford on Oct. 11th of the present year, Mr. Anderson closed the morning service with the Benediction. A very excellent dinner was provided in the School-room, and partaken of by a large number of friends.

In the afternoon, brother J. S. Anderson announced the hymn commencing—

"Jesus, Thy saints assembled here,  
Thy power and goodness to declare."

Brother S. K. Bland, of Ipswich, offered fervent prayer, and the letters of the Associated Churches were read by the secretaries, interspersed with appropriate hymns. The tone of the letters was of a very encouraging nature, expressive of steady and solid progress. The statistics of Churches will appear in full in the annual report to be issued shortly. Churches wishing to unite with the Association should lose no time in making application for membership to Mr. J. Box, Hon. Sec., 80, Grove Lane, Camberwell. A very large company sat down to tea in the School-room and in the chapel.

In the evening, hymn 8 (specially printed) was sung—

"Zion, thrice happy place!  
Adorned with wondrous grace,  
And walls of strength embrace thee round."

The chairman read Psa. xlviii., and Mr. R. Mitchell, of Guildford, earnestly prayed. The thanks of the Association were then accorded to the officers and friends at Keppel Street Chapel, for their great kindness in so ably providing for the comfort and accommodation of the friends during the day. Mr. W. J. Styles, pastor, was also thanked for supplying the hymns for the occasion, and Mr. A. Steele for his ready and able assistance in leading the singing. Mr. J. R. Wakelin responded with suitable words. Mr. John Box then read the 16th annual report of the Association, from which it appeared that the membership of the Association numbered 3620; baptisms for the year, 124; Sunday-school scholars, 5,335; teachers, 496. The finances were in a healthy condition. During the year the sum of £47 had been voted to the use of three needy Churches. The Loan Fund had received an addition of £65 8s. 6d., raising the capital to a total of £1,702 19s., of which sum £1,246 10s. was in use, and applications to the amount of £350 were to hand. Loans to the sum of £400, had been voted during the past year. A scheme for the amalgamation of the GOSPEL HERALD with the EARTHEN VESSEL, under the Editorship of Mr. W. Winters, had been successfully accomplished. The Associated Churches numbered 46, two of which had been received into union in the course of the past year, namely, Old Brentford and Waltham Abbey. The report showed that seven of the Churches in the Association had succeeded in securing freehold and leasehold sites for the erection of chapels and school-rooms, and that several of the buildings were in course of erection. After a hymn, Mr. Anderson, the president, delivered an excellent address to the Churches, in the course of which he congratulated them upon their present position, and upon the evident blessing of God which was resting upon the Association. He remarked that he

was at the birth of the Association, and in spite of the earnest predictions of its speedy death he had lived to see its usefulness. The Strict Baptists of London were more numerous and united than they were twenty-eight years ago, were more imbued with the Spirit of God, and had, he contended, greater charity towards their fellow-believers. There was increasing need, in view of the spread of the doctrines of the Papacy and other religious opinions around them, for the distinctive teachings of the Strict Baptists. Mr. W. J. Styles then read a very interesting paper on "Our attitude and action in relation to current religious opinions." The proceedings of the day were closed with a paper by Mr. P. Reynolds, the subject of which was, "The spirit of the world within the borders of the Church."

These excellent papers will appear in the annual transactions of the Association. During the services of the day the sum of £20 3s. 7d. was collected, being largely in excess of the collections taken at previous Association meetings. The services throughout were marvellously well attended, and the interest shown by the friends in general towards the Association was truly encouraging.

May the Lord graciously move other Churches of truth to unite with the Metropolitan Association of Strict Baptist Churches, prays,  
THE EDITOR.

TOTTENHAM.—The second anniversary of the Sunday-school meeting at Welbourne Hall, was held on Feb. 20th and 22nd. Sermons were preached on Lord's-day, morning and evening, by the pastor, Mr. T. House; in the afternoon prizes were distributed to the children. On the following Tuesday, the Editor preached in the afternoon before a good company of friends. At the evening meeting the pastor presided, Mr. J. H. Dearsley read Gal. vi., and Mr. Hewitt, of Lower Edmonton, offered earnest prayer. Mr. House, having made a short introductory speech, called upon Mr. Johnson, secretary of the school, to read the annual report. The report, which was well-seasoned with Gospel truths, showed considerable progress had been made in the school during the past year. The Lord, in His Providence, had removed Mr. Smith (one of the teachers) from their midst. There were nearly 80 scholars in attendance on Sunday, being 15 more than last year, also four additional teachers, Mr. Willis, Mrs. Culmer, Miss Farr, and Miss Hill, making the number of teachers nine in all. A prayer-meeting is held every second Sabbath in each month on behalf of the school, to which some of the scholars attend. The sum of £1 11s. 6d., has been collected by the school during the past year toward the Strict Baptist Mission Fund. Excellent addresses on Sabbath-school work were given by brethren H. Boulton, J. H. Dearsley, W. Flack, J. Kingston, W. Wileman, and W. Winters. At the afternoon service Mr. Thomsett and Mr. Russell were present. The happy meeting closed with the doxology.

## MINISTERS' FUND.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR SIR,—Our thanks are due to our esteemed brother, James Mote, for his wise letter, published in your last issue. As one who is intimately acquainted with the Society he mentions, I would add my testimony to its great usefulness. From certain other paragraphs which have recently appeared, I conclude that their writers are also ignorant of the existence and operations of the Particular Baptist Fund. As others may also be unaware of this noble institution, I crave permission to bring it before the notice of your readers. It is managed by a board of gentlemen styled Fundees, who consist of pastors of subscribing Churches, together with messengers specially elected to serve with their minister. The managers thus chosen have also power to invite other gentlemen who are Baptists, and who have contributed the sum of £50, to act with them in conducting the business of the fund. Every Church, on becoming connected with the Society, is required to make a present of at least £50, and to have an annual collection in its interests. The income for the year just closed was £3,304 4s. 9d.

The distribution of the fund is annual, and made for the relief of ministers and Churches of the Particular Baptist denomination in England and Wales, the education of young men of the same persuasion for the ministry, donations of books to young students and ministers, and for any other charitable purpose consistent with the general design, of which the managers shall approve. It is not uncommon for persons whose interest it seems to be to widen the unhappy breach between ourselves and the other sections of the Baptist denomination, to assert invidiously that ministers of our faith and order fail to obtain fair consideration when seeking for help from societies whose managers are not all within the pale of our communion. This is often false; in the present instance very emphatically so. The following is a list of grants made during the past year to ministers who are in every way in practical union with the principles advocated in this Magazine. For obvious reasons I suppress names. Settled pastors—To A. B., £13; C. D., £11; E. F., £11, G. H., £11; I. J., £13; K. L., £13; M. N., £15; O. P., £13; Q. R., £13; S. T., £15; U. V., £15. One of the above has, in addition, a Fuller's grant of £5. Grant of books—W. X., on selling at B., to the value of £8; A. A., £4. Personal grants—To Y. Z., £15; B. B. (a retired pastor), £15. B. B. had the audacity, in making a public statement of his resources, some time since, to omit all reference to the above, which he has received for several years. It will thus be seen that no less than £184 was disbursed during the past year to fourteen ministers, every one of whom I know personally, and to whom these exhibitions were of essential service. I do not wish it to be thought that I am not also pleased with the generous exhibitions made

to Baptist ministers whose Churches are not of our faith and order. In many of these cases I take an affectionate interest, and am sincerely glad that they have been so efficiently helped.

The only Strict and Particular Baptist Church connected with the fund is that which worships at Keppel-street Chapel. As its pastor, I, in conjunction with a worthy colleague, have been associated with the managers for the past eight years. It is my grave conviction that nothing could be more imprudent at the present juncture than to attempt to found a new Society. It would be far wiser to strengthen one which has performed its work so well for 170 years. This could be done (1) by members of one of our Churches qualifying it for connection with the fund by a gift of £50; (2) by the personal gift of the same sum by any brother whose heart is touched with the cases of poorer ministers. He would then be eligible, if a Baptist, for election as an associate to co-operate with the present managers.

I am, very truly yours,  
W. J. STYLES.

Keppel-street Chapel.

P.S.—I am exceedingly distressed that the fact has been published that I recently presented the sum of £50 to the fund. It is, however, too late to complain, and I would ask your permission to add an extract from the letter which accompanied the remittance, addressed to Robert Grace, Esq., the justly beloved secretary:—"I do this. . . in respectful recognition of the courtesy and kindness so continually manifested by the Fundees toward the Strict and Particular section of the Baptist denomination, with which it is my honour to be associated, and of the liberal exhibitions which they have been so good as to vote to so many of my esteemed brethren who are identified with it. It pleases me to remember that though we are separated by questions of doctrine and ritual, you have so practically recognised our oneness with you in our common Lord, and your confidence in our love and loyalty to the great principles and traditions of the Baptist denomination."

DEAR BROTHER WINTERS,—Having seen brother Bonney's suggestions for making provision for ministers of the Gospel, I say Amen to the same. But I have a further suggestion to make; that is, let our love and charity extend to all the Lord's poor ministers, deacons, members, and the lovers of truth in the congregation. Make no distinction. There are many of the poor in our Churches want help. Let us do valiantly, as in the sight of our God, to all the household of faith. Let the deacons of each of our Churches, both in and out of the metropolis, collect from each Church and congregation, say one penny per week, and send the collections to the persons appointed to receive the same, and give it twelve months' start before you commence paying out; then you would have some ready cash to work with. I quite agree with brother Turner's suggestion in

giving money instead of laying out money in buildings that would incur great expense.

Yours in the truth,  
Barking. JOHN SAVILL.

John Moat, of Sturry, near Canterbury, approves of Mr. Bonney's suggestion, and promises assistance in the matter. "A Thrust-out-one" is in sympathy with the movement, but as he withholds his name and address we cannot deal at length with his letter.—ED.

"Occupy till I come" (Luke xix. 13).

Thus our Lord spake His will concerning those who follow Him. But while this should be first to those engaged in His ministerial work, He has left also a word which should not be overlooked: "Gather up the fragments, that nothing be lost." And while the subject has been running through my mind, it has occurred to me that if each of the Lord's people who take the *EARTHEN VESSEL AND GOSPEL HERALD*, or *Cheering Words* would contribute even a small yearly sum, it would make a large income, probably more than would suffice properly and prudently to relieve the necessities of the Lord's servants, and that by a proper investment of the surplus a future provision might be made for many poor and aged believers. I say this partly because I look upon this proposed fund as a supplement to other means of living, and not as the means itself; and knowing that although we shall most likely pass away before the end comes, the word shall be always true, "The poor ye have always with you."

A GARDEN LABOURER.

WANDSWORTH.—WEST HILL.—On Tuesday, Feb. 22nd, the 6th anniversary of opening was celebrated. Mr. J. H. Lynn was enabled to preach in the afternoon a sweet and instructive sermon from the words, "I will extol Thee, My God, O King." The friends assembled for tea in goodly numbers. The public meeting was afterwards convened in the chapel, when our friend and brother Mr. Charles Lambourn, presided, and read *Psa. lxxvi.*, and gave a very lucid exposition of the same. Our brother, Mr. T. Newbold, addressed the Throne of Grace. Mr. J. B. Wise addressed the meeting; the words upon which he based his remarks were in a clause in *Isa. xliii. 9*, "It is truth." At the conclusion of our brother's hearty address, a hymn was sung, and Mr. John Hunt Lynn addressed the friends from the words of the prophet, who said, "My God will hear me." The Word of God abounds with monosyllables, and they are very comprehensive. My God—the God of necessities—the overflowings of God—His compassion, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." All our needs He supplies, He is ever willing to hear us. God comes down to our case, bows down His ear, and if He hears us it is a proof of His willingness to help us in all our trying pathway. Brother Tomlins, our senior deacon, gave a short account of the origin and progress of

the Building Fund, and made grateful allusion to our lady-friends for their constant endeavours to reduce the mortgage debt. Mr. R. E. Sears gave an address, and took as his subject, "The fruits of the Spirit." They were manifested upon the Son of God. He convinces of sin. There can be no fruit seen where He has not been, a dead tree can bring forth no fruit. Regenerating grace, trees of righteousness, flourish beneath the rays of the Sun of Righteousness. These trees must be pruned. Fruit can only be found in union with Christ. Their fruit remains. The fruit of the Spirit is love. The ingredients are love, joy, and peace. Mr. Moxham spoke of Christ as our Master, we are His by choice, not as slaves. Our Commander, and as such He is kind, indulgent, and loving. We may learn the lesson of dependence upon Him, and many lessons of great value may be learnt from Him. Our brother concluded his able address by quoting those sacred words, "One is your Master, even Christ." The collection amounted to nearly £10, in aid of the Building Fund. Thus a very enjoyable meeting was brought to a close. Brother Tomlins proposed a vote of thanks to the chairman, brother Cooper seconded. This was carried unanimously.—**BENJAMIN DRANE.**

**POPLAR.**—Special services were held at Bethel Chapel, High Street, on Tuesday, March 15th. Notwithstanding the falling snow we had a good meeting, a fair attendance, and liberal collection. Mr. P. Reynolds preached an excellent sermon in the afternoon. Mr. J. Upsdale presided at the evening meeting, and gave us an encouraging and golden speech. Mr. W. J. Styles spoke sweetly on "The work of God for us, and the work of God in us." Mr. Sears spoke of the reference to snow in the Word, and of the joy of God's salvation. Mr. Holden addressed us on "Who is my neighbour?" spoke of his best desires for brother Noyes and his other neighbours, and of experimental and practical gentleness. Mr. Copeland earnestly spoke of "rejoicing in the Lord." His person, and finished work. The pastor, H. F. Noyes, expressed his happiness during these meetings, and of the success that frequently results from small gatherings. Mr. Collier, one of the deacons, closed the speaking by saying he meant to fulfil his promise made to the Lord on the bed of sickness, that if restored he would do his best to put Bethel into good repair, and to support the cause.—**H. F. N.**

**COTTENHAM.—EBENZER CHAPPEL.**—We, the undersigned, on behalf of the Church, tender our most cordial and united thanks to those ministers who have so kindly and faithfully aided us in carrying on the services of our Ebenezer for upwards of eight years. The Church at the present time enjoys a good degree of unity, peace, and prosperity. We therefore thank God for this state of things, and take courage for the future. Brother R. C. Bardens, late of

Hayes, has accepted the pastorate of this Church, and (D.V.) will commence his stated labours the first Lord's Day in April next.—John Moore, Charles Watson, Deacons; David Prime, Sec.

**CLAPHAM—JUNCTION.**—The 16th anniversary of the Meyrick-road Sunday-school was held on Feb. 13th and 15th. On the Sunday, the pastor, Mr. W. Moxham, preached in the morning, and Mr. J. Box, in the evening. In the afternoon, a special service for the children was held in the chapel, to which parents and friends were invited, and a good number responded. The pastor addressed the children from our Saviour's words, "Show me a penny," after which, the prizes were distributed. On the Tuesday, the usual tea was given to the elder classes, numbering over 100 scholars, and at the same time a public tea-meeting was held, and well supported by friends. The pastor presided at the meeting which followed, and was surrounded by the following ministers:—Messrs. R. E. Sears, P. Reynolds, J. E. Hazleton, W. Winters, and W. Wileman. The superintendent, Mr. G. Appleton, read the report of the school for the past 12 months, the substance of which was as follows:—Number of scholars, 250, average afternoon attendance, 230; teachers, 18, four of whom have passed through the school, and 12 of whom are members of the Church. A library of over 200 volumes was in active circulation. The interest in the Teachers' Quarterly Social Meetings (when a paper is read and discussed) was referred to as increasing. The members of the International Bible Reading Association number 70. The finances of the school were stated to be in a satisfactory condition as far as current working expenses were concerned, but the need of funds to increase the present accommodation was urgently pleaded, as the school is overcrowded and really cannot receive all who apply for admission, many teachers already having classes of from 14 to 18 scholars. After this the various ministerial brethren addressed the meeting in a happy and appropriate way; these speeches were interspersed by what were termed "explosions of dynamite" (or feeling), which took the form of presentations to teachers, as tokens of the affection and estimation in which they are held by their respective classes and their fellow-teachers; they were as follows:—Mr. Clark, a biscuit-box, from his Young Women's Bible Class; Mr. Perrott, a stationery-cabinet, from his Young Men's Bible Class; Mr. Marsh, a Revised Bible, from his 1st Girls' Class; Mr. Hinton, a Revised Bible from his 1st Boys' Class; Mr. Appleton, superintendent, "The Biblical Treasury," from his teachers; Mr. Hinton, Dr. Smith's "Concise Dictionary of the Bible," and Dr. Thompson's "The Land and the Book," from his fellow-teachers. At all the services special hymns and anthems were sung by the scholars and teachers. The sum of £13 was collected on the two days, and altogether the teachers feel the great success of the anniversary is a direct answer to prayer.

### SOCIAL MEETING AT THE SURREY TABERNACLE.

On Tuesday, March 8, a social family tea, followed by a meeting, was held at the above place. A good number sat down to a very well provided tea, which seemed to give every satisfaction. The evening meeting commenced at 7, and was presided over by Mr. Albert Boulden, one of the deacons. The platform was occupied by the other deacons and the newly-elected pastor, Mr. Dolbey. Mr. Dolbey, having read Isaiah lxii., prayer was offered by Mr. Crowhurst, and Mr. Boulden then gave a short statement as to the objects of the meeting, remarking that the deacons had invited the seat-holders and the congregation generally to hear what steps had been taken respecting the pastorate. In a brief but thoughtful speech Mr. Boulden informed them as to how matters stood, and afterwards called upon a few of the seat-holders to say a few words. In some few instances the chairman's invitation was responded to, although, as no previous intimation had been given, they were not prepared with a set speech. Nevertheless, their utterances were none the less hearty for their brevity. Mr. Carr followed with a short but savoury address full of good tidings to Jerusalem. A few members of the congregation having spoken, Mr. Thomas Green referred to Mr. Dolbey's first appearance in the Surrey Tabernacle as a "stranger and foreigner," but now shortly to appear as their under-shepherd. The chairman then called Mr. Bush to the platform, who gave his testimony to the blessedness of the truths he had received in that place, which would always hold a warm place in his heart's affections. Mr. Rundell, having given expression to a few sincere and soul-encouraging thoughts, Mr. Thomas King, in concluding a few remarks, said that it was not his intention to make a speech, but his actions in the future should be the practical result of his thoughts.

The chairman remarked that he had reserved the best wine till the last, and called upon Mr. Dolbey, who gave a short account as to how the Lord's hand had appeared in a most marvellous way in bringing him there. He was conscious of his own weakness and insufficiency, as he came with no grand pedigree, with no college education, and with no wonderful attainments, but with the apostle he could say, "By the grace of God I am what I am." He affectionately invited the friends to cheer him with their presence in the house of God, and he hoped that they would not be expecting him to be running hither and thither to one and the other, as a man who is continually paying out must, ministerially, soon become bankrupt if he does not receive in. But in any special case of distress or illness, or darkness of mind, he would, were it possible, go on angel's wings to their relief. He then thanked the various speakers for their kind expressions of welfare and God-speed; and after the hearty singing of "All hail the power of Jesu's name," the meeting was brought to a close, with universal expressions of entire satisfaction.

R. S.

### THE SURREY TABERNACLE AND MR. C. H. SPURGEON.

MY DEAR SIR,—The enclosed letter from Mr. C. H. Spurgeon is an answer to one I sent him, asking him in his public prayer, last Thursday night, kindly to remember, at the throne of grace, the Church at Surrey Tabernacle, with its new pastor, which he did, in a few well-chosen words; at the same time sending the enclosed letter.

Thinking it may interest your readers I have forwarded it to you for insertion. Trusting that the great Head of the Church may bless and prosper you in your editorial and ministerial labours.

Yours very sincerely,  
W. CORNELL.

New Kent-road.

DEAR SIR.—I pray our Lord to send His richest blessing upon the new pastor of the Surrey Tabernacle, and may the Church under his care be multiplied with the increase of God.

How time has fled! It scarcely seems fifteen years since I met Mr. Wells. It will be no easy task to fill his place, but the Lord is all-sufficient.

Yours very heartily,  
C. H. SPURGEON.

Westwood, Beulah Hill, Upper Norwood.  
March 10th, 1887.

### SURREY TABERNACLE.

[The following kind letter, just issued from the Deacon's vestry of the Surrey Tabernacle, Wansey-street, London, under date March 9, 1887, is worthy a place in our columns.]

DEAR BROTHER IN THE LORD,—It is with great pleasure that we inform you that our covenant God has, in answer to the many supplications which have been presented at the footstool of divine mercy, and we believe in accordance with His gracious purpose, led our dear brother, Mr. Dolbey, to accept the pastorate of the Church of Christ worshipping in the Surrey Tabernacle, and we are sure that you, with us, will rejoice at this manifest goodness of our triune Jehovah toward us, a portion of His one Church. It is our desire to acknowledge the Lord's great goodness in having so mercifully kept us together since the death of our late beloved pastor, during which period the Holy Ghost has borne repeated testimony to the Word of His grace in the ministration of the glorious Gospel of the blessed God to the souls of many of His poor and needy.

We are also desirous of expressing our united and sincere thanks to you for your past services, remembering how willingly you came to our help in the time of need. May you long be spared to minister in divine things, and through the gracious teachings of the Holy Ghost be increasingly led into the sacred mysteries of new covenant truth, and your testimony be abundantly blessed to the ingathering of Jehovah's redeemed, and the comforting and establishing of the saints of the Most High.

Wishing you very much of the presence of Him whom our souls desire to know, and with Christian love, we are,

Yours in hope of eternal life,

THE DEACONS.

—  
THE SUFFOLK AND NORFOLK  
ANNUAL MEETINGS.

To the Editor of the EARTHEN VESSEL  
AND GOSPEL HERALD.

DEAR SIR,—It has occurred to my mind that the Committee of the Suffolk and Norfolk Association would have done well to appoint the first week in June (6th to 10th) for its annual gatherings. According to your Magazine it is to be the 25th and 26th May. With many friends in town, it will be impossible to leave business for two or three days just before Bank Holiday; whereas in the week the holiday occurs, many take the opportunity of spending two or three days in the country; and, doubtless, many would prefer visiting their Christian brethren in Suffolk. I mentioned the Association meetings to a brother member, and asked him if he would go; his reply was, he could not possibly leave before Bank Holiday week. Wishing much spiritual prosperity to the forthcoming gatherings.

Yours sincerely,

S. G. I.

[We earnestly hope that our London friends will be enabled to surmount all seeming difficulties in the way of attending the Association gatherings, and put in a strong appearance at Rattlesden on the morning of May 25th, and may Heaven crown them with undying favour.—ED.]

STOKE ASH, SUFFOLK.—Our usual custom is to devote one week at the commencement of each New Year to a series of evening services. As usual, this year they were held, commencing on January 2nd and carried on until January 9th, but during that week the weather was very unfavourable. Meetings were held, but snow and cold deprived many of the privilege of attending them. It was therefore agreed upon to set aside another week for evening services. Accordingly, they commenced on Lord's-day evening, February 27th, and were carried on (excepting Saturday), until Lord's-day evening, March 6th, when they were brought to a close by our dear pastor preaching to us from Luke xix. 10. Before he concluded his sermon, he told us it was just 42 years that day since he first became a Suffolk pastor; he had preached in villages previous to that period, but 42 years he has stood a pastor in connection with the Suffolk Strict Baptist Churches. All these services were very well attended. Our aged deacon, brother J. Mowle, also his co-worker, brother Miller, were present at three of the services. We felt it good to assemble ourselves together in the house of our God. We are truly glad prayer still prevails with God. Send now, O Lord, prosperity, and while our hearts are glad, all the glory shall be Thine. Amen.—P. BARRELL.

YARMOUTH, YORK-ROAD.—Our Sunday-school anniversary services were held on Sunday and Monday, Feb. 20 and 21. Brother Colls, of Beccles, preached two sermons on the 20th. On the 21st a tea-meeting was held, at which about 80 adults and 80 school-children were present. The public meeting was opened with prayer by brother Howell, of Norwich; the annual report (which was a very encouraging one, both as regards its peace, unity, and prosperity in numbers and finances) was read by Mr. George Reeder, formerly a scholar, but now a teacher in the school. The prizes, nearly forty in number, were then given by J. Muskett, the pastor, who presided over the meeting. Brother Bedingfield addressed the meeting, referring to the neglect of children by our Churches in days past, and now the other extreme is reached by some who make the Sunday-school to be of saving importance. Brother B. spoke very encouragingly to all friends, teachers, and children. Brother Colls spoke of the importance of peace, unity, and heartiness in the work of the school, stimulated by the love of Christ. Brother Maskell, from the Orford-hill School, next addressed the meeting in a few kind and sympathetic words. Special hymns were sung by the children, assisted by our young sister, Miss Rainer, at the harmonium, who has taken great pains in instructing them in singing. Brother J. Elliott, of Norwich, concluded the service with prayer; thus ended a very pleasant, and, we trust, profitable meeting. Our senior deacon, who is, and has been for a long time past, very unwell, was present with us. Our best thanks are due to the following friends for gifts of books:—Mr. Canning and Mr. Gray, of London, and Mr. W. Brown, of Colchester. The report showed a balance in hand of £3 3s. 7½d. Collections amounted to £2 5s. 9d. Our indefatigable superintendent, Miss Pain, and her staff of teachers, worked with a will to make the meeting a success. Trusting the blessing of the Lord will continue to rest upon us.—Yours in Gospel ties, JAS. MUSKETT.

HAMPSTEAD, NEW END.—EBENEZER.—On Feb. 13 our dear brother Mobbs had the pleasure of baptizing four young men who had previously given us an account of the mighty work of God upon their souls. We have great reason to thank and praise our dear Lord for these additions, being very low in male members. We are also convinced they were given us in answer to special prayers. May the Lord still go on to work in our midst; so prays—J. B.

PIMLICO.—Public services at Carmel Chapel, Westbourne-street, on Tuesday, Feb. 22, were exceedingly good. On Sunday evening, Feb. 27, five put on Christ by a public profession of their faith in baptism, and on Lord's-day evening, March 6, seven were received into Church fellowship. So far this year has been a jubilee year to the Church at Carmel. The Lord continue His rich blessing.

## HOW I GOT MY TEXT.

"Shew me a token for good."—Ps. lxxxvi. 17.

DEAR MR. EDITOR.—Being engaged to speak at the fourteenth anniversary of the prayer-meeting held "in the house" of our brother, Walter James, I attended "Jireh," City-road, on Friday, March 4th, where I had the pleasure of meeting you at the tea table, but I fear the kind and genial reception accorded me by yourself and the other ministers did not meet with that warmth of feeling it deserved, but I assure you and them that I was grateful for the kind words and good wishes that were spoken. The fact is, I was then very, very sad, I had not any text to preach my next sermon from. I had prayed and read the Scriptures, and pursued my usual studies, night after night, but none said, "take me," and the time was coming for me to stand before the Lord's people. Preaching, though I love it, is always a matter of great concern with me; but I do not remember ever being so destitute of a text before. I sat opposite to you at the tea table with a heavy heart, and could only answer questions put to me sentimentally. I was, however, speedily aroused from my dulness by the earnest and godly conversation that yourself and Mr. Palmer were having; good taste forbade me listening, as it might contain private matter; presently in a louder tone than you generally use in private, you said, "Shew me a token for good." The words fell upon my heart warm, I brightened up, my mind became active, and this is what I was enabled to make of it in my meditation and discourse.

The Psalm lxxxvi., in which the text is, though ascribed in the title to David, may have been written, as some think, if not actually by Hezekiah, yet at his wish, but whoever was the penman, it is quite evident he was a man who had acquired great boldness without presumption, in his approaches to God. Light and water produce the rainbow; God, who is light shining through His favour, reveals the covenant of grace. The rainbow is a token of protection, so the blood of Christ is the protection of the penitent. It is above him, on his right hand and on his left, and is a true token that the bitter sting of death shall not come nigh, but shall pass over (Exodus xii. 13). God gave Moses a token, for great work requires great strength, "And this shall be a token unto thee, when ye have brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exodus iii. 12). Great risk requires great encouragement, so the spies gave Rahab the scarlet line as a true token. Great conflicts require great courage and firmness, to stand in the warfare though fainting: "Nothing terrified by your adversary, which is to them an evident token of perdition, but to you of salvation, and that of God."

In this strain I was led for two sermons, through your utterance of the words "Shew me a token for good."

Yours in Jesus,  
LONDON. WILLIAM HARRIS.

## A FEW WORDS TO STRICT BAPTIST PARENTS.

DEAR SIR,—For some few years past I have painfully observed that many members of our Strict Baptist Churches have children who are either members or attendants of denominations differing from us in doctrine and practice. Conscious that every effect must have a cause, my mind became anxious to trace the cause or causes of the above lamentable fact. Close observations and enquiries tell that the causes are many. Coldness and indifference manifested by some persons to the young, unsound teachers in our schools, and parents frequenting other places of worship than our own kind, are among the many causes. But the great cause seems to be the thoughtless, yet none the less inconsistent and harmful practice of some of our members sending their children to Arminian Sunday-schools. Consequently the early and most lasting theological impressions they receive are what we undoubtedly believe to be erroneous. I cannot but believe, sir, that if your eloquent and loving pen were employed in pointing out the wrong of truth-loving parents sending their little ones to receive poison, good results would follow.

If parents live at too great a distance from a Strict Baptist Sunday-school to send their children thereto, would it not be better for them to remove nearer, or, if that be impracticable, to keep them at home and teach them themselves?

All error is alike dishonouring and displeasing to God, and hurtful to the human mind. It pains me to know that any who profess to love God for His rich, sovereign love to them should in any way help the infernal foe in trying to degrade the truth and soil the divine glory.

Yours in Christ,  
J. COPELAND.

[It is invariably easier to point out a flagrant error than to prescribe and enforce a successful remedy consistent with truth. However, for years past we have grieved over the evil alluded to by our brother J. Copeland. The fault is not to be attributed to the children, but to their parents or guardians. We are not, of course, speaking of parents who make no profession of religion, but of those professing to love the distinctive doctrine of grace. We cannot compete with Sunday-schools in which error is introduced, and where anything but the Bible is taught. The worldly attractions connected with many of such schools, in order to retain the young, are unworthy of imitation. Even the Sunday lessons prepared and issued by certain religious societies, and used in many of our Sunday-schools, are to a considerable extent unsound in doctrine. To remedy this point in some measure, our beloved brother, Mr. John Hunt Lynn, is doing a good work in supplying us, month by month, with Notes on Scripture Lessons, full of sound divinity, and which are published in CHEERING WORDS.—ED.]



**"SUNDAY DESECRATION."**

This matter has recently pressed heavily upon my mind. Things are coming to a sad pass. Recently boating on the lakes of our London parks on a Sunday afternoon has commenced—by permission of the authorities; and will it stop here? I fear not. Picture galleries, museums, &c., &c., are to be opened next—then look at the immense amount of "Sunday travelling" on the Lord's-day—greatly encouraged by Christian people—who are not ashamed, but on the contrary, see no wrong. And yet another thing remains—viz., the "Sunday delivery of letters"—most monstrous insult to the day. Petitions are now coming in for its extinction. The Lord prosper the effort.

Poor puny man defying the Most High and trampling upon His own day of rest mercifully given us!

I should much like you, as a leader of our Church's literature, to speak out on these solemn matters (that is, if you agree with me); it is time to speak out on the part of the Lord's people, for His enemies are on all hands doing what they can to rob us of the day so sweet and refreshing to the soul. I do hope to have your sympathy in this all-important question.

I trust, if the Lord will, your life and energy may be spared to carry on a very happy editorial work for years to come.

These lines are entirely personal, so will not sign my name officially.

Yours faithfully,

Holloway. WM. JACKSON.

[Against "Sunday travelling," in cases of real necessity, we have not anything to say. However, we are intensely earnest in observing one day out of seven as consecrated to the service of God. If this is not strenuously maintained by lovers of our most holy faith, the sacredness of the Lord's-day will eventually become ignored. Sunday (or day of rest) is a civil and religious blessing to this country; and if its serenity is to be entirely destroyed by the general introduction of public worldly amusements, the blot will not only fall upon the character of the nation, but upon that of every Christian whose voice is not uplifted against it. We thank Mr. Jackson for his timely remarks.—ED.]

**CARLTON, BEDS.**—One of our Sunday-school teachers and a senior scholar, with a young person joining another Church, were baptized by the pastor on Feb. 13, after a sermon from Col. ii. 12. The two young friends uniting with us had previously given the Church a pleasing account of what the Lord had done for them. One of them dated the commencement of a work of grace in her from the death of her father, about two years ago; the other from a sermon by the pastor on 1 Tim. i. 15. They were received into communion on Lord's-day, March 6, when the pastor addressed a few kind admonitory words for each of them, giving them respectively as mottoes Ruth ii. 8 and Prov. xxiii. 26. May the Lord keep them from falling, make them useful, and add others to our number.—F. K.

**EGERTON, ASHFORD, KENT.**—**MY DEAR FRIEND AND BROTHER IN THE LORD JESUS,**—It has been my custom to give notice of our anniversary services to our dear departed brother, C. W. Banks; but as he has dropped the mantle, and you have taken it up, I write to you to ask if you will kindly give notice on the cover of the E. V. and G. H. for April next. I have no doubt you find the editorship of the two works a great labour, both for the body and mind; but if it be, as I have no doubt you find it, a labour of love, then it brings its reward, and makes rest the sweeter, and the rough road you are at times called to travel smoother, by the love of Christ that constraineth you. May He in whom you trust bless your efforts in gathering together the outcasts of His people and bringing the wanderers back to His fold, and thus comforting your own soul. This is the prayer of—Yours in the Gospel, R. Y. BANKS. [Many thanks, dear brother, for your kind remembrance of us, and of our labour of love.—ED.]

**THE LORD'S TABLE.**

It appears to us necessary to give "An Equivocal" a more complete interpretation of our original meanings—briefly quoted in our last number (*wrapper*, p. 5)—relative to his question on the right of admission of a baptized believer to the Lord's Table. In doing so, we unhesitatingly say our firm conviction is, that a baptized believer in *membership with a Strict and Particular Baptist Church*, on removing in providence to a distant part of the country, should be admitted, on application, to the Table of the nearest cause of the *same faith and order*, as a transient communicant, or as a member if desired. We sternly object to the unscriptural liberty taken by some friends in opening the Table to any baptized believer indiscriminately, simply on the ground of his having been baptized,—as Arminian and Fullerite Baptists, Plymouth Brethren, to say nothing of Mormonites, claim to be *baptized believers*. Our previous note, however, excludes all such *believers* from the Table of the Lord, as observed in our *Strict and Particular Baptist Churches*, purely from the fact of their teaching being questionable. We would, moreover, remind "An Equivocal," that it is thoroughly inconsistent for a person to continue as a transient communicant *only*, month after month, and year after year (as in cases that have come before our notice), simply because he or she is already in membership with a large Church at a distance, and which it is impossible to attend only on very rare occasions. We think it would be much better for such a communicant to fully unite with a cause of truth, however small, if locally convenient, and where help is needed, than to remain comparatively isolated from Church membership, or to attend, from choice, places where the teaching is unsound.

Whether a small section of the body of Christ faithfully worships God after New Testament order in the country, or a large

number of believers, observing the same faith and order, serve Him in a city, in His sight they are identical. At the risk of being considered egotistical and uncharitable, we are determined, by the grace of God and for conscience sake, to abide in union with the Strict and Particular Baptist body until we find one more scripturally correct both in faith and in order (Acts ii. 41, 42, 47). It was under the ministry of a Strict Particular Baptist pastor, at Waltham Abbey, that we were called by grace and baptized, many years ago, and from that day to this we have been in membership with the same Church, and have never had any desire to be severed from it, only at times for the sweeter communion above.—ED.

**WALTHAM ABBEY.—EBENEZER.**—A teachers' social meeting was convened on Thursday evening, Feb. 17; the pastor, Mr. W. Winters presiding, commenced the service by reading, prayer, and short address, after which, warm and cheering addresses were given by several teachers and friends. At the close of the service a tea was served to a goodly number of friends. This was indeed the most happy meeting of the kind we have had the pleasure of attending since its foundation. We hope, if the Lord will, we may be privileged to realise many more such pleasant and profitable services.

#### OUR PRAYER MEETINGS.

We see by our dear Redeemer's words to "Watch and pray" (Mark xiv. 38), how very needful it is for His own dear children to watch and pray, lest they enter into temptation. I can truly say that I love prayer, and also prayer-meetings, as it was at a prayer-meeting eternal mercy was first felt in my never-dying soul. On one Lord's-day afternoon a few Strict Baptist brethren met together for prayer on the 11th July, 1852, and there I for the first time cried, "God, be merciful to me a sinner," and ever since I have loved heart-felt prayer and prayer-meetings. I have often felt true prayer to be the "soul's sincere desire." I have many a time been six and seven miles to a prayer-meeting, and very often remembering the words of our precious Lord Jesus to His disciples, "Watch and pray." I have been like them slumbering and sleeping, when Christ commanded them to watch and pray, "What I say unto you, I say unto all, *watch!* heaven and earth shall pass away, but My words shall not pass away." I will remember, just after the Lord met with me (now about 34 years ago), the devil very hotly tempting me, I was all alone in the house at the time, and I felt in a most awful rebellious state of mind, and at the same time I fell down before God in prayer, and cried, "O God, forgive; let a poor repenting sinner live;" and when I rose from my knees, I felt myself to be a pardoned, broken-hearted sinner. The ever-blessed Lord was tempted that He might know how to succour those that are tempted. It is a blessing. It is a blessed thing to endure temptations (James i. 12). "My grace is

sufficient for thee." Where there is no tempter, oh, watch and pray! Prayer is the talking of the heart and soul with God; it is the work of the Spirit of Jesus, and such a heart is prepared by God.

BENJAMIN WOODROW.

32, Jervis-road, West Kensington, S.W.

**COLNBROOK.**—The 68th anniversary of the Sunday-school was commenced on Sunday, March 6, when two most appropriate sermons were preached morning and evening by Mr. W. Gill (formerly a scholar in the schools). During the services some very effective anthems and hymns were sung by the children and choir. Miss Tanner, one of the teachers, ably presided at the organ. On Tuesday the services were continued by Mr. Gill, who preached in the afternoon from John xxi., part of the 15th verse. We could but exclaim, Lord, it is good to be here. Afterwards a social tea was provided in the public room, which was well filled. At the public meeting in the chapel, Mr. Knell presided, and in some suitable remarks referred to his being present for the first time on a public occasion, and to the great pleasure it afforded him, not only in meeting so many earnest Christian friends connected with the Church, but other friends and brethren from other Churches. Mr. W. Howse, the secretary of the schools, read a very encouraging report. Some very excellent addresses followed by Messrs. Tredray, W. Gill, McKee, Robins, and Bardens, which were interspersed with anthems and hymns, sung by the choir under the leadership of Mr. Walter Howse, Miss Tanner presiding at the organ. The attendance was unusually good, and the result most encouraging to the teachers connected with the schools.

#### A SIGHT WORTH BEHOLDING.

"Thine eyes shall see the King in His beauty."—Isa. xxxiii. 17.

And shall I see the King in glory crowned,  
And shall I hear the heavenly songs resound,  
While angels to their golden harps shall sing  
The glories of my Saviour, God, and King?

Shall I, a weak and sinful child of clay,  
Gaze on that face whose light outshines the day;  
Shall I behold my Saviour, face to face,  
And bask beneath the sunshine of His grace?

Shall I be blest before His throne to stand,  
And shall I have a place at His right hand?  
And will He stoop my worthless name to own,  
While countless myriads bow before His throne?

Shall I behold the God who died for me  
Arrayed in His all-glorious majesty?  
What earthly beauty can with Him compare?  
My Saviour is the fairest of the fair.

And shall my eye the pearly gates behold?  
And shall I tread the streets of shining gold?  
And shall I see His wounded hands and side  
From which He shed that sacred, living tide?

Yes, Jesus says that I shall see His face,  
And live and reign with Him in that bright  
place;  
And sing His praise while endless ages roll;  
Nor pain, nor sorrow, e'er molest my soul.

N. OAKLEY, Senr.

**ROCHFORD.**—Sorrowful news comes to us from this cause. A beloved brother says, "We are nearly dead." Two members have been removed by death recently, Mrs. Dennish, of Southminster, who passed to glory suddenly, and Mr. John Cutbert fell asleep in Jesus March 11th, 1887, aged 70 years, and was interred in Paglesham Churchyard, March 17th. We hear of the almost sudden death of Mr. James Layzell, of the Prittlewell cause. These were friends we much loved in Christ. Such solemn visitations, attended with divine mercy, remind us of the vanity of all earthly things, and of the great change which must, sooner or later, pass upon us all. May we be ready and willing when the time shall come for us to depart to be with Christ.—Ed.

### STRICT BAPTIST MISSION.

#### FORMATION OF AN ENGLISH STRICT BAPTIST CHURCH.

The following interesting public services were held on Lord's-day, January 30th, 1887, at Richmond Town, Bangalore. Mr. H. F. Doll, pastor of the Baptist Church, Chintadefett, and superintendent of the Strict Baptist Mission, presided. Mr. J. J. Chatterton read Rev. ii., and implored the divine presence and blessing. He then proceeded to describe the nature of a Gospel Church, and divided his subject as follows: (1) The constitution of the Gospel Church; (2) its object; (3) its design. He forcibly pointed out the evils of Open Communion, affectionately exhorting them to firmly adhere to apostolic order and practice of Church fellowship. Mr. Doll read the Articles of Faith, also the names of the persons desirous of forming the Church, and requested them to rise in their places, and thereby declare their acceptance of, and adherence to, the same. This being responded to by each, he proceeded to address them upon the nature of their new relation, its privileges and responsibilities, and concluded by giving to each the right hand of fellowship, and solemnly declaring them to be a New Testament Church in the name of the Triune-Jehovah. The members of the newly-formed Church having previously signified their desire that brother James Hooper should be set apart as their elder, Mr. Doll called upon them to ratify this choice by show of hands. This being done, he next called upon the brother named to rise in his place, and signify his acceptance of the office. Mr. Hooper having complied with this request, Mr. Doll reminded him of the solemn and honourable duties he had entered into, and gave him the right hand of fellowship as the future deacon of the Church. Brother Chatterton offered prayer. The newly-formed Church having, through their deacon, made the request that Mr. Doll should act as their pastor until such time as the Lord of the Church shall supply them with a permanent pastor, Mr. Doll accepted the proposal on the condition specified. The Lord's Supper was administered. A hymn of praise concluded the service.

In the evening a social meeting was held,

Mr. Doll presiding. Short and animating addresses were made, hymns of praise were sung, and earnest prayers were presented at the throne of grace. Thus one of the happiest days we have ever spent was concluded with singing, "All hail the power of Jesu's name," and the benediction. It may be added that Bangalore is 216 miles from Madras, and can be reached by railway. It is the largest military station in Southern India, and the head-quarters of the Mysore division. Though in the midst of a native territory belonging to the Maharajah (native sovereign) of Mysore, the cantonment itself is British territory, and is under the control of the Resident of Mysore.

**WHITECHAPEL.**—Annual meeting of Little Alie-street Sick Visiting Society was held March 17. The Society is 70 years old, and is now in full vigour of health, and prosecuting its work of faith and labour of love, going about doing good, followed by the blessing of the Lord. The loving labours of the committee have been demonstrated by the conversion of some to the truth, as verified by the 70th annual report, read by the indefatigable and intelligent secretary, Mr. Stevens, jan. In some cases (said Mr. Stevens) "instead of the Gospel being received with thankfulness, we have had to contend with undisguised indifference, teaching us the impotency of our own efforts to impart the truth, and our entire dependence upon the Lord, who alone can make His Word the power of God to the salvation of the soul." During the year 244 visits were made, and over £24 has been disbursed to most needy cases. The receipts and expenditure for the year are £30 10s. 6d. The committee are: Mr. Sears (president), Mr. Vestey (treasurer), Mr. T. J. Stevens (secretary), and Messrs. W. Archer, Blackaby, Francourt, Harvey, S. G. Ince, Tinsley, and Stevens, sen. On this occasion Mr. Sears presided, and after prayer by Mr. C. Wilson, the chairman expressed the pleasure he felt in meeting his ministerial brethren and friends on this occasion. The meeting was subsequently addressed by brethren G. W. Thomas, T. House, E. Porter, J. E. Elsey, W. Moxham, and J. Parnell. It was truly a spiritual meeting; each speaker was savoury, and one of the most interesting features was to witness the pastor, supported by six comparatively young men, valiant for the truth, contending earnestly for the principles and practice of the Gospel. Collection, nearly £18. The Lord bless them and the society at Little Alie-street, prays—J. W. B.

**FOREST GATE.**—In the interests of the Suffolk and Norfolk Home Mission, an admirable discourse was delivered on Wednesday, March 16th, by Charles Hill, of Stoke Ash, based on John i. 14, "And we beheld His glory." After a beautiful and characteristic disquisition on the grace and truth which came by Jesus Christ, His glory was considered as having been seen at His baptism, His transfiguration, when quelling the waters by His word, at the wedding at

Cana, and on Calvary when the miraculous darkness rolled away. Faith's present vision of the glory of the Master was then dwelt on, as inspiring confidence, as generating loyalty in His people, and as creating and intensifying our glad hope of seeing Him as He is. Friends in the metropolis should, by all means, note Mr. Hill's engagement, and avail themselves of the opportunities of hearing long-loved truths so ably and eloquently presented.

BRADFIELD-ST.-GEORGE, SUFFOLK.—“Be ye thankful” (Col. iii. 15). My dear friends, —I feel it is my duty and pleasure to return my thanks and gratitude to all the members of the Church, and the many other friends who have kindly contributed to the new year's present you gave me, and also to our brother, Mr. Hart, for the trouble he has taken in collecting it. I receive it as an evidence of your Christian love and regard. It is also very pleasing to see the kind feeling manifested by many who are not members of the Church. There must, I think, be something more than nature in some of them to do as they have done. I am very grateful to the family whose names are in the list for their kindness, for whom I have the greatest respect, as I had for their father and mother, whom we shall never forget as long as memory lasts; and also to the friends at Bury, who have so kindly expressed their Christian Love. This ought to encourage us, as a Church, to know we have the sympathy of so large a circle of friends outside. I trust the Lord Jesus will reach many of their hearts by the power of His Word, and bring them to cast in their lot with us to help in holding forth to the neighbourhood around us the Word of Life. May we more earnestly be led to seek the good and welfare of the Church, the blessing of the people who come to hear the Word by our continual prayers and Christian example, and a right understanding of the truth as it is in Jesus; at the same time remembering the Lord only can bless, for it is not by might nor yet by power, but by My Spirit, saith the Lord. We shall soon have been together ten years, and we can say, to the praise of the name of our God, we have enjoyed a spirit of unbroken fellowship. You have, at the beginning of each year, given me a present. It has, I believe, always increased, but this year it is more than double to what it was at first. For these things we praise the Giver of all good, and thank you as the channel. Let us still, dear brethren and sisters, endeavour to keep the unity of the Spirit in the bond of peace, and also to exercise Christian love and forbearance one to another. I do not wish to use vain words, nor yet to flatter; but I do heartily thank you one and all. And with the words of the apostle to the Church at Philippi, not because I desire a gift, but I desire fruit that may abound to your account. “My God shall supply all your need according to His riches in glory by Christ Jesus.”—I am, dear friends, yours very truly to serve in the Gospel of our Lord Jesus Christ, W. DIXON.

LEWISHAM.—At College Park Chapel, on Tuesday, March 15th, Mr. Edward Ash gave an exceedingly interesting lecture on behalf of the Sunday-school building fund. The pastor, Mr. Hazleton, presided. The Court-hill-road School-room had been hired for the purpose, and, notwithstanding the severe snowstorm, about 200 persons were present. Other lectures by Mr. Ash will (D.V.) be given at the same place on March 29th and April 12th, entitled “My Visit to Rome” and “My Wanderings in Switzerland,” etc.

OPEN-AIR PREACHING.—For some time past I have been surprised that the glorious Gospel of the free and sovereign grace of God in its proclamation should be enclosed within four walls of a building, whilst the enemies of truth scatter their false gospel like wild-fire in every direction; but may we not see from the following statement made by the dear Saviour: “What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye upon the housetops” (Matt. x. 27). I was very pleased to see in the last two numbers of the *EASTERN VESSEL AND GOSPEL HERALD* remarks with reference to the formation of a *London Strict Baptist Mission*, feeling sure that such a mission is much needed, and I fully join in with your last correspondent, hoping it may be laid upon the hearts of God's people who have the ability to come forth and proclaim those blessed truths which the holy apostles and martyrs of old sealed with their blood. I well remember when I heard the glorious Gospel faithfully proclaimed for the first time in the open air by a man who was the means in God's hand in bringing me to a knowledge of the truth. After having been driven about by every wind and doctrine, how it set me searching the Scriptures to see if these things were so, and has made me anxious to propagate the Word of God with as much zeal as the poor, deluded Arminian do. The order in Matt. xxviii. 19, 20; Mark xvi. 15, 16, has never been reversed. It stands there in all its power, and with the authority of Him who gave it.—ALFRED CHAMBERS.

Stowage Church-street, Deptford.

A FRIENDLY NOTE FROM MISSOURI.—The Editor of the *Regular Baptist Magazine*, in his issue just to hand, favours our Magazine with honourable mention. Our friend says: “The E. V. and G. H. for January, 1887, comes to us combined. We feel that this is as it should be. We are glad to see so little difference among our English brethren, and so much goodwill and kindly association. ‘In union there is strength,’ and we pray that this consolidation may prove a great blessing, and, by the grace of God, he made the strength of His Israel in England. We say to the E. V. and G. H., greeting.” We accept this expression of kindness the more heartily, as it comes unsolicited from one who evidently knows the worth of genuine Christian unity. Therefore, to our Transatlantic brother, and his excellent Magazine, we also say, GREETING.—ED.

#### IN HIS SHADOW.

[The following lines were recently found amongst the papers belonging to the late Alice Mary Davey, who departed to be with Christ, Jan. 14, 1887, aged 21 years. Her sorrowing father writes: “My daughter's papers have been placed in my hands. The lines were sent by her to a very dear Christian friend. They truly speak the state of her mind at the time, and the words underlined are as she marked them.” We give them under space with pleasure.—ED.]

DEAR LORD, I cannot bear the sun's hot glare,  
And every joyous strain but causes pain.  
Some of Thy loved ones with Thy joy are glad,  
I would not have them see me woe and sad;  
So while Thy hand thus heavily is laid,  
Dear Master, wilt Thou keep me in the shade?  
I see quite near a little sheltered nook,  
As on the steep hillside I upward look.  
May I go in and rest a little while,  
Just dry my tears, and try again to smile?  
I would not careless eyes my grief should see.  
And I so long to be alone with Thee.  
I hear this low sweet voice, so calm and clear.  
That still each troubled thought and calms each fear:  
“Poor weary child, come in, I'll meet thee there,  
I built that nook for thee, and called it prayer.”

**BROCKLEY, SUFFOLK.**—It gives us pleasure to hear of the peace and spiritual success of the Church and congregation under the pastoral care of our brother in Christ, A. Morling. May the sunshine of prosperity be long enjoyed here by pastor and people.—Ed.

### In Memoriam.

John Gruit, for some years a deacon at Unicorn-yard Chapel, Tooley-street, during the pastorate of the late C. W. Banks, "peacefully entered his long-wished-for rest," January 13, aged 74. For some time past till his end he had an increasing desire to depart, and as he was getting near his end, he said, "How precious are Thy thoughts to me, O God. There is a mansion prepared, a home ready; I shall soon be there." To his dear wife he said, "God will take care of you." Soon after this he was at home. We have known the deceased for nearly 40 years. He was a steady, persevering, consistent Christian. His beloved wife, in a letter to us, says: "We had been united in marriage nearly 37 years, and in sweet fellowship and communion with our covenant God, when, in 1856, your father baptized me. My dear husband's happiness seemed complete." Mr. Carr, of the Surrey Tabernacle, officiated at the grave. May the Lord send words of comfort to the beloved widow, prays—J. W. B.

William Owen died on February 3 after a long and painful affliction. He was 33 years a member, and 12 years deacon of Jireh Chapel, Ryarsh, Kent. He loved the gates of Zion better than the dwellings of Jacob, and is now sweetly singing, "Unto Him that hath washed us," etc.—F. P. PATTERSON.

On Wednesday, February 2, Mr. H. Deal, of Glemsford, Suffolk, died at the age of 74. He had been bed-ridden for 16 years. The affliction from which he suffered was a peculiar and distressing one; yet the Lord enabled him to bear it patiently and without a murmuring word. On every visit I paid him, I always found his mind fruitful in the good things of the Gospel of Jesus Christ. He would take a review of the past mercies and love visits of his Lord, reminding me of what David says in *Psa. ciii.*, "Bless the Lord, O my soul, and forget not all His benefits," etc. For several years before his illness he was an occasional preacher. He became a member of Providence Chapel, Glemsford, in 1860.—ROBT. PAGE.

Our dear mother had a very long affliction, being confined to her chair, and not able to stand on her feet for the last five years. This affliction, through the tender mercy of our God, has been blessed to her poor soul. From the frequent visits I have had with her, I am sure she was the subject of quickening and enlivening grace. I am thankful to say that at eventide the Lord Jesus was light to her soul. She was 85 years of age. Trusting that she is now among those who walk with the dear Saviour in white, being made worthy through the electing love of Jehovah.—S. GRIMWOOD.

Rebekah Lane entered her rest in January last, aged 77. Not having resided in the neighbourhood during the present pastorate, we saw and knew but little of her. She was formerly a constant worshipper and esteemed member of Zion Chapel, Deptford, having joined in August, 1843.

The beloved wife of Mr. Joseph Flory, Baptist minister, departed to be with Christ, as noticed in the *EARTHEN VESSEL AND GOSPEL HERALD* for January, 1887. Mrs. Flory was born September 23rd, 1819, at Yarmouth, and after living many years a stranger to God (although a teacher in the Sunday-school), she was awakened to her state as a sinner, under a sermon preached by Mr. Flory on the opening

of Brunswick Chapel, Yarmouth, Dec. 31st, 1844, from *Zech. xi. 7.* In 1848 she married Mr. Flory, who then resided at Ipswich. In her diary (June 14th, 1848) was found the well-known verse commencing, "Hide me, oh, my Saviour, hide." Mrs. Flory was shortly afterwards brought into Gospel liberty, and was baptized by her husband at Earith, Hunts, in 1856. Mr. Whiting, of Needingworth, and Mr. Alderson, of Willingham, taking part in the service. She then united with the Church at Somersham. Having removed with her husband to London, then to Plymouth, and finally to Cheltenham, she led an active and consistent life, but suffered much from heart disease. From November, 1879, she gradually grew worse till life was despaired of. However, by the blessing of God, she afterwards partially recovered. In 1883 she suffered great prostration of body, but enjoyed the presence of the Lord. In 1884 she wrote her last letter to her children, which was not to be opened until after her departure. For some time before her death she was mainly confined to her bed, and for months lost her speech, but retained her other faculties in a wonderful manner. Her beloved husband often read and prayed in her hearing, both realising much comfort therefrom. Shortly before her final departure, she showed to her eldest son signs of happy composure of mind: and, without a sigh or groan, her soul passed away to be for ever with the Lord, Dec. 15th, 1886, aged 67 years. Her remains were interred in the New Cemetery, Cheltenham. [We have culled the above notes from MSS. discursively written by our brother, Mr. Joseph Flory, her sorrowing husband. Ed.]

The friends at Ebenezer Chapel, Hertford, with their pastor, Mr. B. Bowles, deeply lament the sudden death of our dear old friend, Mr. Salmons, who had sat under the ministry of Mr. Bowles for the past 26 years. Our departed brother attended both services on Lord's-day, March 13th, when it was remarked with what attention he listened to the preached Word, and how his countenance shone, and how happy he appeared in his mind. On the following morning, being in his usual health, he resumed his work, when suddenly he fell forward, and his immortal spirit departed to be with Christ. His remains were interred on Saturday, March 19th, Mr. Bowles officiating at the grave. Mr. Salmons was, indeed, a sincere lover of the truth, and a cheerful and liberal supporter of the cause. His end was peace.

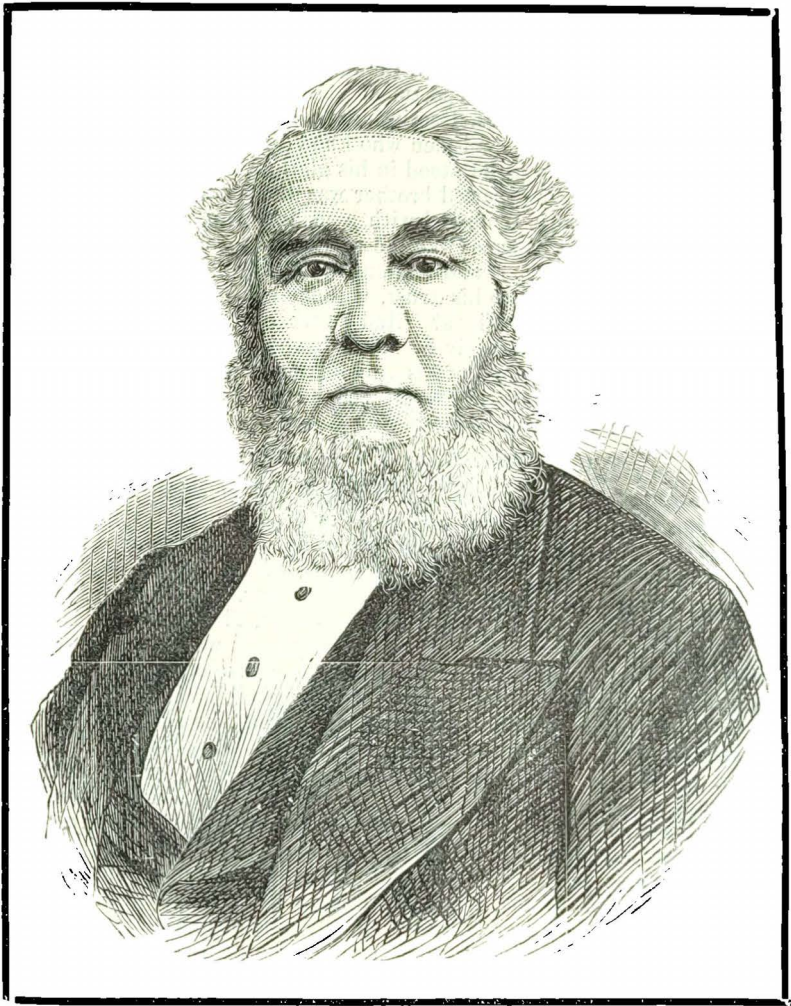
On March 6th, David Simms, aged 62, who only lived three months after his beloved wife. His end, we trust, was peace.

Our long afflicted sister, Ruth Smith, of Saffron Walden, fell asleep in Jesus, Feb. 20th. I witnessed her pass away in the most peaceful manner—literally "fell asleep." On Friday morning, in broken sentences, she said these words came so sweet, "Your eyes shall soon see the King in His beauty." After praying with her, she said, "Oh, I have enjoyed it," and in wishing her good-bye it was some time before I could release my hand from hers. She was full of affection. We have lost a treasure, but our loss is her gain.—JAS. D. BOWTELL. [This dear afflicted saint was one of the most gracious and contented creatures we ever saw. In the midst of pain and poverty she appeared cheerful and happy. What a splendid evidence of the power of supporting grace in sickness and death!—Ed.]

On March 2, 1887, aged 61, John Peet, deacon of brother Myerson's, Hackney. Just before he died I said,—

"A gully, weak, and helpless worm,  
On Thy kind arms I fall."

He said, Amen. He was of a quiet spirit, and many testified their love to him in following him to the grave.—W. KEMPSTON.



## The Late Mr. Thomas Stringer.

"In vain I mourn, and drop these funeral tears;  
Death and the grave have neither eyes nor ears."

*Dr. Watts' Lyrics, sacred to the dead.*

**I**T was with feelings of great disappointment and regret that we were debarred from paying our last tribute of sincere affection to the memory of our dear old friend and brother in Christ, Thomas Stringer, in not attending his funeral on March 28th, as we were then engaged in Oxfordshire.

Although the late Thomas Stringer could not boast of either learning,

riches, or worldly fame, he could boast of what Christ had done in the salvation of his immortal soul, and of the value of rich, free and sovereign grace. In the person and deportment of Mr. Stringer there was a manliness and true nobleness, descriptive of a fine old English Christian gentleman. Of course, like all men who know themselves, he could not glory in perfection only as he stood in his glorious Head, Christ Jesus.

In many things our departed brother was truly gifted. Who could hear his sonorous voice, tempered with a mellow ring, and his rushing flow of speech, almost at times like the roaring of a cataract when fired with the love of his Master, and anxious in defending the grand truths committed as a steward to his trust, without concluding him to be a man of rare pulpit qualifications? Had he received the advantage of a superior early training, probably he might have outshone many brilliant stars in the Gospel kingdom of his time, although, doubtless, much of his original ruggedness, so much appreciated by many of his hearers, would have been ground down and spoiled in the polishing.

#### THOMAS STRINGER AS A HYMNOLOGIST.

If he were not born a poet, Mr. Stringer had certainly caught the inspiration of the grandest of old masters of evangelical song, Isaac Watts, D.D., of blessed memory, and which is clearly developed in the neat little volume of hymns now before us, entitled, "The Voice of Melody; or, Songs of Praise," by Thomas Stringer, a second edition of which was published by R. Banks, Racquet-court, Fleet-street, in 1874. It has often affected our gravity, when in days past we have heard him boldly announce the number of a hymn in the course of divine service, and which he supplemented with the word "original." Independent of the knowledge he possessed of his own compositions, he had thoroughly digested the Psalms, Hymns and Lyrics of Dr. Watts, as also the hymns of Dr. Hawker, Joseph Irons, and other celebrated authors of sacred song, and most of which he could quote *in extenso*. The humble view he had of himself as a hymn-writer caused him on one occasion to say, "I am dying between two doctors—Dr. Watts and Dr. Hawker!" Mr. Stringer's hymns were written mainly to be used as a supplement to Dr. Watts' Psalms and Hymns, and in his second edition he added fifty new hymns. Many of them are strictly characteristic of himself as a saved sinner, and of the great veneration in which he held the name of his divine Master, Jesus. Here is one (421) beginning—

"Go forth, ye servants of the Lord,  
Contend for truth, and preach the Word;  
Sound forth the Saviour's mighty fame,  
And high exalt His glorious name."

In all Mr. Stringer's hymns there is expressed a glowing ardour of attachment to the dear Lord he so long loved and served, also a strength of confidence in the eternal purposes of divine grace. There is in them also an elevated strain that soars beyond the base corruptions of the human heart, which in the most seasonable times are not altogether suitable for public worship. Hymn 219 is a noble one. The author strikes out in lively strains, almost seraphic—

"Rejoice, ye saints, King Jesus lives,  
And life to every member gives;  
In Him we've all things and abound,  
Come, then, His glorious praise resound."

A beautiful commixture of experimental and practical hymns are in the collection, showing a mind exercised and fruitful in the things of God, which must find an echo in the hearts of all lovers of Christ who read them. On the conflict of the soul against sin he says (347)—

“ All hail, ransomed sinner, from sin, death, and hell,  
You prove that within you two natures now dwell;  
You're perfectly righteous—unholy and base—  
A vessel of mercy, a subject of grace.”

On page 378 our author gives his “confession,” which is original, racy, and interesting. “His character,” on page 380, is true in every point. Our copy of these hymns is a *presentation* one from the author, which we much prize. We think that if friends wish to cherish a memorial of the inner and outer life of our departed brother, they cannot do better than purchase copies of these hymns, by which they would not only spiritually benefit themselves under the blessing of God, but help the author's widow in her bereavement and present sore trouble.

Our beloved brother Thomas Stringer has now passed the narrow verge of time, and has entered fully into that joy of which he was not a stranger when a sojourner in this vale of tears. How apropos are the immortal lines of Watts, in his happy flight to glory—

“ In God's own arms he left his breath  
That God's own Spirit gave;  
His was the noblest road to death,  
And his the sweetest grave.”

We have before us several sweet and interesting notices of our departed friend and brother in Christ, by C. Cornwell, J. W. Banks, P. Bedford, and others, to whom he was well known. There is always much that is truly solemn, and yet soul-inspiring, in the departure of a sterling Christian, and especially such an one as our venerable brother Thomas Stringer. May we all, beloved readers, be enabled, when death shall come, to face eternity as he did, without a fear, resting upon the same solid Rock of Ages, Christ Jesus. The conjoint record of his last hours and funeral service, furnished by our kind correspondents, will, we are sure, be read with mingled feelings of joy and sorrow; and which we give in the following consecutive order.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

## LAST DAYS OF MR. THOMAS STRINGER.

BY CHARLES CORNWELL.

**I** FREQUENTLY visited our departed brother Stringer, during his last week upon earth; when his sufferings were such as no tongue, pen, or type can describe; but of his death I was not an eye-witness. I think it is generally understood that he suffered from weakness of the heart. He took to his bed, Monday, March 7th. I visited him on the following Thursday, and found him surrounded by his devoted wife and four daughters. His pain was then so incessant, that as soon as one attack was over, another came upon him; and at which times his whole body trembled with agony—yea, his trembling shook the bed! But during the brief moments between the attacks of pain, some precious passages



of Scripture and hymns would be sure to come from his lips, which showed the happy state of his mind, for heaven had already begun to open itself to him. One present gave him a little drink, when he looked round and said, "They gave him vinegar, mixed with gall, soaked in a sponge, put on a pole, as much as to say, 'There, take that, that is good enough for you'—I've got this," pointing to the cup from which he had just drunk.

On Friday I received a postcard, informing me that he was not so well; I visited him, and found him much weaker in body, and greatly suffering. Oh, the pain, the sweating agony he endured, yet never a murmur, but through it all, his heart and soul were filled with the things of God! Saturday I saw him again, and found him in almost the same case as the day before; still he was full of heavenly matter, and spake of the blessedness of being prepared to meet God. I did not see him on Sunday, but when I arrived at his residence on Monday morning, I was informed by the family that he had spent the day and night in great pain, but his language had been heavenly. I saw him again on Tuesday and was with him some time in the morning, and again from a little after five till nearly nine in the evening. His pain was not so severe, nor his voice so strong, the intervals between were a little longer, and he was somewhat drowsy at times, so that he did not say much; the following are all the words spoken by him between six and eight o'clock in the evening:—"Lift me up, lift me up. Oh! the pain, the pain, the pain. Oh! oh! oh dear! I am so ill! I am so ill! Oh, pray don't! oh pray don't (speaking to the pain, which he compared to a knife stabbing him in the heart)! I must get up! How is that poor boy?"\* referring to his son who was lying dangerously ill in an adjoining room. He was exhausted, and again slept a few minutes. Oh! how still and solemn was the death-chamber, no sound but the low and even tick of the clock. After a few minutes he revived again, with, "My pain is perpetual, incessant, don't, don't talk (someone was whispering), I want to lay quiet if I can, and think; I can't talk, my talking days are over, and while the benefit is mine, be all the glory Thine. Wonderful! wonderful! (in answer to his own thoughts) yes! yes! yes! Lord." When I bade him good-bye for the night, he said, "Good-bye, my brother, I wish my dear and heavenly Father would send from above and take my spirit home to Himself, if it be His dear and only will—don't stop longer my brother; good-bye, good-bye." Wednesday, 16th, I was with him for some time during the morning. He was then blessedly composed in his mind; his language was that of a citizen of Zion, such as, "Hallelujah! Hallelujah! Praise the Lord!"

"Jesus, the King of Glory, reigns  
On Zion's heavenly hill;  
Looks like a lamb that has been slain,  
And wears His priesthood still."

As this was our service night I did not see him in the after part of the day.

On Thursday, 17th, his last day upon earth, I was there by nine o'clock in the morning. He was somewhat restless, but his pain of body had somewhat abated; his mind was as full of heaven as though he had

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\* His son, Jabez Stringer, died April 16, aged 29 years.—ED.

come down from the world of light. I only stayed a short time with him, but went home, and returned about two o'clock; he was then more free from pain than he had been during the whole of the week previous; he was asleep when I entered his bed-room, and I was told he had slept for half-an-hour. Soon after I entered his room he opened his eyes, and said, "Come, Thou sweetest, fairest, best, and blessed one, and take me to behold the glories of the Lamb amidst His Father's throne." I helped to lift him up several times, and on one occasion, while holding him up in bed, he looked very hard at me; I said, "Do you know me?" He said, "Yes, yes, my brother, He put right what you and I have put wrong." There was now not much pain, but he was rather restless and drowsy. Another time when lifting him up, he said,—

"The best and sweetest, fairest one,  
That eyes have seen, or angels known."

At another time he said,—

"The Gospel bears my spirit up,"

but for want of strength he could not repeat more, but looking at his eldest daughter, he said, "Go on, go on." She continued,—

"A faithful and unchanging God  
Lays the foundation of my hope  
In oaths, and promises, and blood."

"Now," said he, "Sing hallelujah!" She said "Oh! I can't, father." He said, "You are afraid of it; I can sing it"; then he shouted as well as his feeble voice would allow, "Hallelujah! He is my rock, and my refuge and strength." During the afternoon and evening he became gradually weaker, and slept much longer. I stayed with him from two o'clock till nearly nine in the evening, when I bade him good-bye for the last time. Just before I left him, he said, "Sharp conflict, sure victory; good-bye, my brother, good-bye," and raising his hand he repeated "Grace reigns, grace reigns!" These were the last words I heard him speak. He was very drowsy, and four hours after this he became unconscious, in which condition he remained two hours, then his happy spirit ascended on high, to be for ever with the Lord. He had lived on earth seventy-seven years and eight months; and preached the Gospel of the grace of God fifty-four years. He was widely known, and greatly loved by all true lovers of vital godliness, for the manly way in which he ever defended the unadulterated Gospel. Christ all and in all was the theme of his life, and the joy of his death. The enclosed notes are from Mrs. Bedford, one of his married daughters.

Brixton, April 5th, 1887.

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THE LAST UTTERANCES OF MR. STRINGER, AS RELATED BY ONE OF  
HIS DAUGHTERS IN A LETTER TO MR. J. W. BANKS.

At your request I enclose some of the sweet sentences that were uttered by our dear father during the last few days he passed on earth. He was only eleven days in bed before the summons came. The last sermons he preached were on the first Sunday in December, 1886, at the Surrey Tabernacle, from the words (morning), "A man in whom the Spirit of God is;" and in the evening Rom. xv. 16, "That I should be

the minister," &c. He was graciously favoured by the divine Master he so loved to preach of. Although dreadful paroxysms of agony seized him, yet between them he would repeat, "Hallelujah! hallelujah! through the blood of the Lamb!" He said, "Thou hast done wonderful things, my sweet Saviour! Behold the glories of the Lamb! Sweet Saviour, art Thou going to take me in? Holy Lamb of God,

' Angels beckon me away,  
And Jesus bids me come!'

And they shall come; and him that cometh, &c. Precious and adorable Redeemer, take me in, for there I long to be. All certain and sure." At times the pain was so intense he would cry out, "No, don't, don't!" but when it had passed his dear face lit up with a smile not earthly, and he said, "My dearest Lord, take an unworthy sinner in. Do take me in, my precious Saviour. Waiting Thy will. Rock of Ages, now, if it be Thy will, let Thy servant depart in peace, according, &c. Call it not dying; 'tis beginning to live. Hope unto the end. Dear Lord, if it is Thy will, do say, 'Arise, My love, My fair one, and come away. Come.'" The evening before his departure he was most impatient to be gone, and told us about midnight that perhaps it was the Lord's will to let him remain a little longer, but he said, "I am somewhat disappointed; the Lord's will be done." On the same evening, seeing us grieving, he said, "Don't fret, my dears, I am sinking into the arms of my dear Redeemer, and the God of my salvation. He is my Rock, my Defence, my Refuge. There I rest. 'Happy in eternal things.' 'My hope enters within,' &c. 'On Christ, the solid Rock, I stand.' If that perish, I must fail! Bless His name! Grace! grace! All my dear ones, God bless you mercifully and manifestatively." He then kissed us lovingly, and said "Good-bye" to each one as calmly as if it had been for a little while.

During the last afternoon of his earthly life, mamma said to him, "You are going to heaven, dear." He turned his dear face towards her, and in a distinct and clear voice replied: "I am there; I am viewing the inhabitants! 'There shall we drink new draughts of bliss,' &c. 'See the Saviour as He is.'" He asked, "How is my poor Jabez? God bless him; he is safe, and will have an abundant entrance. 'I will come again, and receive you unto Myself,' &c. Why does the chariot linger? I leave myself in the hands of my dear wife and the Lord." His mind seemed overflowing with Scripture. Every moment that he was conscious, he was employed in quoting some passage or a line of a hymn, and he looked to us to finish it for him. "'Did not our hearts burn within us?' That glorious Deliverer, that great Conqueror! Good-bye, good-bye, my dear ones; it won't be long! Lord, light up the valley, and keep the enemy out." We have reason to believe that he was tempted a little, but only a little, and his faith was strong to the last. He exclaimed quite suddenly—

"His worth if all the nations knew,  
Sure the whole earth would love him too,"

and, "Unto you that have believed shall the Sun of Righteousness arise with healing in His wings. Hallelujah!" To a friend who called to see him he preached, on a small scale, his last sermon on his dying bed. He quoted Psa. xviii. 46, "The Lord liveth," &c., and said, "There

take that home with you, and think it over; it will do you good. There is, 1st, the *confession*; 2nd, the *ascription*; 3rd, the *petition*." His old favourite method of dividing his texts appeared so conspicuous in his exhausted condition. He repeated again and again—

"The Gospel bears my spirits up,  
A faithful," &c.  
"Yes, Thou art precious to my soul,  
My hope enters," &c.  
"Happy the hearts where grace," &c.

I cannot describe the scene. To see our darling one minute writhing in agony, and the next minute glorifying his Redeemer. Our hearts are full of thankfulness to know that he passed triumphant, through grace, to glory. About 12.45 on Thursday night, he said, "Turn me over, dear." He had been restless during the afternoon, and asked us to lift him up, which we did repeatedly, Mr. Cornwell assisting us; and dear father knew him and spoke to him. We shall not easily forget his kindness. As soon as we turned him he became unconscious, and the struggle with the last enemy was severe and heartrending to us. At ten minutes to three he heaved three heavy sighs, and we were fatherless. Realise it we cannot. He looked so lovely in death that it seemed impossible that he was gone. We dare not wish him back; but oh, the fearful blank, the vacuum that can never be filled. 'Tis wrong to grieve, but so tenderly loved and cherished was our dear father that great grace is needed to support us under our heavy trial. We are assured that he is now enjoying what his favourite lines of Dr. Watts express, and which were constantly on his lips:—

"There shall I wear a starry crown,  
And triumph in redeeming grace,  
Where peace and joy eternal reign,  
And glittering robes for conquerors wait."

Yours in deep sorrow,

PRISSY BEDFORD.

17, Grosvenor-street, Camberwell.

#### THE FUNERAL

took place on Monday, March 28, 1887. Through the great kindness of the deacons of the Surrey Tabernacle, the remains of Thomas Stringer were taken into that sacred edifice, where the first part of the funeral service was conducted, and which enabled many, who could not go so far as the cemetery, to meet there and pay their last tribute of respect to the memory of the man whom they loved, and upon whose lips they had often hung while with clarion notes he rang out the Gospel strains of sovereign grace. Some time before the hour for commencing the service people began to gather, and here and there a few were grouped together, each telling out instances in their life when they were "greatly blessed," some with "liberty," "peace," "built up," and "called," through his instrumentality; and in the eyes of not a few we observed tears of sorrow. Just at the time appointed, amid the silence which such occasions demand, the stately tread of the horses' hoofs was distinctly heard in the distance, and presently the hearse was drawn up in the front of the Tabernacle, followed by four mourning coaches and four private broughams. The coffin (inch and half polished oak) was

taken into the chapel, and placed on trestles on the platform, followed by Mrs. Stringer, leaning on the arm of her son David; the daughters, and other members of the family, including Mr. William Stringer (nephew), deacon of Lynton-road; Mr. Lynn, Mr. Baldwin, Mr. Holden, Mr. Myerson, Mr. Bonney, Mr. James Lee, Mr. Cornwell, Mr. Samuel Ponsford, Mr. Gray, Mrs. Cornwell, and numerous other friends. The service commenced by Mr. Baldwin (who was formerly deacon to Mr. Stringer at Stepney) reading the first hymn, commencing, "How sweet to see the Christian die!" Mr. John Bonney, of Guildford, read the Scripture, selecting portions from John xi., 1 Cor. xv., &c. Mr. Henry Myerson offered prayer, followed by an excellent address by Mr. I. C. Johnson, of Gravesend, who said:—

We come not to praise our departed brother, but to bury him. Doubtless, there are many present in this large assembly who knew him intimately and long. I question, however, whether there are many here who enjoyed his friendship longer than he who addresses you. If so, you must go back to a date over fifty years. It is therefore fitting, perhaps, that having been invited by his friends to do so, I should make a few remarks concerning him on this solemn occasion.

About forty-five years ago, when another and myself were endeavouring to establish a cause of truth in Gravesend, and had managed to get a congregation together for prayer and praise, Mr. Stringer was one of the first ministers to come and preach to us the Gospel of the grace of God. We were in every sense weak—weak in faith, weak in numbers, and financially weak. The departed was to us a tower of strength. He instrumentally gave us courage, so that we were enabled to go on until a house for the worship of God was erected in the town, now known as Zoar Chapel, at which place our brother subsequently became the pastor. Many are the living witnesses to the power of his ministry, the Lord having blessed it to the conversion of their souls. His personal appearance was somewhat calculated to command attention. He was tall, broad-chested, with lines of decision in his features. The snows of advanced age which rested upon him of late years added a venerable appearance to his already manly presence. Some persons attach no importance to these external matters; and whilst there are, no doubt, exceptions, yet I cannot help thinking that there is an advantage in the possession of these physical qualities. We can think of him as he was, but we shall see his form no more. We mourn, not on his account, but for the loss sustained by the Church, by relatives and friends.

His voice was unusually powerful; his broad chest and strong lungs enabled him to speak so loudly as to be distinctly heard by the largest congregations. In smaller chapels, when earnestly advocating some special truth, or opposing some deadly error, he could make even the windows shake with his stentorian utterances.

His theme was Jesus only! It was Christ crucified! Christ risen and exalted! He made the three R's. his starting points—*Ruin*, complete by the fall; *Redemption* from sin and all its consequences by the atoning blood of Jesus of every follower of the Lamb; *Regeneration* of every elect sinner by the power of the Holy Ghost, producing repentance, faith, hope, love and joy, even eternal salvation in the experience of the child of God.

He preached Jesus in His ability to save to the uttermost; in His ability to make all grace abound toward us: in His ability to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. Our departed brother might have said with the apostle: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of glory which the Lord, the righteous Judge, shall give me at that day." He is gone! His race is run! His work on earth is done! He has entered into that rest that remains for the people of God, where there is no sin, consequently no sorrow.

And now, brethren, what does this solemn event teach us who are left behind? Does it not speak to us in tones of solemn warning? The language of the dispensation is, "Be ye therefore ready also." May it be our privilege to be waiting for the Master's coming, having our loins girt about with truth, and our lamps burning, so that when it shall be said, "Behold the Bridegroom cometh; go ye out to meet Him," we shall enter as our brother has done into the marriage chamber of the Lamb.

To our respected brother, Death was but the porter to introduce him to the realms of bliss. He was "made meet to be a partaker of the inheritance of the saints in light." He knew that Jesus was gone to prepare a place for him, and was now come to receive him to Himself, that where Jesus is he should be also. It has been wisely said in this pulpit: "When the ungodly leaves this world he goes *from* his home; but when the believer leaves it he goes *to* his home," which is all the difference. No one objects to be evicted from a cottage of clay if he has a well-appointed house to go to. So no believer really need fear to leave this world of sin, seeing there are mansions awaiting him in the world above.

May we, dear friends, be favoured to follow our brother in the Lord's own time.

Mr. James Lee then gave out the hymn beginning—

"Happy in the truth of God,  
Is the sinner bought with blood."

Mr. Holden entered the pulpit, and in a few brief sentences observed: Deeply solemn and affecting as the circumstances are which have brought us together to-day, there is a silver lining to the dark cloud. More than 50 years ago the Lord shone upon our dear brother and revealed His Son in him, and he went forth as a valiant minister of the word of God. He was a Boanerges and a Barnabas, a son of thunder and a son of consolation. During the whole of his ministry he gave no uncertain sound, and thousands of souls to all eternity will rejoice in heaven through his ministry. Thirty-seven years ago I first heard him in Snow's-fields since then I have been united to him in the work of the Lord. He was warm-hearted to those who loved the truth, and we are met here to-day to show our love to him, and sympathy with those who are bereaved of an affectionate husband and loving father. We thank the Lord for raising him up, and for the grace that made him what he was. Mr. Holden pronounced the Benediction, and the funeral procession reformed and wended its way to Norwood, followed by many friends. On reaching the cemetery, about 200

persons were assembled; and when Mr. J. S. Anderson had given out the hymn,—

“ May I be found in Jesu’s grace,  
 And Jesu’s grace in me;  
 Then shall I dwell before His face,  
 And all His glory see ”—

Mr. Cornwell proceeded to give the address at the grave, in the course of which he remarked that Thomas Stringer was a man whom we all loved, and he loved us. Not long before he departed he said, “ What a blessing it is to be ready.” He was ready—ready to meet his God before, said Mr. C., I was born. And what was it prepared him for the change, but the grace of God? It can truly be said of him, “ His tongue was as the pen of a ready writer.” The Bible was his chief book; go when you would you always found him with the Bible; the Bible was in his heart, and his heart was in the Bible. No man that I know of was more ready with chapter and verse than he. He had a great hatred to anything contrary to the truth, and would express himself in such strong terms as perhaps no other man could; but it was Thomas Stringer. He was always ready to extol his Master, but never ready to countenance any invasion upon the sound principles of the Gospel, or the sacred worship of His sanctuary. Thomas Stringer was ready to die and leave the world, and ready to enter into the joy of his Lord. There is not one here, I am sure, but what will join with me in the conviction that we commit him to this grave in sure and certain hope of the resurrection to eternal life. In conclusion, remarked Mr. Cornwell, I would say to the family and friends, “ Be ye also ready.”

Mr. J. S. Anderson concluded the service with prayer, very solemnly commending the widow and children to the care of Him who had been a Father and Friend, and had supported and helped through a long life their departed husband and father.

There was a very large congregation both at the Surrey Tabernacle and at the ground, among whom we noticed Messrs. Burbridge, Bennett, Noyes, Dearsly, Harsant, Parnell, Ponsford, Waite, Whittaker (Blackheath), Boulden, Green, King, Crowhurst, Rundell, Carr, Lovelock, Haines, (J.) Wheeler, Dawson, Pocock, Knott, (J.) Taylor, Crutcher, and other ministers, deacons, and friends. Mr. J. E. Elsey, one of the officials while Mr. Stringer was at Stepney, and who led the singing there, was unavoidably prevented from manifesting his esteem for his late pastor, but was represented by his devoted partner; many others did likewise.

The whole of the arrangements were admirably carried out under the direction of the Mr. C. Cornwell, of Brixton, who very kindly took the burden off the widow, and has made himself responsible for the cost, which, through our departed and honoured brother being so widely known and highly esteemed, necessitated (in order to give his friends an opportunity of manifesting their esteem to departed worth) a little extra outlay; there was nothing unnecessary, but everything was well done and well timed, and Thomas Stringer was laid in the grave in a manner corresponding with his position as a public man; and as we know Mr. Cornwell is not in a position to bear the expense we shall feel a privilege in contributing our mite towards the funeral of one whom we so highly esteem. The hymns used on the occasion were Mr. Stringer’s own composition, chosen from his hymn-book.

JOHN WATERS BANKS.

## IN MEMORIAM: MR. THOMAS STRINGER.

Well done! the faithful work has closed,  
As will divine had dated;  
The seals thereto—the souls as hire—  
And now reward; and his desire,  
From earth to heaven translated!

Conflict is over! victory gained!  
Endurance to end winning  
The prize; award of grace and love,  
And hope's fruition, in remove,  
To endless joys beginning.

Clapton.

The more than conqueror life gains,  
He is not dead but sleepeth;  
To lay the form in dust is fit,  
In certain hope we it commit,  
Assured our Lord it keepeth.

To raise the dead the Lord will come,  
In way and power glorious;  
Then saints will put their best robes on  
And immortality so won,  
Prove Him and His victorious.

J. H. DEASSLY.

## A CROSTIC—THOMAS STRINGER.

T hrice happy saint! now taken home,  
H ome to the bosom of thy God,  
O n angels' wings (no more to roam  
M idst gloom, beneath affliction's rod);  
A s sharer in celestial bliss,  
S aluted with thy Father's kiss.

S o would we leave this world of sin,  
T o fly away and be at rest;  
R est from this life's tumultuous din,  
I n tranquil mansions of the blest.  
N ow Jesus wipes away thy tears,  
G ives light, and peace, and joy, and love,  
E nnobles thee through endless years,  
R obed in His Righteousness above.

J. S.

## THE TRUTH.

**T**HE antithesis of this is the cause of all the misery in the world. It is the contradiction of the words of the Almighty, who said to our first parents: "In the day that thou eatest thereof thou shalt surely die." Satan, who is a liar and the father of lies, said unto the woman, "Ye shall *not* surely die." From that time to the present, truth and falsehood have been in deadly antagonism. One or the other will come off victorious, but which? Without a doubt the truth shall ultimately prevail, because the God of truth is stronger than the father of lies.

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
Whilst error wounded writhes in pain  
And dies amidst her worshippers."

How important it is, then, that the reader of these lines, as well as the writer of them, should be found in the truth, walking in the truth, and praying the prayer of the psalmist, "Lead me in Thy truth and teach me."

God desireth truth in the inward parts, and therefore deposits it in the hearts of His people. The question may be asked, What is truth? This was an important question asked of Christ by Pilate, at the time when our Lord said unto him, "Every one that is of the truth heareth My voice." Did Pilate, being a Roman, ask the question in the



language of the Romans? If so, he used the words as found in the Latin Testament, *Quid est veritas?* What is truth? Without attaching undue importance to the coincidence, it has been discovered, and is very remarkable, that a good answer is contained in the question, for if the letters be transposed they make exactly this sentence, *Es vir qui ad est*—it is the man who is present; and is quite in accordance with our Lord's account of Himself when He declared, "I am the way, the truth, and the life.

The truth may be likened to a ray of white light proceeding from the sun, the source of light, because all revealed truth proceeds from Jesus, the Sun of Righteousness, who is alone the source of truth. But this ray of white light is not simple, but compound, being composed of a bundle of rays combined, yet distinguishable. So the truth is one, but made up of a series of truth. All truths are necessary to constitute the truth as it is in Jesus. There are many professed ministers of the Gospel in the world, who preach some truths, of whom it cannot with propriety be said that they preach the truth, because to preach the truth they must preach the whole truth and nothing but the truth. For instance, the teacher who denies or hides in the back ground the sovereignty and the supremacy of the Most High, cannot be said to preach the truth.

The minister who denies the eternal election and predestination of those who shall be ultimately saved, does not, in my opinion, preach the truth. Certainly he who denies the divinity of Christ does not preach either essential or revealed truth, so not the truth.

I desire to warn the young and inexperienced reader who is seeking to know the truth to be on his, or her, guard, against those teachers who represent God as an impotent being, One desirous of saving the souls of His creatures, but is frustrated in His benevolent desire because they will not let Him save them. These people have not learned the lesson that Nebuchadnezzar learned by painful experience, for when he came to his senses he declared, that "He (God) doeth as He will in the army of Heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest Thou?" And Job also learned, that "whatsoever His soul desireth even that He doeth." "He taketh up the isles as a very little thing," and yet "they will not let Him!" . . . "If they speak not according to this word it is because there is no light in them."

I want to illustrate this subject of the truth by known facts with regard to a ray of white light, and shall offer no apology for introducing science into the illustration, believing that all truth is God's truth; whether it be scientific, philosophical, or theological, and so far as science and philosophy are subordinated to scriptural truth and used for illustration, they are useful, and are to be distinguished from the oppositions of science, falsely so called.

I have said that a ray of light is made up of a bundle of rays, as the truth is made up of a series of truths. I will name four of them: 1st, the luminous ray; 2nd, the calorific ray; 3rd, the magnetic ray; 4th, the chemical ray.

**THE LUMINOUS.**—Happy the sinner on whom this ray has shone. He who has been brought from the darkness of error and superstition, into the light and liberty of truth, and who shew forth the praises of

Him who hath called him out of darkness into His marvellous light. O, what a mighty change is here. The writer can remember the time when from the dark dungeon of ignorance and unbelief he was brought out into the light of truth, when the spiritual eye-balls were illuminated with this heavenly ray, to see light in God's light. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, or to make known to us the truth. So that ye who were sometimes darkness are now light in the Lord."

The reader who has been thus enlightened will have discovered two things. First, his own depravity, the result of the fall; that in his flesh dwelleth no good thing. His language will be with Paul, "O, wretched man that I am." He will find out that there is no ground of hope in self, nor in the law that condemns, nor in any resolution to amend his life. This will be the result of the inshining of this ray, "for whatsoever maketh manifest is light." But the same heavenly beam of truth that reveals himself to himself, will, in the Lord's own time, reveal Jesus as a Saviour and a great one; as one able to save unto the uttermost all them that come unto Him by the leading of the divine Spirit of truth, whose office it is to guide into all truth. In the light of truth the Cross will be revealed, on which by precious blood his sins have been atoned for. The joy of justification shall take the place of felt condemnation, and will be light upon the heavenly road that leads him to the Lamb. This was the ray of light that shone into the heart of the publican and caused him to exclaim, "God be merciful to me a sinner;" upon the jailer at Phillippi, who said, "What must I do to be saved?" and the brightness of which blinded for a time the eyes of Saul of Tarsus. "The entrance of Thy word giveth light." Reader, has it entered thy heart?

In the after experience of the enlightened soul there will be dark days and nights, in which it will walk in darkness and have no light. Heaviness may indeed endure for a night, but joy cometh in the morning, when the truth as

"One sweet ray of heavenly light,  
Breaks up the clouds that come between,  
Turns to day the gloomy night,  
And quite renews the scene."

As the sun can only be seen in its own light, so it is only in the light of truth that we can see light. We can see Jesus only in the light He gives us, even the light of truth.

**THE CALORIFIC.**—There is a ray proceeding from the Sun of Righteousness, when He arises with healing in His beams, that warms as well as illuminates. The soul, whilst dwelling in the Northern regions of a wintry state, remains torpid, cold, and cheerless. There is felt want of outgoing of soul in prayer, praise and love. The feet of zeal are fettered and the soul cleaveth unto the dust. But when Jesus again lifts up the light of His countenance the frozen powers leap into activity. The soul is melted like snow before the solar orb, and runs in rivers of thankfulness and praise, with "Bless the Lord, O, my soul, and all that is within me bless His holy name." Joy and gladness succeed sorrow and sadness, and the soul, warmed into spiritual energy, runs in the way of God's commandments with alacrity and delight; as said the Psalmist,

"I will run in the way of Thy commandments, when Thou shalt enlarge my heart." As in its season the beams of the life-giving sun draws up the sap which lies for a time hidden in the roots of the trees, producing foliage and fruit, so does the truth, when its warming influences are felt, draw forth into fruitful activity all the graces of the Holy Spirit. Thus the soul glorifies God by bringing forth much fruit.

**THE MAGNETIC.**—There is a ray in light proceeding from the source of day that has a magnetic influence on matter. It was a lady, Mrs. Mary Somerville, who made this discovery by balancing on a point an ordinary needle, due North and South, placing it in the rays of the sun. After being exposed for some minutes, this needle, which before had no magnetism, had acquired the property of attracting other needles to itself, and illustrates the fact that the soul on whom the sun of righteousness has shone possesses a property it did not previously experience. There was no affinity between it and the souls of those who know and love the Lord. But what a change! Now there is a mutual attraction—a desire for fellowship. The language now is, "Where thou goest, I will go," and the disciples being let go, "went to their own company."

Thus the magnetic ray of truth draws sinners to Christ. As He said, "And I, if I be lifted up, will draw all men unto Me." It is the magnetism of truth that separates the godly from the ungodly, the righteous from the wicked. As the magnet rolled in the dust collects to itself particles of its kindred metal, so the truth, when preached under the influence of the Spirit of God, gathers out the elect of God from the mass of humanity and manifests them as the children of God. "As soon as they hear of Me they shall obey Me. Be ye separate and I will receive you." In some of the larger engineering establishments quantities of brass, steel and iron filings become mixed together, and it is necessary that these should be separated for distinct uses, so a magnetic machine is employed which effectually attracts the iron and leaves the brass behind. Is it not so with truth? When it is faithfully preached it attracts to itself those whose names are in the book of life, others are left behind, "one is taken and the other left." The language of the one taken is no longer, "We desire not the knowledge of Thy ways," but it is rather, "Draw me, we will run after Thee." There is now a clinging to Jesus, to the people of Jesus, to the house of God, and the ordinances as commanded by the Saviour. Those who are under the influence of this holy magnetism find their greatest comfort in the truth of God.

**THE CHEMICAL.**—There is a wonderful property in light to produce the image of an object that is brought within its range. The photographer prepares his plate with a substance that is sensitive to the chemical ray, and when this plate is exposed to an object from which the ray is reflected, and shines on the prepared plate, the subject is formed thereon, although at present invisible, until after-development causes the image to appear in all its detail.

Now, "the preparation of the heart in man is of the Lord." It is prepared by the divine Spirit to receive an impress of truth. Christ the true light shines into the prepared heart, and His image is formed there. "Christ in you the hope of glory." "God, who commanded the light to shine out of darkness, hath shined into our hearts, giving

us the light of the knowledge of the glory of God, in the face of Jesus Christ." And "as we have borne the image of the earthy, so also shall we bear the image of the heavenly." God, at the creation impressed his own image on man, and it was holy, but falsehood marred the beauteous image. When Adam begat a son, it was in his own image, after his own likeness, so it was sinful and depraved; hence the necessity for a new image, a new likeness, for all that are not found conformed to the image of Christ will be rejected, as it is said, "When thou awakest, thou shalt despise their image." But those who are conformed to the image of Christ shall never be despised by God; "for whom He did foreknow He also did predestinate to be conformed to the image of His Son." And as we are by faith favoured to look on Christ, in His glory are changed into the same image, as by the Spirit of the Lord.

Thus the truth, in whatever way it is considered, whether in its illuminating, warning, attracting or assimilating properties, is essential to our happiness here and to our well-being hereafter. May we, then, be rooted and grounded in truth; walking in the truth, speaking the truth in love; so shall we, as children of truth, be manifested and approved by the God of truth.

I. C. J.

Gravesend.

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## "LETTER AND SPIRIT."

BY J. WALKER, NORTHAMPTON.

**M**ANY a worthy man and faithful servant of Jesus Christ has been slighted by a certain class of hearers, and condemned as a "letter-preacher." The late Mr. Doe used to say that he gloried in the title, because he had always found the Word of God come true to the letter. There are three passages of Scripture in which "letter and spirit" are contrasted—Rom. ii. 27—29, where the contrast is between the literal Jewish circumcision of the body and that spiritual sanctification to God of the heart and soul, and of the whole man, of which the literal circumcision was but a type. Rom. vii. 6, where the subject under discussion is the absolute deliverance of the believer from the law, his union to Christ, and his consequent standing in an entirely new state and relation to God; so that "*all things* are become new," and amongst the "all things" the principles which rule the believer's conduct, as Cowper sings:—

"Then all my servile works were done,  
A righteousness to raise;  
Now freely chosen in the Son,  
I freely choose His ways."

The other passage is 2 Cor. iii. 6, where we have a contrast drawn between the law and the Gospel. The law is styled, "the letter that killeth," "the ministration of death and of condemnation," "the glory that passeth away," &c.; while the Gospel is "the Spirit that giveth life," "the ministration of the Spirit and of righteousness," "the glory that excelleth and remaineth." The literal translation of verse 7 is, "But if the ministration of death, *in letters*, engraven on stones," &c., which shows the meaning of the expression "letter" still more clearly. It is a marvel how any reader could have understood these Scriptures in any other way.

There is, of course, such a thing as a notional acquaintance with the doctrines of the Gospel, while the heart remains untouched by divine grace. Against this we have numerous warnings in the Word of God (see 1 Cor xiii., etc.). The charge of being "letter-men" would be justly brought against those preachers who leave Christ and His finished work out of their discourses altogether, and do nothing but tell people to do their duty and God will be pleased with them; but we are not concerned with such. This unfounded accusation has been brought against some of the most faithful preachers of a full Gospel. This appears to arise, in many cases, from a misapprehension concerning the *manner* of the Holy Spirit's operations. A person goes to hear a preacher, and comes away complaining that there was "nothing for him," or that no *power* accompanied the Word to his soul. Now, to say nothing of the fact that for many reasons the hearer may be to blame rather than the preacher, we are not to expect a *feast* every time of hearing. We do not have a feast on our tables every day; a feast is for special occasions, which occur but seldom. But our bodies do require *feeding* every day. So there is a divine blessing upon the Word of truth heard Sunday by Sunday and week-evening after week-evening, the believing soul being instructed, counselled, and led on gradually, difficulties removed, dark things explained, &c. The regular ministry of a settled pastor is a great blessing. There have been, and are, well-taught servants of Jesus Christ, from whose discourses a right-minded, spiritually-intelligent hearer will always learn something, hardly ever coming away without getting a new thought, or fresh light, on some point of truth. This is neither letter-preaching nor letter-hearing, but a very blessed, solid way of being built up in spiritual things.

It must be admitted that there are some amongst gracious souls who do not seem capable of appreciating anything beyond a line of preaching which enters into their own immediate feelings. There were "babes" in the apostles' days (Heb. v. 11—14; 1 Cor. iii. 1, 2). We greatly differ in mental ability, and it must ever be borne in mind that grace does not change our peculiar features of character, etc. A man of a powerful intellect, if blessed with grace, will retain his intellect, which will be sanctified to the Lord's service. Such an one was Paul. His Epistle to the Romans is admitted by competent judges to be a masterpiece of sustained argument, but it has been blessed to the souls of many simple-minded readers, who had not the mental ability to enter into and enjoy the logic of Paul. We see among the apostles a wonderful difference in the cast of their minds. In the writings of John, for instance, there is but little logic. He is dogmatic, states facts and doctrines without adducing logical proofs, as though he would say, "Take them or leave them, but I know they are true."

It is certainly a minister's work to enter into the feelings of the Lord's people, but how, and with what intent? His special work is to "preach the Word," or, in the more detailed language of Acts xvii. 3, to "open and allege," to explain and unfold the Scriptures, and enforce their teachings, leaving the application to the Holy Spirit. If he does this, he will be sure, ministerially, to meet with the different cases of quickened souls, for there is undoubtedly something in the Bible suited to every possible case. It is one of the things for which a faithful minister most earnestly prays, that he may be guided from time to

time to such subjects as will be most suitable for his people. But if he merely describes the varied exercises of his own soul, "the multitude of his thoughts within him," under the ever-varying circumstances of life, without building all upon the Word of God, although he may thereby enter into many of the exercises of his hearers' minds, yet there will be a great danger of their settling down into a state of soul in which it is to be feared many are to be found in this day, a state in which they are sometimes lifted up when they hear something descriptive of their exercises, and as quickly cast down when the transient impression has passed away; while the man who, under the teaching of the Holy Spirit, is enabled to open up and enforce the Word of God itself will be the means of leading his hearers to Christ, for to Christ everything in the Bible points. Whether it be history, prophecy, promise, doctrine, experience, or practice, Christ is the sum of the whole system. In his study of Scripture, a minister will find great assistance from his personal experience. A knowledge of languages, Oriental customs, etc., will be useful in its place. My point is that the Bible alone must be the foundation of all our teaching, and not even our spiritual experience takes its place.

Fellow-servants of Jesus Christ, let us "preach the Word," and God by it will surely accomplish His own eternal purpose.

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### "SO HE GIVETH HIS BELOVED SLEEP"

(PSA. CXXVII. 2).

AN ACCOUNT OF THE HAPPY DEATH OF MR. CHARLES LENTON,  
LATE OF CLIFTON, BEDS.

"Blessed are the dead which die in the Lord."

OUR dear father's health had been failing for some time, but it was not until April, 1886, that we became aware that his weakness arose from a most serious and painful disease, and one which his doctors told him could only be relieved, not cured, by a very painful and dangerous operation. This sad intelligence our dear father received with the greatest calmness, and many can testify that from this time he seemed to be daily experiencing the sweetness of lying

"Passive in his Father's hands,  
Knowing no will but His."

One day, seeing him weep at the tea-table, I asked him as soon as we were alone if anything were troubling him. He replied: "Oh, no, dear; I was so enjoying a hymn that came to my mind, I could but weep for joy"; and then read me that beautiful hymn, commencing:—

"For ever to behold Him shine,  
For evermore to call Him mine,  
And see Him still before me;  
For ever on His face to gaze,  
And meet His full assembled rays,  
While all the Father He displays  
To all the saints in glory."

He was, as many are aware, deacon of the New Chapel at Clifton, and as such it was his office to give out the hymns. Many he chose at this time, and the manner in which they were read, clearly indicated his

feelings, and will not soon be forgotten by those who heard him, especially hymns No. 95, 107, 465, 478, 498, 504, 506, 509, 511, and 517, in Clifton selection.

He occasionally conducted the services on Lord's Day, and the last time but one that he did so (August 29th), by which time his illness and consequent suffering had greatly increased, he spoke from Mark vii. 37. "He hath done all things well." Whilst speaking from these words his countenance lost all traces of suffering, and beamed with peace and joy. The last time he went to chapel was October 17th, when his weakness and suffering were painful to witness. The next evening he became suddenly so much worse that we feared he would die before medical aid could be obtained. But these alarming symptoms were mercifully stayed, and as soon as our dear father could speak he said :

" My last appeal be Calvary's blood,  
And I'm prepared to meet my God,

" He is faithful. He will not deny Himself. I cannot say I have *great* enjoyment, but I do believe I have by faith presented Jesus, the only sacrifice, in my arms, and God has accepted the sacrifice. 'As one whom his mother comforteth, so will I comfort you.' He does do it. Blessed Jesus, blessed Holy Spirit. Oh ! I have felt such love to the Holy Spirit !" Being in great agony, he said : " He will not lay upon me one pain too many ; oh, no."

I could make but few memoranda, as owing to dear father's increasing weakness and pain he was able to converse but little, and often could not receive the friends who called to see him ; but those who did see him were refreshed and encouraged by the calm, peaceful, and happy frame of mind they ever found him in. Indeed, so highly was he favoured from the time he was confined to his room until his death (a period of seventeen weeks), that I do not think a doubt or misgiving once beclouded his mind. Frequently would he repeat these lines :—

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

And often, when after hours of great suffering he had obtained a little sleep, his waking words would be : " And so He giveth His beloved sleep." He enjoyed much nearness to God in prayer, and several times said :—

" Could I get nearer to the throne  
Than is the common length,  
My soul with gratitude should own,  
'Tis done by *borrowed strength*."

January 1st, 1887.—The first words that came to dear father's mind in this new year were : " Thine eyes shall see the King in His beauty." During the day he much enjoyed meditating upon these words, and was evidently anticipating their speedy fulfilment.

January 12.—Much weaker in body, but strong in faith. For some hours he was in an agony of pain, during which time he said : " With patience and grace all my appointed time will I wait till my change come." And : " If it will be more glorifying to God for me still to suffer, I do trust He will give me patience; nevertheless, to depart would be a relief indeed." In the afternoon he had a refreshing sleep, which

filled him with gratitude, and in the evening, in a most impressive manner, did this dear, worn sufferer thank the Lord for the countless mercies of another day. And here, while I would not enlodge the creature, I would say, so completely was our dear father's mind stayed upon God, that during his lengthened illness not a murmuring or impatient word ever fell from his lips, but on the contrary, he always seemed full of gratitude, and would very often say, as the morning light dawned : " His mercies are new every morning ; how great is the sum of them." Often, too, would he turn to dear mother, who was his constant attendant, and say : " God's word must stand. He cannot deny Himself.

' We two are so joined,  
He can't be in glory and leave me behind.' "

January 26th.—Dearest father evidently sinking, but his faith in a dear Redeemer is unshaken. In the afternoon he said :—

" His very word of grace is strong  
As that which built the skies ;  
The voice that rolls the stars along  
Speaks all the promises."

And upon Mr. Wilson entering the room and saying, " I pray the everlasting arms may still be kept underneath you," he replied :—

" How can I sink 'neath such a prop  
That bears the world's foundation up ?"

This was said in a manner which showed his peaceful frame of mind, and that he was leaning his whole weight upon One who

" Can make a dying bed  
Feel soft as downy pillows are."

A few days before his death he was speaking of the sweetness with which portions of the word and lines of hymns came to his mind, and added :—

" 'Tis in His name I trust,  
'Tis on His word I rest."

I replied : " How good the Lord has been to you during your illness." " Most merciful, most merciful, most merciful," said he. " What shall I render to the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord."

Contrary to all expectation, the intense pain from which he had so long suffered seemed to decrease with growing weakness ; but on Feb. 12, three days before his death, it returned with increased severity, and about midnight he became so exhausted that for some time we quite thought he was gone. He again revived, and as soon as he could speak said : " The cup which my Father hath given me shall I not drink it ? It would be a great mercy not to have much pain, but His mercies are more than I can describe." And then said :—

" Oh let me hear Thee speaking  
In accents sweet and mild.

Bless His dear name. He is not speaking in terror. I am not in trouble. I hope soon to be with Him. Moments glide away. The Scriptures cannot fail."

On Monday morning, February 14th, when we were all, with the exception of a married brother and sister, gathered round his bed, our dear, dying father thus addressed us :—

" I desire no blessing for you, my dears, but the one blessing I have



desired ever since you were born—the great blessing. Oh that you may acknowledge God in all your ways, both as a God of providence and grace! Oh, that you may be prepared for a dying bed! Oh, that you may be ready to meet God! I shall soon be where I shall no more need the sympathy of kind friends, or the loving attention of dear wife and children,

‘When I shall then behold His face,  
And never, never sin,  
And from the river of His grace  
Drink endless pleasure in,’

etc., etc., etc. Then he addressed our dear mother in the most affectionate terms, and thanked her for the self-denying love she had ever shown him. Mr. Wilson saw him about six hours before he died, and found him, in the immediate prospect of death, in *perfect peace*. He clasped his hands together, and said:—

“My hope is built on nothing less  
Than Jesus’ blood and righteousness.”

Also: “Unto you, therefore, which believe He is precious;” adding, “He is precious to me.”

About ten o’clock he was in great pain, and it was evident his end was very near. Dear mother said: “You still feel Jesus precious?” He replied: “Yes, yes.” She said: “You feel the everlasting arms under you?” He said: “Yes, and how *can* I sink with such a prop?” About twelve the pain subsided, and he lay like one going to sleep. Just before he died he opened his eyes, and looking up several times, repeated the words, “Heaven! Jesus! Glory!” He again closed his eyes, and at 1.15 on the morning of February 15th, his happy spirit took its flight, to be “for ever with the Lord.”

Our dear mother has lost one of the kindest and best of husbands, and we one of the dearest and most affectionate of fathers; but while our hearts are filled with sorrow, we would say, seeing it is the Lord’s doing, and not man’s—

Lord, it is well, although with bleeding heart,  
And bring tears which from the eye will start;  
And bitter grief, which doth the bosom swell,  
These quivering lips must own—Lord, it is well.

S. P. L.

## MUSIC IN OUR CHURCHES.

*To the Editor of the “Earthen Vessel and Gospel Herald.”*

MY DEAR SIR,—With your kind permission, I should like to add a few words to the article on “Sacred Music,” and as its abuse was dealt with in our March issue, I will confine myself to its proper and advantageous use. It is a deplorable fact that whilst Strict Baptist and other Calvinistic Churches are to be honoured for their unswerving fidelity to the truth, the singing in most churches is very far from what it ought to be, and might be, with a little effort and care. Many people seem to think that if they begin to interfere with the singing, and take means to improve it, abuse is sure to follow, and they practice the absurd theory that to avoid one extreme you must necessarily rush to the other. “Oh,” say they, “we must keep the musical part of the service simple, like the Gospel.” Well, how do they succeed?

The simple Gospel is (1) true to its pretensions, not one thing in name and another in substance; (2) it is full of harmony; (3) it is beautiful and attractive to the enlightened mind. But the musical (P) part of the service

in some chapels is (1) most unmusical; (2) instead of harmony you hear a distressing combination of discordant sounds; (3) instead of being attractive and beautiful it is repulsive, where the ear has retained its normal sensitiveness. However bad the singing may be, you may in time get so accustomed to it that it does not much affect you. You may get used to anything, even high-backed pews; but Churches of truth are beginning to see that the providing of comfortable seats is not necessarily followed by abuse in the shape of people going to sleep. Neither is a simple, bright, cheerful, harmonious musical service an enemy to spirituality and devotion. Nay, I affirm from experience that in some chapels the singing is so irritating and gnawing to the ear that it is at times with considerable difficulty that one regains that tranquillity of mind which is so necessary to hearing the Word with pleasure.

How is this state of things to be improved? The following suggestions have occurred to my mind:—

(1) The musical part of the service should be simple, and such that all the congregation can take part in.

(2) The different parts must blend together, consequently a tune-book should be used which is well known, and no person should attempt to sing any part but the air who cannot sing the other parts as written in the book. The evil most prevalent now is for people to invent parts of their own, and as tastes differ we sometimes hear some of the most excruciating noises you can imagine. In fact, were I, Mr. Editor, to reproduce on an instrument some of these attempts at harmony, you would as quickly wish me to "stop that noise" as I have sometimes wished the singing was over and the text given out.

(3) There should be a variety, and not a constant repetition of the same tunes; also a judicious admixture of the good old tunes with the good new tunes.

(4) Due attention should be given to expression. The tune should be selected because of its suitability to the hymn. Careful study of the words should be followed by equally careful attention to the degree of tone, loud or soft, which the spirit and character of each verse or line calls for. Monotonous singing, even in parts, should be studiously avoided, though variety of tone may be carried to an extreme.

(5) Where it is impossible to have an instrument, tunes should be sung which are full of melody, and simply harmonised. Many tunes in the "Union," and more still in the "Bristol" tune-books are not at all adapted for singing without instrument.

(6) Where a tolerably good player is to be found in the congregation an instrument should be used to accompany and sustain the singing. Where funds will allow, a pipe organ is unquestionably the best by far. For small and poor causes an American organ is, perhaps, best; but for a large chapel where a pipe organ cannot be got, a harmonium is best, as it is more penetrating than an American organ. Whilst on the subject of instruments I would confidently affirm that in 99 cases out of 100 good singing is impossible without an instrument; but we have to be guided by circumstances, and since it were better to be without an instrument than to have one badly played, some causes may be compelled to improve the singing as best they can without one.

(7) The choir should sit near the instrument, where there is one, in order better to lead the congregation. Those who thus lead the singing ought to meet frequently to practice singing in parts, marks of expression, and such new tunes as they think suitable.

Hoping I have not intruded too much upon your valuable space, and praying that your labours in connection with the magazine may be abundantly blessed to God's heritage, believe me, Yours in the Gospel,

HARMONY.

[The above happy and timely suggestions are in perfect harmony with the remarks of Mr. A. E. Realffon "Sacred Music" published in our March issue. We heartily thank both our correspondents for their excellent papers.—ED.]

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a *correct*, but a *concise* report.]

### PUBLIC RECOGNITION OF MR. S. T. BELCHER AS PASTOR OF THE CHURCH AT BEULAH CHAPEL, WATFORD.

ON Wednesday, March 30th, 1887, we wended our way to Watford from London, in company with the pastor-elect, brother S. T. Belcher, his good wife, son, and daughter, also brethren W. K. Squirrell, J. S. Anderson, J. H. Lynn, R. E. Sears, H. F. Noyes, and W. Waite, all of whom appeared happy and united. At the chapel, several friends gave us a hearty welcome, notably Mr. Weston, Mr. Goodson, and Mr. Harrington. In the vestry we saw, and eventually partook of, a sumptuous repast. At 2.30, the chapel and vestry were packed with eager and attentive listeners. Brother J. S. Anderson, of New Cross, presiding, announced an anthem, "Lord of all power and might," which was sung with marked effect without any instrumental accompaniment. Hymns were specially printed for the occasion. Brother H. F. Noyes, pastor of Bethel, Poplar, read with feeling a portion of the Scriptures, and brother W. Waite offered the recognition prayer. A hymn was sung (Denham 764) commencing—

"Shepherd of Israel, Thou dost keep  
With constant care Thy humble sheep,"

and brother R. E. Sears, pastor of Little Alie Street Chapel, ascended the pulpit, and having given a few loving words of congratulation to the pastor-elect and his friends—remarking that it was 26 years since he first appeared in that place—commenced to state the nature of a New Testament Church, and which he founded upon two portions of Scripture, namely, Matt. xvi. 18, "My Church," and Acts ii. 47, "The Church." We never remember to have heard before a more straightforward and lucid account of what the spiritual and temporal constitution of a Church should be, to which statement we breathed a heavy and hearty Amen. It would be impossible for us to give even an outline of the various addresses delivered that day, within the limited space of this part of our Magazine. After another hymn beginning—

"Herald of the King of kings,  
Preach the peace the Gospel brings,"

we were called upon by the chairman to ask the usual questions, but before doing so we briefly stated our pleasure in being present (on what we looked upon as a red-letter day in the history of Beulah Chapel) and to witness the unanimity that appeared to exist respecting the purport for which the friends had met. We had, for some few years past, known and esteemed brother S. T. Belcher as a faithful minister of the Gospel of Christ, and wished him and his friends God-speed.

Our duty then was to ask a brother, as a representative of the cause, to render some account of the leadings of divine providence in calling brother Belcher to the pastoral office. Brother Goodson kindly responded to the request in a very excellent and satisfactory manner. We then asked our brother Belcher to relate his call by grace; this he did in his own order, and so pathetic and touching were many of the trying incidences of his early career, as related by him, that several of the friends were moved to tears. Our brother's testimony was heartily accepted. We then desired him to relate his call to the work of the ministry, and (as time for closing the service was advancing), to couple with it the cardinal doctrines of the Bible he intended to preach. We had thought to have asked the pastor-elect to give his reasons for accepting the pastorate at Beulah, but he saved us the trouble of doing so by incorporating the necessary answer in the outline of his call to the ministry. At this juncture we requested the members of the Church present to stand up as an expression of their appreciation of brother Belcher's several statements. We then also asked the pastor-elect to show his satisfaction of the Church's call by standing up; this being respectfully done, we said, in the language of Christ "What, therefore, God hath joined together, let not man put asunder." The chairman at once gave the right hand of fellowship to Mr. Belcher, as pastor, and to Mr. Goodson, as representing the Church; and the grand old Doxology, after fervent prayer by brother W. K. Squirrell, brought the afternoon service to a close.

A large body of friends sat down to a number of well-arranged tables laden with tea, bread and butter and cake, to which ample justice was paid. In the evening, the gathering of friends largely increased, and the splendid edifice known as Beechen Grove Chapel was kindly placed at the disposal of the friends, and in which the remaining services of the day were conducted, Brother Anderson, presiding, announced—

"Kindred in Christ for His dear sake,"

and called upon brother G. W. Thomas, of Tring, to offer prayer. A letter of congratulation to brother Belcher on his accepting the pastorate of the Church at Watford, from the London Itinerant Association of Strict Baptist Ministers, was read by Mr. J. Kingston. Brother Anderson afterwards ascended the massive pulpit and addressed the pastor-elect in a fatherly and wise manner from the words of Paul to Timothy (2, ii. 15), "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." At the close of this appropriate and sterling address, a hymn was sung (Denham 767)—

' Would you win a soul to God ?  
Tell him of the Saviour's blood.'

Brother J. H. Lynn, of Stratford, then occupied the pulpit, and delivered a soul-stirring discourse to the Church and congregation from Eph. iv. 16, after which brother Belcher spoke a few words, and the Benediction brought the interesting services of the day to a termination. Noticeable in the congregation were brethren Kendall, Cato, Garrod, and Norman, also friends from Berkhamstead and other approximate places. Hints were given during the day of the probability of a chapel being erected for brother Belcher in the course of a short time, as the present building was considered far too small to comfortably accommodate friends. God grant this may be so, as the population in Watford is large and increasing. We hope our friends at Beulah will be led to unite with the Metropolitan Association ere long. We think it necessary to show the religious principles adopted by the newly-recognised pastor of Beulah, Mr. Belcher, which he intends to set forth in the course of his ministry, and shall consequently publish them, if possible, in our next issue.—THE EDITOR.

#### SUNDAY-SCHOOL SERVICES AT THE SURREY TABERNACLE.

If fine weather, a good sermon, a comfortable tea, a first-rate meeting, capital speakers, and a well-filled place of worship, go to make up a Good Friday, then the committee of the Strict Baptist Sunday-school meeting in Penrose-street Board School, Walworth, may congratulate themselves on the success of their anniversary services. Not only were these things attained, but the blessing of the God of Israel was realised by many who attended those services. Thanks to the kindness of the deacons of the Surrey Tabernacle and their new and energetic pastor, the Tabernacle was again generously granted for the above occasion, and it is fervently hoped and believed that the time may never come when that liberality shall be abused, or a pang of regret felt for the kindness granted.

In the afternoon, at three o'clock, the service commenced. A hymn having been given out by Mr. Albert Boulden, and sung, Mr. Dolbey read the 8th chapter of Proverbs, and engaged in prayer. Another hymn being sung, the pastor took for his text the 16th verse of the 90th Psalm, "Let Thy work appear unto Thy servants, and Thy glory unto their children." After referring to the Psalm in general as a portion of God's Word which is frequently read on solemn and mournful occasions, he entered into the text with that earnestness and conspicuous ability which is so characteristic of Mr. Dolbey. Someone called it a "logical" sermon, and a lover of God's truth termed it a "Gospel" discourse; but by whatever name it was called, many experienced it to be a time of refreshing, the sermon being undoubtedly full of good news. As it is to be published *in extenso*, a summarised report will be unnecessary. It is a remarkable and encouraging fact that one hears on every

side the remark that Mr. Dolbey "preached better than he did before." We can safely assert this without in any way resorting to flattery.

Tea was served at five o'clock, and the committee of the Sunday-school tender their most hearty thanks to one and all of the willing and useful helpers, without whose aid comfort would have been lacking. At 6.30 Mr. John Piggott (the superintendent of the school) took the chair, and on the platform were Mr. Dolbey, Mr. Albert Boulden, Mr. J. Mead, Mr. Mitchell, Mr. Hazlerigg, Mr. Bush, Mr. Thomas Green, Mr. W. Beach, Mr. Arnold Boulden, Mr. Davey, Mr. John Green (the secretary of the school), and several of the teachers. Mr. Piggott read from the 33rd verse of the 5th chapter of Acts, after which Mr. William Beach engaged in prayer. Mr. John Green was then called upon for the annual report, which was of a very encouraging nature, reviewing it under the five following heads: 1. Has the truth been maintained? 2. Have the funds been sufficient? 3. Do the institutions connected with the school flourish? 4. Has the attendance been as good? 5. Has there been any falling off of the teachers? To these five questions the secretary gave the following answers: 1. The truth has been maintained in its purity. 2. The income has been sufficient to meet all expenses, and leave a balance of 2s. 5d. 3. The various institutions are all in a flourishing condition. 4. The attendance has increased by an average of seventeen each Sunday. 5. Teachers, especially male, are still scarce; but things generally are hopeful, although there are schools to the right, schools to the left schools all around, and now a school above them. Mr. Piggott mentioned a letter received from Mr. King (the deacon), expressing his inability to be present, and also Mr. Carr much regretted being absent; and then made some interesting remarks on the report and the school generally, which Mr. Dolbey later on described as a characteristic speech. The chairman's remarks on Sunday-school teachers were exceedingly suitable to the occasion. As a proper teacher must study the portion of Scripture to be read on the forthcoming Sunday, so the work was most suitable to all studious persons; and as a person who is continually studying must give out the result of such study (or what good will it be to him?), so the Sunday-school was just the sphere for such a purpose. Anything which led to the reading and understanding of the Word of God must be right. To those who made the excuse that they knew little of the Bible, why the best place in the world for them to learn more was in the Sunday-school. Personally, he caudly confessed that he would not read the Bible so much were it not for the fact that he knew he must say something about it on the coming Sabbath. Mr. Bush congratulated the chairman and friends on the nature of the report, and spoke most encouraging words in reference to Sunday-school work, basing his remarks on the two first verses of the 8th Psalm. Mr. Bush's speech was most

cordially received, as his testimony generally is by a Surrey Tabernacle audience. Mr. Gray Hazlerigg testified to his great interest in Sunday-schools, and congratulated this school in meeting under such pleasant auspices as to what they did when he last addressed them in Penrose-street. "Every place of truth should have a Sunday-school attached to it," said Mr. Hazlerigg, "and such school should be under the influence of the pastor and Church. Sunday-schools are doing a great deal of good in this country, under God's blessing, as witnessed by the fact where the Bible is taught and where it is not taught." While the teachers of error left no stone unturned to spread their teaching, it behoved all lovers of a true Gospel to do all in their power to spread abroad the truth. Mr. Mitchell said he was glad to be there. He loved Sunday-schools, as they had been blessed to him. Mr. Mitchell then referred to the 6th verse of the 126th Psalm, and made a brief but capital speech on the sowing and reaping referred to in the Psalm. When young he left home, dashed into sin, and remained there till it pleased God to stop him, and the means used was the teaching of the Sunday-school in his earlier days, and one of his first acts was to write an encouraging letter to his old teacher, asking him to still sow on, as the harvest would come. Mr. Mead gave a deeply spiritual address on P. a. cxix. 124, and spoke of the errors so rife in the world at large, as well as the professing world, and could therefore adopt the Psalmist's language in this verse. He increasingly felt his need of teaching, which necessity he often confessed to the Lord Himself. The Chairman here proposed a vote of thanks to the deacons of the Surrey Tabernacle for their kindness in granting them the use of the Tabernacle for their anniversary services. This was carried unanimously. Mr. Thomas Green acknowledged the vote of thanks in a generous but brief speech; he believed he could speak on behalf of his colleagues, and wish the school every blessing and prosperity, and hope it would not be the last time they might meet there.

Mr. Dolbey brought up the rear with "Let all the people say, Amen." In respect to that meeting, they could all say Amen to the prayer that had been offered up, they could say Amen to the report, they could say Amen to the chairman's speech, to the remarks of Messrs. Green, Hazlerigg, Mitchell, Mead, and Thos. Green; and in conclusion he prayed that God might bless that meeting, the superintendent, the teachers, the scholars, and the institutions connected with the school. Prayer by the chairman brought the day's services to a close, and the result proved that the committee of the above school may take courage and go on their way rejoicing.

R. S.

LANGLEY, ESSEX.—On Sundays, March 6th and 13th, brother W. Rowton Parker preached in the Particular Baptist Chapel here three times each day, and on Wednesday, March 9th, he delivered a lecture on "The English Martyrs of the Reformation."

## SUFFOLK AND NORFOLK ANNUAL MEETINGS.

To the Editor of the EARTHEN VESSEL and GOSPEL HERALD.

DEAR SIR,—Many others in London besides "S. G. I.," may very naturally think the meetings of the Suffolk and Norfolk Association might be held the second week in June instead of the last in May, as announced, not being acquainted with local circumstances attending them. It is expected and hoped that in the second week in June all hands will be busily employed in cutting, making, and gathering in the hay and clover (a very important item to the farmer, especially in these days of real agricultural depression), and thus hundreds would be prevented attending the meetings, besides rendering it difficult to give that hospitality to friends for lodging, that is so generally and generously accorded us wherever we meet. Secondly, there is also in the counties another large body named the "Union," composed of Baptist Churches holding more open views than we do, who hold their annual meeting in the second week in June, and we deem it well not to clash with that meeting if it can be avoided. Hoping these few words of explanation may suffice to satisfy "S. G. I." and others that we have done the best we could. I close by a-king him and all others who can do so, to favour us with their presence at Ratlesden, assuring them that we value and welcome visits from London brethren and friends very highly, and are always heartily glad to see them.

Yours cordially

CHARLES HILL.

Brockford, Stonham, Suffolk,

April 6th, 1887.

OTLEY, SUFFOLK.—The annual meeting of members was held on Friday, April 8. A goodly number of members were present at the tea. In the evening a meeting was held to inquire into the present position of the Church, the names being read over, which gave occasion for much serious thought, arising from the deaths, dismissals, separations, and removals in Providence, which greatly reduced the number of members; nevertheless, no evidences of decline was seen at the meeting, neither in our congregations or financial affairs. For all this we are thankful to our covenant God. The meeting was then addressed by brother Wilton, who expressed much pleasure in the remembrance that during the 26th year of our present pastor, they had been of one mind in relation to the principles and practices of Strict Baptists, and nothing had been introduced to mar their peace and unity. Brother Shelbroke spoke on the "Value of Bible Truths," brother Dennett "On being good Witnesses for Christ," brother Stottery "On the love of Christ to His People," brother Asa Broom "On the visits of Angels to the Patriarchs." A few remarks from our pastor brought this interesting meeting to a close.

## NORWICH, ORFORD HILL.

To the Editor of the EARTHEN VESSEL  
AND GOSPEL HERALD.

DEAR SIR,—Communications have appeared in the EARTHEN VESSEL on one or more occasions in reference to the Church at Orford-hill, Norwich, which we think were calculated to lead your readers to imagine that that Church was falling away from the truth, and was ashamed of its principles, as a stone which was placed in front of the chapel with the inscription, "Particular Baptist Chapel" had been removed; which supposition we should like, for the sake of truth, to remove.

The stone in question was placed there by Mr. Corbitt, many years after the chapel had been opened. Extensive alterations were made at that time, to accommodate more people. During the past year we have found it necessary to restore the chapel to something like its original state, placing the door in the centre again, instead of two side doors. The stone is covered over with plaster, and a good lamp placed there with the words "Baptist Chapel" on each side. There is nothing to lead anyone to think that we are ashamed of the principles and doctrines so long maintained by us.

We are thankful to say we still have the whole Gospel proclaimed in our pulpit by our pastor, George Pung. The Lord is abundantly blessing the Word preached, by bringing in many young people to confess the Lord Jesus Christ before men, and unite themselves to the Church of God. On Sunday evening, March 20th, ten were baptized, five males and five females. These had given a pleasing testimony before the Church of the work of grace in their souls. Our week evening prayer meetings are special seasons of blessing, being well attended, and it does us good to hear our young men engage in prayer with us.

Our beloved pastor has had a very trying time of late. Mrs. Pung has been very ill for more than three months, and has scarcely been able to leave her room for that time, and is still very ill and weak. His daughter has also been very unwell, and Mr. Pung had a very bad fall during the frost, when he injured his leg, so that he was unable to get out for several weeks, and he still suffers much pain; but notwithstanding the affliction, he has experienced much of the presence and blessing of his divine Master, so that his ministry of late has been of a very powerful character, and calculated to instruct, encourage, and build up the children of God.

We hope this explanation and account of our circumstances may remove any feeling of fear from the breasts of all our brethren who may be anxious lest we should fall away into the errors and looseness which characterize many of our so-called Baptist Churches, and incline them to join with us in praising God for His goodness to us.

RICHARD HOVELL,  
JAMES HARWIN, } Deacons.  
JAMES HAZELL.

BERMONDSEY.—The annual meeting of the Lynton Road Sunday School, took place on Tuesday, March 22nd. In the afternoon, Mr. Edward Mitchell preached an excellent sermon from the words, "Behold the Lamb." Tea followed, to which nearly ninety friends sat down. In the evening, a public meeting was held, when Mr. Albert Boulden, of the Surrey Tabernacle, presided, as he has done on so many previous occasions. The secretary, Mr. J. B. Collin, read a report of the work of the school during the past year, from which it appeared that the school maintains its position as far as numbers and attendance is concerned, and has many useful branches of work connected with it, such as a Band of Hope, Ladies' Working Meeting, &c. After the report some good Gospel addresses were given by Messrs. Mitchell, Bush, Wood, Carr, Porter, and Crutcher. The meeting was brought to a close by singing heartily the Doxology.

PIMLICO.—Most successful services were held at Carmel Chapel, Westbourne-street, on Good Friday. Brother J. Parnell preached a soul-cheering sermon in the afternoon, after which a number of friends adjourned to the schoolroom, where a comfortable tea was provided. In the evening the attendance was excellent, when Mr. W. Winters preached a faithful sermon. Brother Parnell's work here is prospering. Deacons and friends are united and happy. Brethren W. Tooke, sen., B. Woodrow and others were present. God be praised.—E.D.

DORSET SQUARE.—Three delightful services were held at Mount Zion on Good Friday, when Brethren John Hazelton, G. W. Shepherd (pastor), and J. S. Anderson preached thoughtful Gospel sermons.

HOLLOWAY.—The eighth anniversary services of the pastorate of Mr. Henry Boulton were held in Wedmore-street, on Lord's-day, April 10th, when two sermons were preached by the pastor. On the following Monday, April 11th, the services were held in Ebenezer Chapel, Hornsey-rise. Brother Henry Myerson preached in the afternoon from Gal. iii. 24. A good number sat down to tea. In the evening Mr. J. Haines presided, and brother Oakey offered prayer. After a few opening remarks by the chairman, the pastor spoke on the comforting words of the apostle, "Having obtained help of God I continue unto this day." They had as a small Church been blessed in their endeavours to build a more commodious and suitable place of worship, the school of which was about to be commenced. Just lately they had received an anonymous gift of 50 guineas for the building fund, for which they were thankful. Mr. Bennet spoke on "The blessing of God to His people." Mr. Dearsly treated with energy upon the sufferings of Christ. Mr. House gave words of blessing. Mr. Hems spoke of looking unto Jesus. Mr. Osmond said some encouraging words. Mr. Thorn moved that a vote of thanks be given to Mr.

Water for the use of the chapel, adding that during the eight years Mr. Boulton had been pastor peace had reigned in their midst. They were endeavouring to obtain 20 young people to lay 20 memorial stones in their school at one guinea each, the stones to have the initials engraved upon of the person who laid the stone. He would be glad to receive names of any one willing to do them this honour at his address, 83, Grove-road, Holloway. Mr. Sandell spoke a few kind words. May the Lord help and bless the Church abundantly is the prayer of—**ONE WHO WAS THERE.**

**CAMDEN TOWN.**—It was truly blessed to see such a large number of friends, lovers of the grand old-fashioned Gospel, gathered in the Avenue chapel on April 11th, when Mr. W. Winters preached in the afternoon. An excellent company partook of a really good tea. This meeting was to celebrate the third anniversary of Mr. R. Burbridge's pastorate. In the evening the pastor presided. Brother W. Potter, of Pritlewell, read *Psa. xxvii.*, and brother J. W. Banks offered earnest prayer. Brother Burbridge, as chairman, spoke faithfully on the present aspect of the cause, which was cheering. The members of the Church and the deacons, with their pastor, were in peace. Brother F. C. Holden spoke in a Christ-exalting manner on the resurrection. Brother Henry Hall was firm and soul-strengthening on the grace of God. Brother Henry Myerson held forth boldly on the sons of God. Brother G. Howard spoke on the first ripe fruit. Brother W. Beddow was warm and full on the Christian's adherence to the cross of Christ. We spoke on the strength of Jehovah. The pastor then thanked the lady friends and others, who had done their best to make the meeting a success. Truly God was in the place, and we, with many others, found it good to be there.—**ED.**

**NOTTING-HILL-GATE.**—**BETHESDA.**—The thirteenth anniversary of this Sunday-school was held on March 27th. Pastor G. Herring preached in the morning from *Luke xviii. 16.*, and in the evening from *Eccles. xi. 6.* On the following Tuesday at 3 o'clock Mr. W. Winters preached. About 120 friends sat down to tea at 5 o'clock, whilst the children did the same at 5.45. At 6.45 a public meeting was held, our pastor in the chair. Mr. Thiselton engaged in prayer. The secretary, H. T. Thiselton, read the report, which showed that the school was in a progressive state, the drawback of last year in regard to finances being overcome. The number of teachers and scholars 126, an increase of 13; average attendance on Sunday 141. The pastor read *Prov. xxii. 1-9.* The superintendent, Mr. E. Doncaster, spoke upon the word "grace," dividing it alphabetically. He was much enjoyed by many present. The recitations were well rendered, whilst the singing, under the direction of Mr. James Rowley, was a decided success. The secretary gave a short address. He also made a short financial

statement. Mr. Spire then had a pleasing duty to perform, to present to our beloved superintendent a testimonial, which had been subscribed for by the officers, teachers, and members of his Bible-class. It consisted of "The Treasury of David," seven volumes, and "The Land and the Book." On receiving the kind present, brother Doncaster made a very suitable reply. A few words from Mr. Rowley about our Band of Hope, and prayer by our pastor, brought to a close the cheering meeting. Collections, £6 8s. 4d.—**H. T. T.**

**DUNSTABLE.**—At the old Baptist Church the Sunday-school anniversary was held on Sunday, March 19th, when the pastor, Mr. A. E. Realf, preached morning and evening, and in the afternoon gave a most interesting address to the young. There were crowded congregations. On the following afternoon, March 20th, a sermon was preached by Mr. R. Bowles, of Hertford. The sermon was highly appreciated, and the hearts of the people made glad. The public meeting commenced at 6.30, the pastor presiding, when animated addresses were delivered by Messrs. Realf, Fuller, and Bowles, Mr. Kent, superintendent, and Mr. Holland (deacon), moved a vote of thanks to the pastor and to the brethren for these services. Mr. Realf thanked the friends for their attendance, and said this had been one of the most successful and happy anniversaries this school had ever witnessed.—**BETA.**

**EPPING.**—The anniversary was held on Good Friday. Mr. H. G. Maycock preached morning and afternoon. Tea was provided in the British School-room, after which a public meeting was held. Mr. J. Sanders presided. Good sound Gospel addresses were delivered by Messrs. Wright, Oakley, Chilvers, and H. G. Maycock. The friends were happy, and enjoyed the presence of the Master of assemblies. May heaven's richest blessing rest upon our brother Cottis and family, who are still bound up in the welfare of Zion. Thus prays—**THEOPHILUS.**

**THAME.**—At the entrance of this most ancient and interesting locality might be written the words of a well-known author, "Abandon hope all ye who enter here," from the fact of there being a prison at one end of the town and a workhouse at the other! The neighbourhood is well studded with religious houses, from the cruciform-cathedral-like Church of England to the upper room of the antiquated market-house occupied by the Salvation Army, whose irreligious music on the Sabbath-day is at times intolerable to lovers of sacred quietude. On Lord's-day, March 27th, Sunday-school services were held in the Baptist Chapel, and, despite the rain, the chapel was well attended morning, afternoon, and evening. Two sermons were preached, and an address given to the children by Mr. W. Winters. The very efficient choir sang special hymns with good effect. Mr. J. C. Bird, the superin-

tendent, and Mr. Elton, secretary, were with the teachers, and the beloved deacon busy in making visitors welcome. In the evening brother Clark, the pastor, was present. He is a great sufferer, but the Lord has sustained him in honour many years as the under shepherd of this flock. We visited a dear brother in the Lord at the post-office, whose health is impaired, and whose kind daughter presided at the harmonium. A few friends were present from Wycombe, and the day was much enjoyed. Collections were very encouraging. Mrs. Elton and her kind son entertained us most hospitably. The Lord graciously shine upon the cause, together with the school at Thame, prays—THE EDITOR.

**BILSTON.**—On Tuesday, April 12, the annual tea and public meeting was held in Broad-street. A goodly number sat down to tea, provided by the elder ladies of the congregation. The public meeting was also well attended. The pastor, D. Smith, occupying the chair, referred to the progress made during the year in the Church, school, mutual improvement class, Band of Hope, etc. Our aged deacon, Mr. S. Lloyd, led us in prayer. Earnest, interesting, and encouraging addresses were given by Messrs. G. Banks (Willenball), J. Taylor (Sheffield), C. Pates (Bilston), and E. Kidson, an old teacher connected with the school. Anthems, recitations, and dialogues were well rendered. The doxology brought the successful meeting to a close.

**AUSTRALIA.**—Clements Jerome Vernon, the recently escaped secular Jesuit, from the Jesuits' College at Kew, Victoria, having applied to Pastor D. Allen of the Baptist Church, Castlereagh-street, Sydney, for baptism and Church-fellowship, *the pastor, elders, and the Church* have held very searching examinations upon the wonderful manner in which the Lord has brought this young brother out of the abominations of the Church of Rome, and to a feeling sense of his own personal sins, and into the glorious liberty and rest of the Lord Jesus. After such examinations, the pastor, deacons, and members unanimously resolved to receive him into the loving bosom of their Church-fellowship.

**SUDBURY, SUFFOLK.**—On Good Friday we had a very comfortable day under the preaching of our brother Mr. Ward, of Glemsford. A good number of friends attended the two services. There were more to tea than we had seen for a long time. The Lord be praised. O that the set time to favour Zion here were come.—T. SCOTT.

**CLAYGATE, SURREY.**—**EBNEZER.**—On Good Friday the friends held their 26th anniversary, and through the blessing of God all had a good day long to be remembered. Two excellent sermons were preached by brother Mr. Henry Hall, of Clapham. The chapel was full in every part, and about 100 sat down to tea. Collections were good, and everything was satisfactory.

**RISHANGLES, SUFFOLK.**—On Good Friday, April 8th, very pleasurable and profitable meetings were held in this chapel. In the afternoon Mr. C. Hill preached an excellent sermon from Exod. xx. 6. In the evening several stimulating pieces, in harmony with Scripture truth, were recited by the school children. Mr. Davidson and Mr. Ling followed with appropriate addresses. The pastor pronounced the benediction, which brought this happy meeting to a close.—P. BARRELL.

**TRING.**—Our brother, G. W. Thomas, is now the pastor-elect of the Church at Akeman-street, Tring. Brother Thomas writes: "I have experienced from the friends at Akeman-street, one and all, the greatest kindness. But what I really write about is that our good brother Dalton, late of Sutton-at-Hone, is not so fully occupied in his Master's service as he would like. I am sure you will let this be known, as I do feel we need such earnest men of truth. His address is, Mr. Dalton, South Darenth, Darford, Kent. And now, dear brother, I commend you to the care of our heavenly Father, and pray that you may ever richly enjoy His manifest presence, and in His own good time anchor in the 'fair haven' of eternal bliss.—I am, yours in Jesus, GEO. W. THOMAS." [At first we could hardly think our dear brother, Mr. G. W. Thomas, was doing right in leaving the Church at Borough Green, where his labours had been greatly owned and the will of God. Now we bow and say, "Thy will, O Lord, be done."—Ed.]

**SOUTHAMPTON.**—Mr. W. Webb, late of Leicester, received an unanimous invitation to the pastorate of the Church meeting in Bethesda Chapel, Southampton, and which he has kindly accepted. Mr. Webb commenced his pastoral work on the first Lord's-day in April, his labours amongst them being greatly blessed, and we are encouraged to believe under divine power an encouraging future is before us. The recognition services were held here on Tuesday, April 26. [We regret the omission of bro. Hawkins's notice. The fault was in not addressing the letter direct to us. We wish our good brother, W. Webb, God-speed.—Ed.]

**WELLINGBORO'.**—We had a good day at Zion, on Monday, April 11th. Our brother Reynolds preached in the afternoon from Matt. xxvii. 42, 43, dwelling pathetically on the love and sufferings of Christ. In the evening our warm-hearted brother Sanders spoke with much freedom from Luke xxiv. 26. Our brother spoke sweetly of the glory that accrues to Jesus from His redemptive work, as well as to His people, upon whom that glory shall be reflected. About 90 sat down to tea, which was provided by friends at their own expense. The collections exceeded our expectations. Our nice little sanctuary was comfortably filled at both services.—ALFRED BLISS.



### WHAT SHALL BE DONE FOR OUR POOR AND AGED MINISTERS?

To the *Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

DEAR SIR,—I suppose I shall be permitted to say a few words respecting the meeting at Allie-street, convened to consider the suggestion of a minister's fund. A letter in your March number asks if I was aware of a certain society. I reply, yes; and from a report I learn that it was *founded by an Independent minister, started at an Independent Chapel*, and therefore belongs to *Independent brethren*. But it is said that our Baptist ministers receive largely of its benefits. If so, it is highly honourable of our Independent brethren, and equally dishonourable to us. Inspiration tells us that those who provide not for their own are worse than the infidel. The writer speaks in a Christian and brotherly spirit, but he admits that he considers it a slur that our denomination had not a similar society. I thought, and still think so too.

Another letter in your April number regards the "suggestion" as a *grave imprudence*. The writer advises Churches and brethren each to contribute £50 to a certain fund, and obtain its benefits for our ministers. This counsel reminds me of a wealthy city gentleman I read of, who, when the cholera raged in London, seeing a poor man drinking water at a street pump, gravely said: "My man, that's dangerous, you'll get the cholera as sure as you're born; you should get a mutton chop and a glass of old port wine." Supposing our (mostly poor) Churches could give the £50, would they be admitted, and would it be consistent for our ministers to join a fund administered by so-called *Strict*, but (with one exception) in reality *General Baptists*? Fidelity to our principles would wither in such company. The Lord commanded Israel that every man should pitch by his own camp and his own standard.

Whether the writer was prudent in holding up as a sample of *Strict and Particular Baptists* the case of one who made a false statement of his income, I beg leave to question. The poor man may have been overcome by temptation and poverty. Divine charity casts a veil over a guilty case, and says, "He that is without sin among you, let him first cast a stone," &c. Even some eminent godly men, under the power of the devil and a covetous heart, have done strange things to obtain money.

Referring to the meeting at Allie-street. Some 60 or 70 brethren met on April 15 to consider whether a fund should be formed to aid ministers of *Strict Baptist Churches* represented by the E. V. and G. H. Mr. Shepherd was voted to the chair. A proposition was read to the meeting containing in 15 articles the outline of a plan and rules for a fund, to be submitted to a committee for revision. The ideas in brief were as follows:—That the fund should be for *Strict and Particular Baptist pastors, their widows or orphans, and also ministers regularly engaged in the work*. That ministers being

contributors, would not in time of need, forfeit self-respect by receiving from a fund of their own, or be made paupers by the charitable doles of other bodies. That as such a fund would need the advocacy of the *EARTHEN VESSEL & GOSPEL HERALD*, it would also strengthen that Magazine, by giving our ministers an interest in it, promote union amongst our ministers and friends, and indirectly advance the interest of the *Strict and Particular Baptist body*. That such a fund was really needed, and as other bodies have funds for their ministers, we should also provide for ours; and that efforts be made to raise the sum of £2,000 as a basis for annual grants; a certain portion only of the income to be used for present needs.

Abstracts from reports and rules of eight different societies belonging to other bodies were read, showing the object, basis, benefits, and position of each, and to call attention to the fact that *we as a body had no such society*. The brethren and friends present were then invited to say what should be done. I purposely avoid names, and as I write from memory, any misstatement must be taken as unintentional. One brother read a paper to show that every need of our ministers could be met by existing societies; that brethren could subscribe and obtain their benefits, &c. Therefore, there was no need for such a fund as suggested.

Let us examine this argument. These societies are in the hands of other bodies; they are administered in some, if not most cases, by those opposed to us in *doctrine*, and who generally regard us as *narrow, bigoted, &c.* Now I have no desire to misstate, but if I correctly apprehended the paper read the advice given amounts to this:—*There is no need for the Strict and Particular Baptists to start a fund of their own; when their ministers are in need let them go like paupers to the societies of other bodies, or subscribe to institutions of those who are alien to them in spirit and doctrine, and reap the benefit of their funds*. I understand this to be the substance of the advice given; and if correct, I can imagine nothing more degrading or contemptible. Satan never succeeded better than when Israel's prophets ate at Jezebel's table.

Another brother, and I think he looked at the subject through the glasses of the previous speaker. He expressed his opinion that the suggested fund was not practicable, which, put into plain English, I understand to mean, that the *Strict and Particular Baptists* are not able to raise £2,000, and carry out a society for themselves. If so, it is a most wretched confession for our leaders to make before the world and other bodies. But let us look at this statement in the light of facts. Within a period of about four or five years £600 was raised as a testimonial to the late C. W. Banks, £1,000 was raised by a committee for the widow of R. A. Lawrence, Mr. James Lee raised, or gave £100, and the present committee £400 for the late T. Stringer. The late C. W. Banks

I believe, received and gave away about £200 a year, and during the above period a sum of about £2,000 was raised specially for chapels and schools. This would give for five years over £1,000 a year for special purposes, leaving out monies specially subscribed by us for other societies; yet we are gravely told that to provide a fund of £2,000 is not practicable, or in the language and spirit of the ten spies, we are not able to do it. I believe we are well able to do it.

One brother proposed that a committee should be appointed to further consider if the suggested fund was practicable. This reasonable proposition was rejected. Another moved an amendment, the substance of which was, that it would be wiser to strengthen existing societies than to start a new one. Which of the societies belonging to other bodies we were to strengthen, how we were to strengthen them, and what benefits our ministers would receive from them, we were left quite in the dark about. However, 24 voted for the resolution and 12 against it. Many refrained from voting, overcome I suppose by the wisdom of the amendment. A hint was given me before the meeting began of an implied understanding that the suggestion was to be opposed. I must leave impartial observers to judge if that hint was correct. So the suggestion is condemned. A vote of thanks was given to the writer, and, as I understand it is usual for culprits, when led out for execution, to acknowledge the kindness of the sheriffs and executioner, I did the same, and thanked Mr. Sears for the use of his chapel.

I remain, dear brother, yours in the truth,  
JOHN BONNEY.

[We heartily, as in God's sight, commend brother John Bonney's common-sense letter to the prayerful consideration of our truth-loving readers.—ED.]

**HALESWORTH.**—Anniversary services were held on Good Friday. Bro. Debnam, of Horham, preached a free grace sermon based on Tit. ii. 14. Tea was partaken of by a goodly number of friends. At the time one could not but send up an ejaculation that they might all, if consistent with the will of God, be partakers of spiritual food. Our pastor, Mr. C. Suggate, presided at the evening meeting, supported by brethren Debnam, Moore, Sheldrake, and Bedingfield. Brother Suggate spoke on Sabbath-school work as not being confined to superintendents and teachers, but the whole Church should help in forwarding and promoting this great and grand work. Brother Debnam also dwelt on Sabbath-schools and their work, and gave to the teachers some wise and savoury remarks. Brother Moore said they were met not only to celebrate the Sunday-school anniversary, but a far grander anniversary, even of a Saviour's death, &c. Brother Sheldrake (superintendent) gave some practical remarks on Sabbath-school work and the many difficulties the school had to contend with. The benediction from the pastor closed the happy meeting. — S. SUGGATE.

**MAIDSTONE**—Anniversary was held on Easter Monday, at Providence Chapel. Three excellent sermons were preached by Mr. J. Parnell. About 90 sat down to tea. Mr. George Webb, our old and esteemed pastor, from Dover, also Mr. A. Dalton, from Sutton-at-Hone, were present, and took part in the services. We had several friends from other Churches—viz. Meopham, Boro' Green, Chatham, Ryarsh, &c., and above all, we felt we had the presence of our divine Lord in our midst.

**BRIXTON TABERNACLE.**—Pastor's anniversary on Good Friday. In the afternoon the pastor, C. Cornwell, preached a soul-stirring sermon from the words, "I love them that love Me, and those that seek Me early shall find Me" (Prov. viii. 17). Tea-meeting, at which a large number of friends sat down. After which, in the evening, a public meeting was held, and was well attended, being our largest Good Friday meeting, either at the present or old tabernacle; the pastor in the chair. The meeting opened by singing hymn 196 (Denham), after which brother Batson invoked the divine blessing; and the chairman, who, after briefly commenting upon the 1st part of the first verse in the 5th chap. of the Epistle to the Galatians, feelingly spoke of the great mercy of our God in sustaining him as the pastor, in blessing a preached Gospel, and in keeping us a united and loving people, thanked the many friends from other Churches for their cheerful presence to wish him and his people God-speed. Our brother Hand (who had been laid aside by severe illness, and whom we were glad to see amongst us) then spoke some good words, and after referring to his having been by the goodness and mercy of our covenant God raised up from the gates of death, referred to the grand and glorious things that will fit and prepare us to pass those gates—1st, the electing love of God; 2nd, the meritorious work of the Lord Jesus Christ; 3rd, the work of the Holy Spirit in all whom God has elected and Christ has redeemed. Our good brother spoke very solemnly and very sweetly upon each of these heads. Our brother Holden followed, and after bearing an affectionate tribute to departed brethren, Lawrence, Griffiths, and Stringer, whom he had met at Brixton, he had some gloriously grand things to say on the mighty acts of God:—1st, Election; 2nd, Transference of sin from the sinner to God's dear Son, and the imputation of His perfect righteousness to them; 3rd, In the great and glorious work of redemption; and 4th, In the quickening of the spiritually dead soul into life. Then the friends sang the 1st verse of that glorious hymn so dear to all the people of God, "Grace, 'tis a charming sound." After which brother Dearsly spoke very sweetly upon ver. 16 of 20th chap. of John's Gospel, "Jesus saith unto Mary. She turned herself, and saith unto Him, Rabboni: which is to say, Master." Our aged brother Wheeler then spoke very blessedly on the love of God, and while the collection was made (the only

one during the year for the pastor) the 2nd to 5th verses of hymn 470 (Denham) was sung. Then came that good and faithful man of God, brother Ponsford, with some precious words on the free gift of Christ. Brother Ward, of Lynton-road, had some discriminating things to say relating to sin in the godly and in the ungodly. The chairman, after thanking the friends for the handsome collection (£15 16s. 1d.) and their presence, said it was the best Good Friday he and the friends at Brixton had ever had. The verse,—

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

was sung, and this truly blessed and soul-refreshing meeting was brought to a close with the benediction. May many such precious seasons fall to the lot of the friends at Brixton Tabernacle and all God's people, prays—GEO. F. GRAY.

**MARGATE. — MOUNT EPHRAIM.**—On Thursday, April 21, there were good and happy gatherings on the occasion of the recognition as pastor of our brother John Moat. A somewhat unusual course was taken inasmuch as the responsible parts of the day's services were deputed wholly to one minister. The hills announced that J. H. Lynn, of Stratford, would state the nature of a Gospel Church, ask the questions, give the charge to the pastor, &c., and also preach in the evening. The statement as to the nature of a Gospel Church was based upon the words in Eph. ii. 19, “The household of God.” Mr. Moat gave a deeply interesting and affecting testimony of the Lord's dealings with his soul in bearing with him as a wild worldling, and plucking him as a brand from the burning; also a clear statement of the unmistakable leading of the Spirit in his ministerial career, extending over ten years. His declaration of faith was original and sound, with a thorough experimental ring in it. Since June, 1886, he has supplied the pulpit in Margate, with the results that scattered friends were re-gathered, union was becoming increasingly manifest, and a feeling of life and growth realised. A Sunday-school has also been commenced. The charge to the pastor was based on the words of Paul in 2 Tim. i. 6, 7; and the address to the Church in the form of a sermon on Eph. iv. 15. Mr. John Moat, jun., son of the new pastor, and a young man of good promise, gave out several hymns, and also closed the afternoon meeting in prayer. Mr. Carter, of Broadstairs, read the Scriptures and prayed. Mr. Sharp, of Ramsgate, gave an affectionate address of sympathy and counsel at the close of the evening meeting. The address of this honoured senior brother was much appreciated. Friends came to congratulate and to share the joys and solemnities of the day from Broadstairs, Eastry, Faversham, Ramsgate, and Sturry. It was universally felt that God had given a day of blessings which will not be forgotten. The little cause shows

every sign that the set time to favour her has come. God-speed our brother in his solemn place of joyful service, and teach us how to praise Him for His riches of grace in our time of need, is the prayer of—A VISITOR.

#### THE PROPOSED MINISTERS' FUND. To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR SIR,—The “suggestion” has brought some expressions of opinion. Mr. Edward Mote's letter, which is kindly and practical, claims special attention from the fact that Mr. E. Mote himself has for many years served various “interests” of our Churches, being, I believe, on the committees of the Aged Pilgrims' Society, London Strict Baptist Association, Strict Baptist Missionary Society, and other kindred institutions.

In reply, I may state that I have procured and read carefully reports and rules of nine different societies and funds, including the one named by Mr. Mote, and it certainly appears more reasonable to extend an existing society than to start another of a similar character, but it is thought by some that we ought to have a society on a denominational basis for the benefit of all Strict Baptist ministers in town and country, represented by the EARTHEN VESSEL AND GOSPEL HERALD. It is not for me to decide.

A brother minister of standing and judgment in the Churches has suggested that if the fund becomes an actual fact it might be affiliated to the London Association of Strict Baptist Churches, and that that Association might extend the area of its operations. With that suggestion I heartily concur; that as to Strict Baptists maintaining their position and extending their usefulness they should be united in Christian effort as well as doctrine. Cliques and parties and the spirit of isolation of some Churches and ministers have been a source of weakness and unfruitfulness to the Strict Baptist body; and if it can be shown that the “suggestion” in January E. V. and G. H. would be antagonistic to any existing interest of Strict Baptist Churches, I will readily abandon it.

I thank brother Turner for his candid criticism and promised help. Our brother is not like some persons who possess the gift of what is called “destructive criticism”; they can tear a plan to pieces, or pull down what another builds up, but are not wise enough to produce a better plan, or to erect a building in place of the one they destroy. They examine a scheme, like the boy who cut open the bellows to see where the wind came from, and gravely tell you there is nothing in it!

Should the fund become a fact, and be the means of filling up with temporal comforts the declining years of any of the Lord's servants, or smoothing their pathway to the grave, those who help the work will have ample reward.

Yours respectfully,  
JOHN BONNEY.

**MY DEAR BROTHER,**—As you have invited an expression of opinion upon the Strict Baptist Ministers' Fund, allow me the opportunity of endorsing the views of Mr. Mote upon the same; and while anxious to recognise the excellency of Mr. Bonney's suggestion, and giving full credit to the brethren who have supported it for sincerity, I cannot but think they are in ignorance of the fact that there is already in existence a society which is doing, so far as their funds allow, a good work in a quiet, Christ-like way. I mean the Society for the Relief of Protestant Ministers, their widows and orphans. The committee have distributed, "principally amongst the Strict Baptists," over £2,000 since its formation, and with larger resource are quite ready to extend the area of their operations. If the friends who have advocated the formation of a new society will only communicate with Mr. J. Reynolds, 66, Dalston-lane, he will give them all information, on which no doubt they will become subscribers to it; for it must be far better to strengthen and develop what has an existence than to start a new society that in practice will only do the same work as has been done so well by the old one. By so doing we shall as a denomination express our gratitude to our *Independent* brethren for their sympathy and kindness to the needy members of our own.—I am dear brother, Yours faithfully, **WILLIAM H. EVANS.**

[We were unable to publish the above letters in last issue for want of space.—ED.]

**DEAR BROTHER WINTERS,**—I was very much taken by surprise at the tone and result of the meeting at brother Sears' chapel on Friday evening, April 15th. I cannot help thinking that there was a great want of sympathy regarding the proposition of our brother Bonney and his friends. The idea was first started by our esteemed brother J. Lee and a few others and was intended to benefit those of our ministers (when they might need assistance) who were not afraid to preach the doctrines of free and sovereign grace, and maintain the order of the apostles and first disciples of the new dispensation, as recorded in Acts.

In spite of adverse criticism I see no reason why the friends of the project should not carry out their original design. This might be done by about a dozen or twenty brethren, lay and ministerial, in favour of the movement, meeting and preparing a set of rules, and so starting the Fund. Appeals for support might then be made to our Churches; many doubtless would not respond, but some would. If our funds did not reach the fabulous sum of £50,000 mentioned as necessary, I feel persuaded we should obtain a few hundreds, which wisely apportioned would give considerable aid, and would be duly appreciated. Let us not let the matter drop for lack of faith, neither let us despise the day of small things. **J. HAINES.**

**DEAR MR. WINTERS,**—Respecting the gathering by circular of Friday evening, April 15, at Little Alie-street, allow me to say, it cannot be denied but that those who so met as were favourable to the scheme were

over-matched. There appeared very little love expressed by the majority toward the cases generally intended to be relieved by this worthy movement, still it seemed to me to be by no means conclusive, but rather tending, I thought, to work for good, as the promoters now know exactly what to do—namely, to invite the minority and work with the same. I feel assured, dear sir, you will act so as to successfully advance the interest of the project beyond what in the first instance could have been done. You well know there are numbers ready to help in this needed work. I do trust you will be directed in an onward way in connection with this movement. As far as in my power I will assist you. It is painfully needed. Years ago I saw this. The Lord Himself lead on our dear brother Bonney, and may you be strong in the work. It must be done. **J. D. FOUNTAIN.**

**GREAT SHELFORD, CAMBS.**—A lecture on "The English Martyrs of the Reformation" was delivered in the British School belonging to the Baptist Church in this place, by Mr. W. Rowton Parker, on March 23rd. A very respectable and appreciative audience was present, and the lecture was listened to throughout with manifest interest. B. T. Moffat, Esq., F.R.G.S., of Cambridge, occupied the chair.

**BROOK, BY NORWICH.**—At the Baptist Chapel in this village, on Good Friday, the anniversary services were held, when three sermons were preached: those in the morning and evening by Mr. Walter Brown, and that in the afternoon by Mr. Chatters. The people are happy in having so humble, godly, and faithful a pastor in the person of Mr. Clark, whom they highly esteem.

**HOXTON.**—On March 4, at Jireh City-road, the 14th anniversary of Walter James's monthly prayer-meeting was held. A Gospel sermon was preached in the afternoon by Mr. W. Winters. A comfortable tea was afterwards enjoyed. In the evening Mr. Henry Hall, of Clapham, presided; and addresses were given by brethren J. W. Banks, H. F. Noyes, H. Hall, R. Burbridge, W. Palmer, and W. Harris.

**CITY ROAD.**—On Easter Sunday, Mr. W. Osmond preached two excellent sermons in the interest of the Church at Jireh, City-road. On Tuesday, April 12, Mr. John Hunt Lynn preached in the afternoon from Psa. lxxiii. 17, leading the hearts of his hearers to look away from earth to heaven as their eternal home. Mr. G. W. Shepherd delivered a discourse in the evening from Rev. xiv. 4. The attendance on all occasions was much better than usual, and hopes are entertained of a revival.—**J. W. B.**

**Birth.**

On April 7, at 88, Newington Causeway, S.E., the wife of Mr. E. Harris, of a daughter.

## In Memoriam.

On April 21, at 88, Newington Causeway, S.E., the third son of E. and H. Harris, aged two years and three days.

Mrs. Ann Andriou fell asleep in Jesus on April 2, 1887, in her 86th year, so peacefully, so quietly, after two days' real illness; but for the last three years there has been a blessed taking down of her earthly tabernacle; no pain; retaining all her faculties, with good appetite till the last. Our dear beloved mother was born of God-fearing parents on the 5th November, 1801, and at the early age of 13 years was called by grace by being convinced of her state before God, while riding with her parents and sisters, who were singing hymns as they drove through the country one evening in Wiltshire. So for 72 years our dear mother knew the Lord, and died the death of the righteous, and what is more, bless the Lord, our dear and much beloved mother lived the life of the righteous. Bless the Lord for ever and ever for keeping and upholding her all through her long life, with many, many sweet tokens of His love, and at last to take her home to glory.

"There to join the everlasting song,  
And crown Him Lord of all."

Mother never ceased praying for all her children. Oh, the value of mo. her's prayers! Our dear mother was well known to, and much respected by, the late Mr. James Wells (of blessed memory), the late Mr. Edward Butt, and Mr. John Mead. Believed in baptism by immersion, but never was baptized; was one of the oldest hearers of Mr. Wells, and also of the late Mr. Arthur Triggs. *Mother's Library*:—"Holy Bible," "Concordance"; Hymn-books, "Wells," "Watts," "Denham's," hundreds of E. V.'s, Wells', and Triggs'; "Sermons," "Achor's Gloomy Vale," Huntington S. S., and the like. *Mother's companions*:—Holy prophets, apostles, and her children. We buried our dear mother in the family grave at Norwood, on Saturday, April 9, 1887, to wait the resurrection morning. "Blessed are the dead who die in the Lord." Mr. C. Cornwell kindly officiated, and his address to us in the chapel and prayer at the grave was most solemn. May this our bereavement be sanctified to all of us, and may the Lord, if it be His will, put mercy for mercy in all our hearts through this solemn occasion, for Christ's sake. Amen. So prays the dear departed's loving and affectionate son—JOHN S. ANDRIEUX.

On the 18th February last, Martha Ann Bester, the beloved wife of Henry Bester, fell asleep in Jesus. She departed was baptized by the late Mr. John Stevens, and joined the Church under his pastorate in 1844, and she continued a member of the Church until the time of its dissolution. The funeral took place at Highgate Cemetery, Mr. J. B. Warren, pastor of Shouldham Street, officiated on the occasion. [We deeply sympathise with our brother Mr. Henry Bester in his great loss. May the dear Lord sanctify the bereavement to his soul's good, and comfort him, knowing that she is at rest with Jesus.—ED.]

Mrs. Rucaners, wife of Mr. E. Rucaners, of Creeting, was called to her eternal rest on March 13th, aged 60 years. Her affliction was a long and painful one, but which she bore with great patience. She leaves behind her a godly husband, two sons, and one daughter, who mourn her departure. Although our departed friend was not a member of a Christian Church on earth, she undoubtedly belonged to the one great Church of Christ, and is now for ever at rest with Him. She constantly attended the means of grace at Stonham Chapel, where she will be greatly missed. She was in prayer all the day she died, begging the dear Saviour to take her to Himself, for there she longed to be. Her

end was peace. On the following Lord's-day Mr. Grimwood, pastor of Stonham, spoke from 1 Pet. i. 7, "That the trial of your faith," &c. Her remains were interred in Creeting Churchyard.

Mrs. Charlotte Camel departed this life March 11th, aged 71 years. She was for many years a member of the Strict Baptist cause at Mendlesham Green, Suffolk. For several years she was detained at home through affliction, yet her heart was towards the house of the Lord. Towards the close of her life the Lord blessedly revealed Himself to her at her salvation, so that she could indeed rejoice in God as her Saviour. She said to a dear friend that used to visit her, "I shall soon see the King in His beauty. I know now I am not deceived. I have begged of the dear Lord so many times that He would reveal this to me, and now He has answered my prayer."—H. T. H.

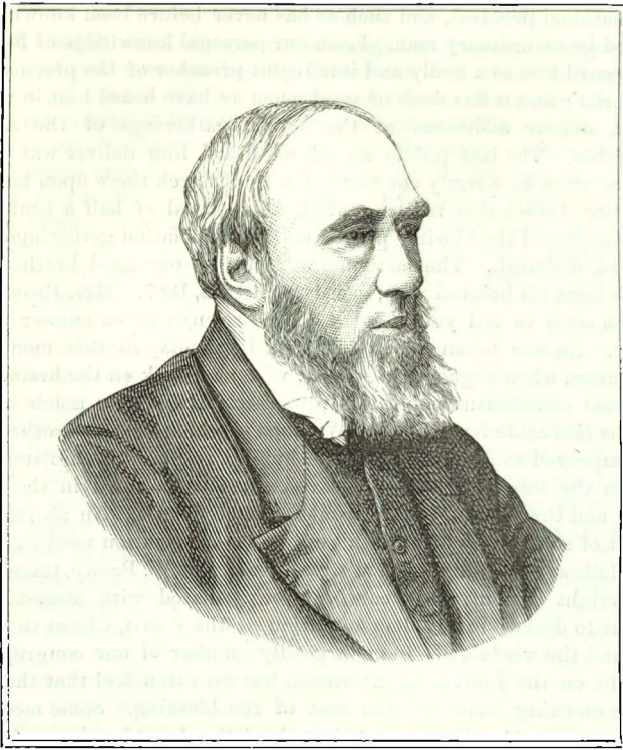
Mr. D. Underwood died on Lord's-day morning, March 20th, in his 77th year. He has, through grace, worn well, though deeply tried. His life, morally and spiritually, has been very exemplary. He became a member of this Church May, 1860. The memory of the just is blessed. Also, on Thursday, April 7th, Mr. G. Maxim departed this life, after a fortnight's very severe and distressing affliction. He had been a teacher in the Sabbath-school at Providence Chapel, in this place, for many years. In zeal, energy, and love for the interest and prosperity of the school he was excelled by none. We deeply feel these visitations, yet pray for grace to say willingly, "It is the Lord; let Him do what seemeth Him good."—R. PAGE, Glemsford.

Died on March 24, Belissa Peacock, of Finch-hampstead, Berks, aged 59 years. It is about 25 years ago when the Lord began His work of divine grace in her soul, on hearing a discourse on "The dawn of day," by a minister of the Church of England, Mr. Rogers, of Westerham, Kent. About three years after this the Lord was pleased to deepen the work begun by bringing her sins, even from childhood, to her remembrance, and laying them a heavy burden on her conscience for some months, until one week evening, in Mount Zion Chapel, Dorset-square, a minister whom she had never seen before, nor since, so traced out the exercises of her soul, which raised a hope of, "Who can tell but the Lord will be gracious to me, a poor sinner." Soon after this the late Mr. J. Foreman, in his discourse, much encouraged her, and she could not leave Mount Zion until she had told Mr. Foreman. She was shortly afterwards baptized. Two years afterwards, being removed, in Providence, to this place, she was much helped and encouraged under the ministry of the late Mr. W. Ferret and the present Mr. J. Stevens, of Yately, Hants. She much enjoyed the ministry of Mr. Bunyan McCure, when preaching at Fimlico. Occasionally she heard Mr. Shepherd with much pleasure, and was much encouraged under the ministry of Mr. Hand. On March 13 she got a chill returning from chapel. On the following Saturday a bad cough came on, but nothing that seemed of a serious character until Wednesday morning, when she sank rapidly, which quite alarmed us. Before eight o'clock next morning, noticing a change in her countenance, my daughter called me upstairs. A few short breaths, and her raptured spirit had fled. I felt it a solemn time, and could only say with Newton—

"One single sigh the fetters broke;  
We scarce can say she's gone  
Before the spirit takes its flight,  
And stands before the throne."

Her character as a wife and mother are faithfully portrayed in Prov. xxxi. 10—31.—W. PEACOCK.

On April 23, at 53, Lausanne road, S.E., Maria Elizabeth, widow of Edwin Stacey, aged 67.



## Mr. William Brown, of Friston.

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MR. WILLIAM BROWN, Pastor of the Strict Baptist Church at Friston, Suffolk, is well known and highly respected as a faithful brother in Christ by friends accustomed to visit the Annual Meetings of the Suffolk and Norfolk Strict Baptist Association. We should suppose that he has attended more Association anniversaries than any other living person, as he is its oldest minister. When the Association met at Rattlesden, fifty-five years ago, a "Mr. Brown" is named in the annual report of Churches of that period as preaching at Bardwell. We have no doubt he was our now venerable brother.

About the year 1833, Mr. Brown became pastor of the Church at Friston, which is a small rural village three miles (S.E.) from Saxmundham. This important office he has, by the grace of God, honourably sustained to the present time. It cannot but be considered that, for a pastor to hold his position over one Church successfully, as Mr. Brown has done, for fifty-four years, during such a period of literary, scientific,

and national progress, and such as has never before been known, he must indeed be no ordinary man. From our personal knowledge of Mr. Brown, we regard him as a godly and intelligent preacher of the precious Gospel of Christ; and it has done us good when we have heard him, in tremulous tones, deliver addresses at the annual gatherings of the Associated Churches. The last public speech we heard him deliver was at Halesworth, when he warmly congratulated the Church there upon having seen another Association meeting, after an interval of half a century. Mr. Brown offered the closing prayer at the Association gatherings last year at Grundisburgh. The last time we heard of our aged brother was in a letter from his beloved wife, dated April 19th, 1887. Mrs. Brown says:—“I am sorry to tell you that he (Mr. Brown) cannot answer your kind letter. He was taken ill on the first Lord's-day in this month, in the afternoon, when engaged in prayer, with an attack on the brain. He did not lose consciousness, but was prostrate. He is now much better, but will be laid aside for a time.” We hope by this time our brother's health has improved sufficiently to enable him to resume his ministerial duties within the sanctuary where his voice has been heard in the praise of Jesus and the joy of precious souls so many years. An abstract of the report of the Church at Friston, read at the Association meeting last year, is as follows:—“Our esteemed aged pastor, Mr. W. Brown, though feeling the weight of fourscore years, has been spared with almost unabated vigour to declare in the demonstration of the Spirit, Christ the power of God and the wisdom of God. A goodly number of our congregation are present on the Lord's-day afternoon, but we often feel that those absent in the morning have lost the best of the blessing. Some meet with us whom we would address as ‘blessed of the Lord,’ and say, ‘Come in; wherefore stand ye without?’ Our school is encouraging; the teachers evince a lively interest in their work.” We sincerely hope that our dear brother Brown will be spared to his loving and united Church and congregation a while longer, until his strength for preaching is fully spent; then that he will hear his Master's welcome voice, “Come up higher,” and be swallowed up in glory.

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#### RECONCILIATION.

THE holy God is pure of eye, and cannot e'er approve  
 Of want of holiness in those on whom He fix'd His love.  
 Their persons ever to Him dear, He gave them comeliness  
 In Christ, before He built the earth, imputing righteousness.  
 He sees their sins in providence, but sees them not in grace;  
 Omniscient, He all things beholds, but gives their souls a place  
 In Christ's obedience and death, and payment ne'er demands  
 A second time, since He received full quittance at His hands.  
 Thus they to Him were reconciled by God in Christ for aye:  
 And can they ever be condemned? The Gospel answers, “Nay,  
 In Christ no condemnation is to those who walk by faith.”  
 And in submission bow to all that Holy Scripture saith.  
 The Lord that loved His people first they love in glad return,  
 Nor wish, as Father of their souls, His discipline to spurn.

## QUEEN VICTORIA'S JUBILEE.

**W**ITHOUT entering upon the merit or demerit of any shade of political opinions held by Christians, and which all have a just right to hold outside of the Church and of our Magazine, we feel we must thank Almighty God for His gracious preservation of Her Majesty the Queen on the throne of England for fifty years. This period has been exceeded only by three reigns before her in the long succession of English sovereigns. Henry the Third sustained his position as king fifty-six years; Edward the Third, upwards of fifty years; and George the Third for sixty years. Notwithstanding the great and awful wars that have been waged during the Victorian era (and which we deeply regret), immense strides of material advancement have been made in the manufacturing districts, in the vast increase of commerce and labour, in art, science, and literature, during the past fifty years, such as have never been before equalled in the history of the world. Yet there is ample room for improvements in all these matters. Connected with these blessings, the late period of transition in the state of the agriculture of this country has been and is painful in the extreme, and such as has never before been experienced. We hope the Lord will graciously and speedily interpose on behalf of the sons of the soil of this our highly-favoured land. "The profit of the earth is for all: the king himself is served by the field."

Christian and philanthropic organisations of all kinds have largely increased since the year 1837. The erection of chapels and rooms for Sunday-schools at home, and missionary enterprise abroad, in connection with our own beloved denomination, continue also to increase, and are marked signs of the progress of the times in which we live. Under a review of these considerations we are grateful to God, and can fully realise the loyal spirit of our brother, Josiah Briscoe, as expressed in his "Jubilee Sonnet," from which we quote the annexed verses:—

"Let every patriot rejoice,  
Let all the British-born  
Hail with united heart and voice  
This most auspicious morn!

Let distant colonies attend,  
And catch the joyous strain,  
And India's myriad voices send  
The echo back again.

Our gracious Sovereign now attains  
Her year of Jubilee!  
Happy are we o'er whom she reigns—  
The freest of the free!

The sun has ris'n, but never sets  
Upon her broad domain;  
And virtue, truth, and happiness  
Have followed in her train.

Well she deserves a nation's love  
For what her life has been;  
Then lift your heart to God above,  
And pray for England's Queen!"

We trust, by the blessing of God, there may be in store still brighter days for our Churches and Sunday-schools, and also for our denominational Magazine, *THE EARTHEN VESSEL AND GOSPEL HERALD*, which, we are happy to say, continues to increase in circulation. We also express the same earnest desire for the nation at large, under the sceptre of our beloved Queen Victoria,

**WHOM GOD PRESERVE!!**

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.



## A BRAND PLUCKED OUT OF THE FIRE.

**I**T is with much earnest prayer to God for His blessing on what I am about to do, that I sit down to write the following experiences of my life. My hope is that a relation of the Lord's dealings with my soul may be of comfort and consolation to some of His tried family. If the story shall be blessed to make glad the aching hearts of some brother or sister in the Lord passing through deep waters, the desire of my soul in writing this will be satisfied.

I will begin where the Lord began with me. I was born May 2, 1849, in a village near Ipswich. I pass over my childhood and youth, till I come to the year 1872. I then lost my dear mother. Her prayers for her children were very many and earnest, especially when she came almost to her last breath. Her dying words were words of prayer to God for the salvation of her dear children. What follows confirms the words of the Scripture that God is the hearer and the answerer of prayer. A funeral sermon was preached for her at the village chapel where she stood a member, from the words, "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." In the course of the sermon the preacher, looking towards where I sat, asked, "If the Lord had taken you away instead of your mother, where would your soul have been now?" Then did my mother's prayers begin to be answered. The arrow of Gospel power entered my heart, and I felt had I been taken I should have been in hell. For the first time I saw myself a hell-deserving sinner. I saw God in all His holiness and justice, and felt that hell must be my doom. I looked this way and that way, but no hope for me could I find. I came home from the chapel in a very distressed state of mind, and could not eat my food. I went to bed and tried to sleep, but could not; my sins rose like mighty mountains before my soul. The thunders and lightnings of Sinai affrighted me. I cried almost broken-hearted to the Lord, fearing that I should sink into hell. Morning came, but brought no relief. I went to my usual work; as it chanced I was all alone; the burden got heavier and heavier, I knew not what to do, until it became so heavy that I was forced to fall down on the ground. What I said I know not; I groaned out something unto the Lord. When I rose from my knees I had scarcely stood upright before the Lord spoke from heaven to my soul, and said, "Son, be of good cheer; thy sins, which are many, are all forgiven thee." The words were repeated thrice that day, as if Father, Son, and Spirit had distinctly spoken to me. The joy of a pardoned sinner entered my heart, the happiness I felt God who gave alone knows. I felt so full of heavenly joy that I begged and prayed the dear Lord to take me home, where I should sin no more.

I thought the worst was over. I went about in great enjoyment of divine things. Death had no terror for me now. I rejoiced in that liberty wherewith Christ makes His people free. I thought there was no more trouble, no more grief, no more darkness to contend with. But all this was my infirmity. I soon found out that the path to heaven is not in golden slippers, but that through much tribulation ye shall enter the kingdom. It would be a vain thing for me to state fully in detail the dealing of the Lord with me since that time till now, but I will, as the dear Lord shall help me, give you an outline of my experience, and more especially of

the Lord's gracious dealings with me in delivering me out of all my troubles.

My happiness continued unbroken for three months. By night and day I sang the praises of Him who had done so much for me. Being full of the love of Christ and of the desire to follow in His footsteps, I ventured to go before a Christian Church. Here is where my first conflict commenced. I stated my experience to the Church and good satisfaction gave, except to one or two of the officers, who thought the change too rapid, thus limiting God Almighty's power. On that false ground I was ordered to wait three months. I left the chapel full of disappointment. I had been asking the Lord that I might grow in faith and love and every grace, and here He began to answer my prayer in a quite contrary manner.

"I thought that in some favoured hour,  
At once He'd answer my request,  
And by His love's constraining power,  
Rebuke my sins, and give me rest."

Instead of this He made me feel the hidden evils of my heart—and let all the angry powers of hell assault my soul in every part. The enemy of souls said to me, "They do not want you, you are not the right sort." It then appeared as if all hell were let loose into my soul, and I went home filled with the determination never to enter the place again. I now turned back to paths of sin, straying further than ever before, as I sinned now against light and knowledge. This continued at intervals for three long years; but during that time the dear Lord restored me two or three times, bringing me with weeping and supplication to His dear feet. Oh, the grace of His heart to restore a wandering wretch like me! In 1875 I again went before the same Church, was baptized and received into membership. I have gone with broken bones ever since on account of my sin.

On one occasion the Lord was pleased to try my faith by shutting up as it were the windows of heaven. The heavens were as brass over my head, the earth as iron under my feet. I was exceedingly tried in prayer. At the throne of grace I was tempted to believe that I never had prayed in my life. Several times when on my knees in secret, blasphemous thoughts rushed into my mind; once, especially, these were so awful I had to put my hand on my mouth to prevent them coming out of it. Something said with a distinct voice, "Get up, hypocrite, or else you will be in hell on your knees." I got up in awful agony of mind, not knowing what to do. I sighed, and cried, and groaned unto the Lord. I laid in misery until the morning, then fell asleep to be awake by dreaming I was in the midst of a furnace of fire. I woke up in terror, the sweat pouring off my face, when a voice came to me, very heavenly and sweet. It said,

"When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply."

These words brought joy to my soul. I began to praise and bless the dear Lord for His faithful love and care, then fell asleep again. In my sleep another sweet voice came to me. I thought I was again in the midst of the furnace; the words which came to me were these:—

"The flame shall not hurt thee, I only design  
Thy dross to consume and thy gold to refine."

I thus learnt the truth of the Scripture, "He who keepeth Israel shall neither slumber nor sleep." He knows the circumstances of His dear people, He knows all the sorrows which they have to endure in this wilderness world.

ARTHUR WADE.

Rushmere. Ipswich.

(To be continued.)

## "THE SHADOW OF DEATH."

AN EXTRACT FROM A SERMON PREACHED BY AN OLD SUFFOLK PASTOR.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."—Psalm xxiii. 4.

**D**AVID looked forward, and what was before him is before us all—"the valley of the shadow of death"—none, apart from divine grace, can look forward to it calmly. All through this Psalm one spirit prevails—the shepherding office Christ sustains; while the eye is fixed on Him, billows are not heard; and while under His shadow the spirit is content, and rests in peace. We have four lines of thought in connection with the text: (1) *Conflict*—"Though I walk through the valley;" (2) *Courage*—"I will fear no evil;" (3) *Companionship*—"Thou art with me;" (4) *Comfort*—"Thy rod and Thy staff they comfort me."

1. **CONFLICT.** "Though I walk through the valley." Christians are called "soldiers," and are called to be soldiers. There are times of rest in a soldier's life, when he is not called to go forth upon the battlefield. There are also times of rest in the Christian's pathway, when he can "lie down in green pastures," and rest beside the "still waters;" and there are times when he must leave these peaceful scenes, and go forth to fight the foe. Here we have the last enemy to contend with. The Christian is called to go forth and fight, and the last enemy that shall be destroyed is *Death*. Yes, *Death* shall be destroyed; *Death*, the grim monster that looks with un pitying eye upon weeping eyes, and upon weeping spirits, shall become silent.

The idea of the text is a dreary, damp place. Valley is a contrast to a mountain, or plain. Death is a low place, it lays human pride low; the prince, the peasant, and pauper, all lie together when touched by the icy hand of death. Death levels all distinctions; it is the great end of the ministries of life. What strange feelings death brings to man: it brings men face to face with themselves, face to face with the Bible, face to face with God, and face to face with the fact of man's immortality! Men come to the dust, to the valley, to die; no man is proud of himself in death, nor yet of his works: a man who has boasted of his strength, slinks like a coward to his grave—it's a valley, a shadowed valley, where we must fight the firstborn of sin! Be thankful it is a shaded valley, for was it quite dark, no shadows would be visible; no Christian dies in the dark; we are glad it is a shadowed valley, because there are no depressions of outbursting heat, nor yet is it dark. God be thanked it is a shadowed valley, because the substance is gone. Christ had the substance, a real thing, a living enemy, but He cast the

substance on one side, and now only the shadow falls upon the darkened pathway of the Christian, as he follows his Lord into the land of light; it's only a shadow to the Christian. Notice the mode of progression—walk. David did not contemplate a flying journey through the valley—walking is the natural mode, it's not natural to run; walk uprightly through the vale. Shall Christians flee from the fight when it's the last enemy they have to contend with? Walk, not creep, that's not desirable; a kind of lingering death; extremes are never good. It was a wise man's prayer, "Give me neither poverty nor riches." It is also a wise prayer, "Grant I may *walk* through the valley of the shadow of death;" wicked men never *do walk* through it, they enter into it, but drop into the darkened world; enter in, but do not cross the stream! Christians *walk* through it to grasp the great inheritance, and possess the grand possessions love has prepared from before the foundations of the world. When I walk through the valley of the shadow of death—it must be personal; we must all walk through it in turn; to every Christian we would say, "*Fight on*, you shall come through it, and go where no shadow falls, but where the light, liberty, lustre, and grandeur of God's glory falls."

2. COURAGE. "I will fear no evil." Wicked men cannot say they fear no evil; no, nor yet a good many Christians. We read of some who are "all their lifetime subject to bondage, through the fear of death." It is a kind of weakness. I have known many who, like Jacob, have had to confess; God has been better unto them than all their doubts and fears. "Fear no evil, because there is none; there is no real evil to the Christian, it's the shadow that frightens people, they are like frightened horses; no evil. *Consider*. Numbers of people walk in darkness, because they do not consider, people think too little about matters of religion. How shall I accomplish it? Learn, think about journeying. "I will fear no evil." We look back; why should we? David looked back to the battle-plain, and gathered courage to go forth and face the last foe; David had never seen Goliath until he met him upon the battle-field. As he looks back, he says: "I am not afraid, I remember the lion and the bear, I remember Goliath, and the strength I received then; I am not afraid." Now the weakness becomes strength. Christians, this foe shall fall, death shall die, God has designed it, for I must inherit the regions of eternal joy; Christianity makes people brave; all is well, and shall be well.

3. COMPANIONSHIP. "Thou art with me." He is the only one that can be there to render efficient help; our best friends, those who love us most, cannot help us then; cords of union and sympathy below must be severed then; we have to say "farewell" to all below, everything must be left—"Thou art with me." The child might want its mother to accompany it, the mother might desire to do so, but *no*, it cannot be. Alone! alone! none but God Himself knows what the conflict was between the great Master and death, only God saw it! God pitifully hides our dying feelings from those by whom we are surrounded. Christ will be there, you shall not be alone—"I will not forsake, I will be there." He *does* and *will* walk through the valley of the shadow of death, when His people walk there. Thanks, more than for ten thousands of worlds, for the recorded fact upon the Bible page that, "Precious in the sight of the Lord is the death of His saints."

The world says, Get rid of them; but "precious in God's sight is the death of them." David said, "I am only a feeble sheep, but the great Shepherd is responsible for me. Thou *will* be with me." Notice the Master's willingness: "*Thou wilt.*" He is pleased to do what He does for His people. Be not afraid, you may walk anywhere with Jesus Christ; a den of lions, a fiery furnace, and prison houses, become happy places when Christ comes to be a companion; the valley of the shadow of death becomes a fruitful place, when the light shines, and the birds of heaven sing to cheer the pilgrim as he passes through it to the lit-up world of glory.

4. COMFORT. "Thy rod and Thy staff they comfort me." In Micah vii. 14 we read: "Feed My people with the rod." Some people take it to be the rod of affliction and sorrow, but I do not take it to be so. A few years ago, when we had a long period of drought, food became so scarce, that farmers were very much put to it to find food for their sheep, some of them cut branches off the trees to sustain and feed them. So in barren places, when ordinary sources fail, our God has all things at His command, and can use extraordinary ones. When needed, branches are dropped off the Plant of Renown for them to feed upon, then the Gospel is said to be His rod out of Zion. The Gospel is a staff upon which they can lean, in it they can see great substantial truths—all centre in Christ. Thus "passing through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me." Amen.

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## MINISTERING THE WORD.—No. III.

### TO THE HEARERS OF THE WORD.

[DEAR READER,—I hope you have the happiness of hearing a preacher sent of God, whose portrait is very much like the following sketch.]

"He was a shepherd, and no mercenary,  
 And though he holy was and virtuous,  
 He was to sinful men full piteous;  
 His words were strong, but not with anger fraught;  
 A love benignant he discreetly taught.  
 He drew mankind to heaven by gentleness,  
 And good example was his business.  
 But if that any one were obstinate,  
 Whether he were of high or low estate,  
 Him would he sharply check with alter'd mien;  
 A better parson there was never seen.  
 He paid no court to pomps and reverence,  
 Nor spiced his conscience at his soul's expense;  
 But Jesus' love, which owns no pride or pelf,  
 He taught—but first he followed it himself."

Such is a servant of God. He speaks for God and from God, and—

"When one, that holds communion with the skies,  
 Has filled his urn where these pure waters rise,  
 And once more mingles with us meaner things,  
 'Tis ev'n as if an angel shook his wings;  
 Immortal fragrance fills the circuit wide,  
 That tells us whence his treasures are supplied."

Such a minister you cannot too highly prize, nor too warmly support.

He is a direct gift from Heaven, and should be treated as such. If he be slighted or wounded, his Master takes it as done to Himself; and if his message be received, and his person honoured, He who sent him is honoured likewise. You may observe in him many marks of human weakness; these teach you to remember he is but a sinful man, at the best, and as such you will pray for him. Do not harshly condemn him for his weakness, but learn to sympathise with him, knowing how often you yourself fail; for most probably he knows his infirmity as well as you do, and feels it much more; still, this should not prevent you from pointing out to him, in a spirit of love and brotherly kindness, any inconsistency.

However, as a hearer, your business is to encourage the preacher in every possible way—by your regular and early attendance, by your earnest and prayerful attention, and by your godly practice. His sermons, however good and powerful, will be made weak and worthless if the Word of God, delivered by him, is not borne testimony to and supported by your daily life. In these things consists, to a very considerable degree, your happiness as a hearer, and his as a preacher. If, at any time, you do not quite understand what you hear, or may differ in judgment in a minor matter, be very slow to speak of it. Wait a while, it may be you or he will obtain more light, and will see eye to eye, and then you will be glad that you held your peace. Should you sometimes be in the midst of troubled waters, be sure you pour out a little oil of meekness and brotherly kindness. How much better this will be than adding another wave to the ocean of angry words. Your minister will be weak by your weakness, and strong by your strength, by your conduct in loving and cleaving to the truth and ways of God, or otherwise. He will be with you, in a great measure, just that, and no more than what you esteem him to be in himself. Therefore, “esteem him very highly in love for his work’s sake.” You are directed to “obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.” Be not a *gipsy* hearer, wandering from place to place, nor a careless hearer, showing your inattention; both these mark out a very lean soul, if not a dead one; but be a prayerful, studious, and practical hearer; so will you be a profitable hearer. You have not Scriptural ground for expecting profit *but by prayer*. Do you *help* the preacher by your prayers? If not, why not? “Brethren, pray for us, that the Word of the Lord may have free course, and be glorified.” Prayerful hearers often make powerful preachers.

Essex.

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## SOME FEW THINGS NOT TO BE FORGOTTEN BY THE YOUNG PREACHER.

BY AN OLD PASTOR.

**D**O not forget that God only, through His own teaching and Word, can make a supernatural minister of Christ, and live in faith and humility, constantly surrendering yourself and creed to Him, to be moved, shaped, and formed in accordance with His Word.

Remember gifts are not grace, and that you may have a doctrine

without the grace of the doctrine, and that knowledge without grace will only feed intellectual and verbal pride.

Do not forget that it is a greater favour to be a Christian than a preacher, and that as a Christian you will have to live what you preach. So live to know, as well as know to live; and bearing these things in mind before God your humility will be preserved, and you will be kept from pride, and reach a knowledge and sympathy with those who are striving to live the truth also, to be reached in no other way.

Bear in mind that you have no more of the religion of Christ than you have of a God-given faith, holiness, and conformity to Him.

Beware of neglecting secret prayer and fellowship with God. The battle is lost or won in the closet.

Whatever knowledge you acquire, remember it is written that with the meek there is wisdom, and that the poor in spirit inherit the kingdom; that the Lord is near to teach, help, and bless the humble and contrite in heart.

Never forget that the most lean and barren condition of soul is ever connected with the greatest pride and self-deception and complacency (Rev. iii. 17).

Do not look at the ministry, or anything in relation to the kingdom of Christ, His truth, service, and worship from a conventional aspect, but in the light of His own words and teachings.

It is not the possession of great intellectual and verbal power which gives a man a right to speak in the name of God, but the possession of spiritual life, and vital and experimental knowledge of the truths of the Gospel.

Look at your work and at things now as you will when you come to die, in the light of eternity, when the thought of a cup of cold water given to a disciple in the name of a disciple will bring you more comfort than all that this poor world can give at its best.

Do not judge of the real power and success of your ministry at first by any amount of praise to which you may have to listen, by the number gathered, or by the wealth and respectability of your hearers, but by the souls really brought to Christ, loyalty to truth, and the fruits of righteousness produced in those who profess to receive a blessing.

It is not through the place of worship, however imposing, or the wealth, learning, and refinement of the congregation that God works, but through the truth faithfully preached, and more may be accomplished in a small room through it by the Spirit of God than in St. Paul's, though even an archbishop himself should officiate, if this be absent. And yet, from the spirit and words of many in the present day, we should be led to think that work only could be done for God's cause through sumptuous temples, wealth, and numbers.

Men left to themselves will listen to a sentimental, pretty surface-religion and pathetic word-painting to any extent, which does not disturb their love of ease and self-complacency, and even to the doctrines of grace stated in the abstract, and apart from their life and influence; but shrink from the separating truth of God and the experimental discipline of suffering and conflict with sin and temptation, through which only it can be known in power, shaping the character, and conforming the soul to Christ.

## A FEW WORDS TO MY DEAR PEOPLE

ON LORD'S DAY, FEB. 27TH, 1887, AND WHICH MAY BE THE LAST WORDS OF THEIR OLD PASTOR, BENJAMIN TAYLOR, PULHAM-ST.-MARY, NORFOLK.

**B**ELOVED FRIENDS,—I did not think it would fall to my lot to undertake another public service ; but God in His providence having called me to it, I feel bound to say :—

“ A debtor to mercy alone,  
Of covenant mercy I sing ;  
Nor fear, with Thy righteousness on,  
My person and offerings to bring.”

If I may express my feelings at this time, I am constrained to say with John, “ My Lord must increase, but I must decrease.” Though I decrease, faint, tire, and die, my Lord Jesus Christ will still be with you, and increase you more and more in knowledge, gifts, and graces. He will increase you in your thoughts of Him, and in your affections on him. All official heads and representatives in the Church below must decrease. “ Your fathers, where are they ? and the prophets, do they live for ever ?” But there is one great Head, the golden Head of all, who must increase in the whole body, and throughout every member of it, however imperfect the Church may be in herself. We have proved by our own experience that there is, and will still be in her, “ the iron, the clay, the brass, and the silver,” and such combustible matter as wood, hay, and stubble ; but our Lord Christ has set up a kingdom in the world which shall eventually destroy all these—all false doctrines, false systems, commandments, and traditions of men ; yea, everything contrary to THE BOOK given us, or whatsoever is not found written therein. There is the stone cut out of the mountain without hands, and this shall smite Puseyism, Romanism, the great image of Satan in Popery, Arianism, and Arminianism, break all to pieces, and scatter them to the four winds of heaven. Our Lord “ shall judge the poor of the people ; He shall save the children of the needy, and shall break in pieces the oppressor.”

The glorious kingdom of Christ is coming, when there shall be no more the Canaanite in the land, nor anything to vex and annoy ; Jesus shall reign all glorious, “ in His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” Did I say I must decrease ? The time is not far distant when you shall see my face no more, but your eyes shall see the King in His beauty, and shall not fail to see your teachers. Though I must die, our Lord Jesus Christ lives and reigns for ever, and He will be with you, even unto the end. Though I may not hereafter administer to you the bread and wine, our covenant God shall feed you with the bread of life. What more can I say to you than what I have said ? If I must repeat the same thing, then I say, Love one another even as you have done all along. Be always kind and courteous to one another, cleave to one another, pray with and for one another, and all of you with full purpose of heart cleave to the Lord. Be doubly careful as to your outward walk and conversation, giving no occasion for the enemy to speak reproachfully. It will always give me great joy to hear that my children walk



in truth, and keep all the ordinances as my Lord and Master delivered them to us.

You have, I trust, now got a man of God sent among you—a man sound in the faith, of a loving spirit, who shall feed you with the good old parched corn of the land, watch for your souls, cry an alarm against all false teachers and false creeds, and labour to build up the Church of Christ in her most holy faith. Let it be your constant care to do our brother good, and not hurt. Love him, pray for him, and always study to hold up his hands. Let the deacons and every member strive to maintain the old-fashioned Gospel among them, endeavouring to avoid everything foreign to the faith and contrary to sound doctrine. While your pastor is ministering to you in spiritual things see that you minister to him in your carnal things. While he is spreading for you the Gospel table, see that his table is not lacking. In a word, “Be of one mind, live in peace, and the God of love and peace shall be with you.”

I shall conclude what may, perhaps, be called my last address, by making just a few observations upon the first chapter of the first Epistle of John, which begins thus: “*That which was from the beginning.*” In the beginning of the creation you know what was the first word God spoke: “Let there be light.” What light was this? Say you, “the light we see.” True, but there is the light of that light, and you have it in the first word of this chapter; it is in the word “That.” You have the substance of this “that” in the words of John: “That was the true light which lighteth every man that cometh into the world.” You have it also in the words of Jesus: “I am the Light of the world.” He is the *that* throughout the first chapter of the book of Genesis. He is before all, in all, and through all, the One Eternal That. He is the first and the last, the only wise God, in whom we live, move, and have our being. This is the “that,” the Word, which was in the beginning with God, and besides Him there is no other; one God in Three equal Persons, and Three equal Persons in one God, with whom the saints, and they only, have a vital and experimental communion. “*That which was from the beginning.*” The angel gives this very name “that” to the Lord, when He made His wonderful announcement to Mary: “**THAT** holy thing which shall be born of thee shall be called the Son of God.” That holy thing is the essence of all the holiness the saints have, or ever shall have. He is their holiness here by grace, and will be their holiness hereafter in glory. He is the holiness of all the operations of the divine Spirit in the heart, and the holiness of all good words and actions approved of God. “*That which was from the beginning.*” But was there not a beginning with Christ before that beginning spoken of in the first chapter of Genesis? Was there not a going forth of the divine Persons in the counsels of old, as touching the transactions of the covenant of grace in man’s salvation? Let us look at Proverbs viii. 22, 23: “The Lord possessed me in the beginning of His way, before His works of old; I was set up from everlasting, from the beginning, or ever the earth was.” This is the Word John speaks of in his Gospel: “The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” This is the “that” John speaks of in the verse before us. What shall I say? This is the Master of the Rolls, the conquering Lion of the Tribe of Judah, who holds the book of the decrees in His hand, and

has the power to unloose the seals thereof. He is the great Secretary of the spiritual State, has the key of the Father's cabinet, and can bring out its hidden treasures when He will. With Him are the treasures of wisdom and knowledge; He is the Joseph of every rich storehouse, and, therefore, let us go to Him for corn, and wine, and oil, that we perish not. In the gospel field lies hid all goodly pearls; and surely the spiritual merchant will search them out. See that you make the pearl of price your own, for this is far better than simply looking over the property of others, when you cannot call one penny your own. The letter of the Word is for every one's study, but the Spirit, which is at the bottom of the letter, is the hidden wisdom, the hidden mystery, which God makes known to none, only the saints. It is man's own duty to believe, and acknowledge all that is written, and all that Christ is set forth to be, reaching as high as his moral powers will take him; but it is the Spirit's work, according to the will of God, to make a man believe to the saving of his soul. It is not our believing; so far as this is an act put forth by our own power, which is to believe in God's Christ, and in all that is in the Bible, as I might believe in a friend of mine, or in what I can see, hear, and know—but a divine work of believing raised up in the soul by the mighty power of God, in which alone true faith stands, and not in the power of man. This faith gives me the spiritual and saving acquaintance with this "that, which was from the beginning."

Be not deceived, my brethren, much may be known, even of the spirit of the law, and of the spirit of the Gospel; and yet we may be destitute of the indwelling of the Spirit of God in our hearts. A certain scribe had wonderful knowledge of the law, but that law had never been to him the killing letter; and you may know much of the spirit of the Gospel as to what it says, and yet not be a partaker of the spirit and grace of the Gospel experimentally. Like the scribe alluded to, a man may be near the kingdom of God in his believing, so far as human nature can go in this matter, but the kingdom of God's grace and love may not be within him. It is God's will and determination to make known to the saints only the riches of the glory of this mystery; consequently you should see for yourselves whether you be born again, whether God has made known to you this mystery spiritually; for until a man is really born again of the Spirit of God, he cannot possibly believe as a new creature in Christ, let men make all the noise they may in denouncing this. While these things are made known to some, they are hidden from others; and, therefore, let us examine ourselves, and see what is our true state before God. The Saviour says, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." I know this is by no means pleasing to the flesh, and far enough from the fashionable preaching of the day; but being God's own truth, it shall stand when all the buildings of men must fall to the ground. My brethren, nothing short of a new and perfect man in Christ Jesus can be pleasing to the holy God. There must be new life in a new man, and new members in this new man, to perform such spiritual acts as shall please God. This new man has spiritual ears to hear the Gospel in a way the natural man can never hear it. He has spiritual eyes to see what a natural

man can never see, and he has spiritual hands to handle the Word of Life, which no natural man can be said to have, as you may clearly see by the first four verses of the chapter before us, What is our hand of faith doing for us unless it can lay hold on Christ? Peter thought he could do something wonderful, but Peter's faith failed him; whereas that faith is of the operation of the Spirit of God, called the faith of God's elect, like an anchor, takes fast hold of Christ the Rock. If we look at the waves of the troubled sea, instead of looking at Christ, we begin to sink; but the moment we get a glance at Christ, by precious faith taking hold of His hand, we feel we are safe with Him in the ship. I fear all of us if left to ourselves shall prove like Peter and Thomas, and make poor work as to the exercise of faith.

"God is light" (verse 5). The light of heaven, the light of the whole world; the essence of all natural light and all spiritual light; a greater light in some, a lesser light in others, without the least change in Himself, though to all appearance changeable in His actings, through the changes and accidents peculiar to His creatures.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (verse 6). Yet God's people, who have fellowship with Him do walk in darkness, for Isaiah says, "Who is among you that feareth the Lord?" Here is the fellowship they have with God: "That obeyeth the voice of His servant." Here is the practical and obedient Christian: "That walketh in darkness and hath no light?" This one is told to trust in the name of the Lord, and stay upon his God. He is a tried one, a destitute one, and a needy one. This darkness is occasional, and not perpetual, and is brought on either by Satan, by the world, or by indwelling sin, or slips and falls, or by all conjoined. Sometimes by trial, troubles, and afflictions. The Lord's people have darkness in their minds, but they do not, cannot live and walk in the evil works of darkness, as do those who say they are apostles and are not, but are of the synagogue of Satan. Your doubts and fears and your unbelief will fill your souls with darkness, but, being alive to God through grace, you walk in hope, in prayer, in reading God's Word, and in attendance on the means of grace, crying, "O that I knew where I might find Him!" You will go on to cry till your Beloved put in His hand by the hole of the door, and then your bowels will be melted for Him.

Verse 7—"The blood of Jesus Christ His Son cleanseth us from all sin." From original sin and all actual transgressions; from sin within and sin without; from sins against the law, and sins against the Gospel, yea, and from sins committed against light and knowledge; so that none shall despair who truly sigh, groan, and lament their having sinned against the good and holy God.

Verse 8—"If we say we have no sin, we deceive ourselves, and the truth is not in us." But how can we have sin when it says plainly in the foregoing verse, "the blood of Jesus Christ His Son cleanseth us from all sin"? By the blood of Christ we are justified eternally, sanctified completely, and so made meet for glory. But there is still in us the being of sin, even as Paul felt, which is fully expressed in the seventh chapter of his epistle to the Romans. Hear him: "I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." The sense and

feeling of sin made him cry out, "O wretched man that I am! who shall deliver me from the body of this death?" At the same time the new and hidden man is in a pure state in Christ Jesus, and cannot sin, because he is born of God. In every true-born child of God, therefore, the flesh and the spirit contend against each other, the one being from above, and the other from beneath. One word more. If God's elect had no sin in themselves, they could commit no sin; but we hear the best of saints crying out, as here and elsewhere, "If we say that we have not sinned, we make Him a liar, and His word is not in us."

[Although our dear brother, B. Taylor, from age and infirmity, is almost, if not quite, incapable of conducting a service or preaching a sermon, he is nevertheless able at times to attend the means of grace, and to plead at the throne of mercy in secret for the Church that is still dear to his heart. We hope his life may be spared for a good while to come, as a witness for heaven, and that the hands of his faith may continue in God's strength to grasp firmly the blood-besprinkled horns of the altar.—ED.]

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#### THE LORD'S DEALINGS WITH ABRAHAM (GEN. XII.).

ALTHOUGH Abraham had reached the land of his destined inheritance, yet he was still a stranger and a pilgrim therein (see EARTHEN VESSEL, Dec. 1886). The Canaanites were still there; dangers and difficulties surrounded him; he was still a dweller in tents, having no abiding resting place; and his only security was his close adherence to God as his guardian and guide. His life of faith was to be a prolonged one. He had come forth when called, "Not knowing whither he went;" and now that he had reached Canaan, he was as dependent as ever on the daily guidance of his God. Nor was God unmindful of His servant. God again appeared to him, and said, "Unto thy seed will I give this land," so that Abraham might cast his eyes around, and say, All that I behold is mine, even though I have nothing. How like to the place still held by the family of faith! The children of God, separated by the secret power of Truth in the midst of a world that knows them not, can say, "All things are ours." He that overcometh shall inherit all things, things in heaven and things in earth. As made joint-heirs with Christ, a wider view is opened to our faith even than that vouchsafed to Abraham, for the time was not come to show unto Abraham all that he was destined to inherit. Yet although taught to say, "All things are ours," what have we at present? tribulation, scorn, rejection, reproach; and just in proportion as our faith increases we become like to him who said, "We are made as the offscouring of all things unto this day."

Abraham had faith to God, that is, he gave consent to all those things God said, because He said them. He believed that God would give him the land according to His promise, and that he should be Father of many nations; and it is said that God preached the Gospel unto him, saying, "In thy seed (which is Christ) shall all nations be blessed." He believed that of his seed should come the Messiah, which should free the vessels of mercy from all sin. He believed in God! He trusted in His mercy. He believed in God, and this faith was counted unto him for righteousness. He was justified by faith as the instrument; he did not work, meaning in respect of justification; he did not think to be pardoned and accepted for the work's sake, but believed in Him that justified. Blessed is the man to whom the Lord will not impute sin, for the promise was not made to him

by the works of the law, but the righteousness of faith—that is, the righteousness without works. Abraham feared God; true faith will bring forth the fear of God, not slavish fear, but the fear of caution, prudent forethought, a not daring to offend God. The fear of God is a disposition of heart to God-ward, from the apprehension of His excellency, greatness, justice and love. Abraham had *obedience*—that is, his will was thoroughly subject to God's will, so that he held this resolution within himself, that whatsoever God bade him do that he would do, for which God praised him, saying, "Because thou hast obeyed My voice," etc. The Apostle says, "he obeyed and went out." Obedience is a resolution and endeavour to do all that God bids, because He bids it. Let us take some special acts of obedience, wherein Abraham did cross his reason, and his affection, and his credit, and his profit, and all to perform the will of God, even therefore only because God bade him.

Abraham, then, although in Canaan, still needed God to be his daily Sustainer and Guide. And this, at first, he seems fully to have recognised, for twice we read of his building an altar unto the Lord, on whose name he called. But when he journeyed the third time, moving on towards the South, that is, in the direction of Egypt, we read no more of his building an altar, or of his calling on the name of the Lord. He seems to have entered upon a self-chosen path. There is perhaps no moment in the life of a believer when he has more need to watch than when he has been enabled to reach some point of desired and honoured attainment in the path of his pilgrimage. It was a great thing for Abraham to have left the land of his fathers, and to have followed on obediently until at last he entered the land into which it was the object of God to bring him. God gave him commandment to leave his country and his father's house, to go out into a land which He should shew him: a strong commandment, to leave all his kindred and go in a country that he knew not. His obedience was so far complete. Now, however, he went journeying on, no longer waiting on the guidance of his heavenly Friend. Thus "Abraham journeyed, going on still toward the South."

And now a fresh and unexpected sorrow crossed his way: there was a famine in the land. Was this, then, the issue of his painful wanderings? If there was famine in the land, Abraham would seek refuge in another land, even though that land was Egypt. Abraham went down into Egypt to sojourn there. When the heart is set free from the restraints of God, it appears often to be given over to a daring and reckless impetuosity. Abraham went boldly on towards Egypt until he reached its very confines, and when he stood there, he at last bethought himself of a danger that was a very obvious one and that had in truth occurred to him long before: would Sarai be safe in Egypt? If the Egyptians coveted Sarai would his life be safe? "They will kill me," said he, "but they will save thee alive." How strange, how sorrowful a position for the once faithful and obedient Abraham to be in. Where could he turn for succour? and he had left his only true Succour. Would he humble himself and return to God? He might have returned and he would have found grace in all fulness, even that grace which upbraideth not for the past. But his heart was not humbled. He sought not to return, but resolved to brave the danger, not by casting himself on God, but by sacrificing Sarai, and by telling a lie. His life had become very precious in his own sight—more precious than Canaan, or Sarai, or even the favour of his God. He was ready to barter all if he could only secure his life, and he succeeded. He secured his life. He obtained not only safety, but riches and honour. Sarai was taken into Pharaoh's house, and he entreated Abraham well for her sake, and had sheep, and oxen and he-asses, and menservants, and maidservants, and she-asses, and camels. There was no danger of famine now; wealth and splendour surrounded him, and he had attained a rest. But was his conscience at rest? was his heart happy?

Yet Abraham turned not, repented not. His conscience, deaf to the

appeals both of the past and of the present, was ready to bear all consequences. There was no hope, therefore, save in a direct interference of the power of God: and God did interfere, not indeed by touching Abraham's heart, but by chastening Pharaoh, and causing him to rebuke and drive Abraham back into the way from which he had departed. Abraham himself, unstricken and unpunished, with Sarai restored to him, again found himself in the land which he had abandoned, and there retracing all his steps, again reached the place whence his sinful wanderings commenced, where last he had built an altar, and where he again built one, and again called on the name of the Lord. Such was the faithfulness, such the triumph of the Grace of God. Who could have thought it was the same Abraham that obeyed that commandment of God that seemed to contradict nature and religion, and God's promise, and his own salvation, and the salvation of all the elect, and the truth and honour of God Himself, so that God was said to try him to the utmost in that commandment! It was in sacrificing Isaac, as the spirit of God notes in Heb. xi. and Gen. 22: God bade him take Isaac, and not instantly kill him in the place, but go three days' journey, and offer him for sacrifice. But what was this son?—the son of his old age, the son of his love which was so dear to him, yea, the promised seed in whom it was said, "In Isaac shall thy seed be called;" and this son he offered, after a most melting conference between himself and Isaac alone. Here was obedience incomparable! No man ever did the like except our Lord Jesus Christ, who offered up Himself, and whose life must needs be dearer to Himself than Isaac's was to Abraham.

But let it not be supposed that Abraham was restored without deep contrition and abasement of soul. It is true, indeed, that we have in his case no recorded words of penitence like those of David: but we may be very sure Abraham also learnt to say, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow."

G. HOLLAND.

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### SINNERS DIRECTED TO CHRIST.\*

BY W. J. STYLES.

LET all who mourn their lost estate,  
And sigh beneath sin's woeful weight,  
Repair to Calvary;

And there, with tearful eyes, behold  
The crowning act of love untold—  
The Lord of Glory die.

There—let them take the sinner's place,  
And there appeal to sovereign grace,  
That they may read, by faith,  
The thoughts of God in what they see,  
The deep, the solemn mystery  
Of Jesus' wondrous death.

The hour has come, and God demands,  
At the Most Holy Surety's hands,  
The debt His people owe;  
Their crimes upon their Lord are laid,  
The sinless Saviour sin is made,  
And He is filled with woe.

Our kinsman He—of woman born—  
For that dear form, so marred and torn,  
Is human like our own:  
Thus in our place He can obey,  
And our vast debt to justice pay,  
And for our sin atone.

Yet, in His dying moments, He  
Is still incarnate Deity,  
The mighty Son of God:  
And weight and power His suff'rings have  
The people gloriously to save  
Whom He has bought with blood.

Wait sinner, then, at His dear feet;  
His sacrifice is all complete,  
Make it thine only plea;  
Till He Thy fears shall chase away,  
And in love's gentle accents say,  
"I died, I died for thee."

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\* From "A Manual of Faith and Practice."

## THE PULPIT—THE PRESS—AND THE PEN.

*God the Father's Revelation of Jesus Christ His Son, &c.* By Pastor Daniel Allen, Sydney, Australia. For the benefit of our English friends, this work may be had of F. Kirby, 17, Bouverie-street, Fleet-street, London, E.C. Cloth, gilt, price 2s. This work, as suggestive of thought, and as affording critical data on the Apocalypse, will be highly prized by many lovers of unfulfilled prophecy. The *Sydney Protestant Standard* says:—"Pastor Allen has printed in a small volume his lectures on the Revelation of St. John, which are concise, clear, and faithful to Scripture as he reads it, and abounding in vigorous application." We hope this work will be as widely circulated in England as at the Antipodes.

*Earth's Earliest Ages, and their Connection with Modern Spiritualism and Theosophy.* By G. H. Pember, M.A. London: Hodder and Stoughton, 27, Paternoster-row. Cloth, gilt, 7s. 6d. This splendid work, which has reached its fourth edition (pp. 494), is composed of sixteen chapters (exclusive of Appendices and Index) on the Creation; the days of Noah; Spiritualism (parts i., ii., iii.); the Testimony of the Bible; the Testimony of History; Modern Outbursts; Theosophy; Buddhism; Signs of the End, &c. The book is written in a clear and concise manner, and will prove of great service as a standard work of reference to students of sacred and profane history. Had we the privilege of selecting one work out of many on the Genesis of the world, "*Earth's Early Ages*" is the one we should prefer.

*Self-Will and God's Will.* By Otto Funcke. Translated from the ninth edition by Elizabeth Sterling. London: Hodder and Stoughton, 27, Paternoster-row. This masterly work is written to show "how to discern what is God's will in the perplexing questions of life." The vexed subject of the two wills, divine and human, is dealt with by our author in an original and superior manner. E. Sterling has nobly performed her part of the work. We are sure the book will be much prized by thoughtful and intelligent readers.

*The Fireside.* 6d. monthly. The February issue of this magazine is very good. The plates, illustrative of "Old Norway," are well executed.

*Amateur Gardening.* London: 148 and 149, Aldersgate-street, E.C. A capital penny weekly magazine, full of useful information on gardening.

*The Gospel Mirror.* By Philip Reynolds. A grand sermon, on a very grand subject—mainly the glory of the Lord (2 Cor. iii. 18). The printer, we judge, has consulted his own taste too freely in the "get-up" of brother Reynolds' sermons; there is, in fact, too much white about them (blank space). We rather prefer to see the pages well filled up with Gospel matter, such as we find in the body of this sermon.

*The Threefold Jubilee.* A sermon by J. Parnell. A most comforting, strengthening, and Christ-exalting discourse. Our brother Parnell is very loyal to the King of kings. He has most ingeniously worked out his threefold plan under the following divisions: (1) The National Jubilee; (2) The Gospel Jubilee; and (3) The Glory Jubilee. We hope No. 5 of Mr. Parnell's sermons will be largely read.

*England's Memorial.* By the late Joseph Irons (third edition). London: Harmer and Harley, 56, Coleman-street. This is a most glorious discourse, and its issue was never more timely than at the present moment.

MAGAZINES, &c. *Australian Particular Baptist Magazine; Regular Baptist Magazine; Cave Adullam Messenger; Quarterly Record of the Trinitarian Bible Society; Tracts, by C. Troward; The Fireside; The Day of Days; Some Words; The Church of England Temperance Chronicle; Faithful Witness; Kindly Welcome; The Gospel Magazine; Report of the Clerical, Medical, and General Life Assurance Society; Life and Light; Protestant Echo; Silent Messenger; Vigilance Record; Annual Seventieth Report of the Little Alie-street Sick Visiting Society; Quarterly Record, Jubilee number of the Aged Pilgrims' Friend Society; Scripture Truths, published in the Rock newspaper, January 21, 1887; Cheering Words.*

*Thirty-six Reasons for Believing in Everlasting Punishment.* By D. P. Hendy. London: Marshall Brothers, Amen-corner, Paternoster-row. Price 3d. Mr. Hendy has ranged through the broad scope of Scripture to gather support in favour of his views of the eternal punishment of the wicked, and he has brought his labours to a most successful issue in the work before us. Awful as the doctrine of eternal punishment is, he has not shunned to place it before his readers in its truest light. We heartily commend this work to the consideration of Christian thinkers.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## UNVEILING THE CHARLES WATERS BANKS' MEMORIAL STONE IN NUNHEAD CEMETERY.

On the afternoon of Monday, May 2nd, 1887, a large body of Christian friends from the Surrey Tabernacle and the surrounding Churches clustered around the hallowed spot in Nunhead Cemetery, where sleeps the sacred dust of Charles Waters Banks, late Editor of the "EARTHEN VESSEL" and "CHEERING WORDS," for the purpose of doing honour to departed worth in unveiling a monument raised by public subscription to his memory. Despite the unfavourable weather, the meeting was of an imposing, novel, and representative character. As we slowly walked to the tomb about to be unveiled, we halted here and there, and read many of the inscriptions on the tombs of those we once knew and loved—notably, that of the late beloved pastor of the Surrey Tabernacle, Mr. James Wells.

In front of the Banks' memorial tomb a small platform was raised, and partly occupied by Mr. J. W. Banks, chairman of the meeting. At 4 o'clock Mr. Banks rose and expressed the purport of the service. Mr. J. H. Lynn read the opening hymn, composed for the occasion by Mr. J. W. Banks, beginning,—

"Around this tomb we meet,  
To praise redeeming grace,  
While we unveil the stone  
That marks the resting-place  
Of him who was so greatly loved  
And highly honoured of his God."

Mr. W. Winters read two short but suitable portions of Scripture (Gen. xxxv. 6—20; John v. 24—30), and Mr. R. E. Sears prayed most heartily. Mr. Banks said: We have met here to-day to show our real and practical love and attachment to the late Charles Waters Banks, my beloved father, and I feel grateful for the honour of being here, and to see such a noble monument raised to his memory. May the Lord graciously reward all those dear friends who have so liberally subscribed towards the memorial fund. I do glory that there is a people ever ready to help and to respect the poor; and the late Charles Waters Banks was one of them. This part of my dear father's labour of love has fallen upon me. The other day a gentleman called at my house and left me £10 to distribute among the poor. I had been looking for help for this purpose all the week, and it came at last. As I look around I must say if ever there was a piece of consecrated ground in the

world it is Nunhead Cemetery, and if I were allowed to alter its name I would call it the Strict Baptist Cemetery. When the last great day shall come there will be many in this cemetery who will be among the first to meet their divine Lord and Master. I will now call upon our brother, Mr. J. E. Elsey, Secretary of the Memorial Fund (who constantly attended, with Mr. C. Gordelier, my dear father during his illness), to unveil the monument and read the inscription. Mr. Elsey, referring to the monument, said: It is of solid marble, and the letters forming the inscription are imperishable, being leaded in. The emblems are characteristic of the labours of Mr. Banks; the book represents literature, or an open Bible. We wanted the monument to be durable and to last for many years, so we went to the expense of having it thoroughly sound and good. Mr. Preston has taken great care to place beneath the stone a solid concrete foundation, and by the position it occupies it will not require to be removed in future for interments. Mr. Elsey then unveiled the monument and read the inscription—namely,—

### In Memoriam.

#### CHARLES WATERS BANKS.

BORN FEBRUARY 9TH, 1806.

DIED MARCH 25TH, 1886.

HE FAITHFULLY PREACHED  
THE GOSPEL OF CHRIST  
FOR 57 YEARS,

AND FURTHER SOUGHT TO  
SERVE HIS DIVINE MASTER  
AND HIS CHURCH BY  
HELPING THE POOR AND  
PLEADING THE CAUSE OF  
THE WIDOW AND FATHERLESS.

IN 1844 HE ORIGINATED AND  
[UNTIL HIS DEATH] EDITED  
THE "EARTHEN VESSEL,"  
A MAGAZINE WELL KNOWN TO THE  
STRICT BAPTIST CHURCHES  
OF ENGLAND, AMERICA, AND  
AUSTRALIA.

"NOW TOIL AND CONFLICT O'ER,  
HE TAKES WITH SAINTS HIS PLACE;  
DUT GONE, AS EACH HAS GONE BEFORE,  
A SINNER SAVED BY GRACE."

THIS MONUMENT IS ERECTED BY  
PUBLIC SUBSCRIPTION.

NO. 2616. PRESTON, NEAR CEMETERY.



The president (Mr. J. W. Banks) observed that Mr. O. S. Dolbey, pastor of the Surrey Tabernacle, had come to favour them with an address, and all were glad to see him and to listen to his voice. Mr. Dolbey rose and said: My dear brother Banks, and Christian friends present, I feel quite unfit to be here today and to take part in this service. We have gathered to pay our tribute of respect to the memory of the late Mr. C. W. Banks. On coming to London first I was a stranger, and he took me into his home and into his heart; and whatever may be my future lot, one thing I do know, the late C. W. Banks was the first to welcome me to London. From the portion of Scripture just read, it is evident that stones have been erected long to the memory of the great and good, some to heroes, and some to the valiant in the Church of the living God. And in connection with the erection of this memorial-stone, the mercy of God the Father is seen, which brought our brother to feel His love, and to trust in the finished work of Jesus Christ. It is erected in memory of the work of the divine Spirit, who raised our brother to a knowledge of God and to usefulness in His service. It is also in memory of the divine upholding of his soul, and of the manifestation of his faith; and, moreover, of God the Father's purposes toward him, and the Holy Spirit's sanctification of him. This monument has a good foundation, as all God-sent ministers have who stand up to declare His truth; and in this our brother C. W. Banks stood erect. It is in memory of the great esteem in which the name of our brother is still held by the Strict Baptist body, and of his kindness to the poor, to the glory of God's holy name be it spoken, through whom all that was worthy in C. W. Banks came. And may our brethren follow him in their great work, inasmuch as he followed Christ. Time may roll on and crumble this monument to dust, but the work of our brother shall live. His literary labours remain imperishable, to the honour of the majesty of God, in whom we hope to fall asleep at last, having our names written in the Lamb's Book of Life.

Mr. C. Gordelier felt it a privilege to be invited to take part in this memorial service. He announced the second hymn commencing thus:—

"'Tis finished, 'tis done, the spirit is fled!  
Our brother is gone, the Christian is dead;  
The Christian is living in Jesus's love,  
And gladly receiving a kingdom above."

Mr. J. H. Lynn acted as precentor, and Mr. Elsey closed the meeting with fer-

vent prayer. The service, which lasted about one hour, was indeed a most spiritual and successful one. Many brethren and friends were present, amongst whom we noticed (besides those who took part in the service) brethren W. Hazelton, R. Burbidge, F. J. Harsant, J. Wheeler, J. Rayment, W. Waite, F. Runnacles, J. M. Rundell, Thos. Green, T. W. Carr, — Pocock, R. F. Banks, C. B. Banks, J. E. Skelton, D. C. Preston, W. Keast, T. Knott, and a large number of lady friends.

The monument, in the production and erection of which great care had been taken, is from Mr. D. C. Preston's Nunhead Marble and Sculpture Works. It is of the best selected marble, surmounted by a richly carved urn gracefully draped with a mantle (expressive of love), and wreathed with lilies and forget-me-nots, with other artistic devices. Below the urn is an open book, indicative of the freedom of the Gospel, realised by our departed brother Charles Waters Banks, in the course of his long and useful ministry, and of his love of spiritual literature generally.—THE EDITOR.

## BALANCE SHEET.

Receipts.		Expenditure.	
£	s. d.	£	s. d.
Total amount		Solid Marble	69 10 6
of subscrip-		Monument	0 12 6
tions ...	70 10 4	To Printing	0 7 4
		„ Postage, &c.	0 7 4
	<u>£70 10 4</u>		<u>£70 10 4</u>

W. WINTERS, J. W. BANKS,  
C. GORDELIER, J. E. ELSEY, Hon. Sec. } Cmtee.

By the above balance sheet it will be seen that a sufficient amount has been received to meet all expenses, and the committee tender their hearty thanks to all subscribers and friends.

PECKHAM - RYE.—Tuesday, May 17th, 1887, was a highly-favoured day at Heaton-road, Peckham. A solemn feeling pervaded the minds of the ministers, and it was a savoury, spiritual season to all. The recognition of Mr. F. J. Harsant, as pastor of the Church here, may be recorded as a red-letter day in the history not only of "Zion," but of the denomination of which it forms part. Mr. F. J. Harsant is comparatively unknown among us, but his simple, yet telling statement of his call by grace, touched a chord in the heart of his hearers, which made a deep impression and caused many a tear to flow. The public recognition took the ordinary course; Mr. Charles Cornwell acting as president during the two services. He (the chairman) carried on the proceedings in a timely way, which commenced

precisely at three in the afternoon by the reading of Matt. xvi., and offering the "ordination" prayer. Mr. Cornwell then called on Mr. Philip Reynolds to state the nature of a gospel Church. Mr. Reynolds then ascended the pulpit, and announced for his text Matt. xvi. 18, and Eph. ii. 20, and asked his hearers to note the harmony of the two portions, and said the one in Ephesians may be taken as an interpretation of the text in Matthew. Only in two places does our Lord use the term, "My Church;" there never was but one true Church—that Church is Christ's. There is no uncertainty about it; uncertainty comes from the devil. Christ knew what He came to accomplish; looking down from before time He was responsible for the keeping and salvation of His Church. When He said, "My Church," He spoke confidently, as He trusted in the Divine Spirit. There was an implicit confidence between God the Father, God the Son, and God the Holy Ghost; upon the promise of the Son to fulfil all righteous demands of the law, the Patriarchs and all Old Testament saints entered heaven; and when the Son of God entered heaven He sent the Holy Spirit to gather in His own—who are in the ruins of the fall. The true Church of Christ is the most divine thing in the universe. The true Church has no reason to fear the gates of hell; let all hell be stirred, and all its powers be brought to bear, and every evil and false doctrine be gathered together, "My Church" shall stand; when the flood of false theology sets in, He will lift up the gates of hell against it. The stability of the true Church of Christ is based upon apostolic teaching, Christ Himself being the chief Corner-stone, bearing the stress of all the building. In Christ Jesus we are all one. What is apostolic teaching? there must be life before there is communion; the Holy Spirit must work in the heart convincing the soul of sin and bringing it to Christ—this is the teaching of the apostles. Obedience follows life; every regenerated soul should follow his Lord in the ordinance of believer's baptism, before he is admitted to unite with the visible Church and partake of the Lord's Supper. A real gospel Church needs to cleave closely to the doctrines and practice of the New Testament, from election right up to glorification, and we claim that the Strict Baptist Denomination is nearest in order to the apostolic teaching. Mr. Cornwell then called on brother Harsant to give an account of his call by grace. He (Mr. H.) said:—

I was born in the town of Framlingham, in the county of Suffolk. Not having the benefit of a Christian father, at an early age I broke through the restraint of my dear mother, and spent the Lord's-days in sin. After serving an apprenticeship to a plumber and hot-water engineer, in the year 1872 I came to London and worked at my business, when I was thrown into the company of a Roman Catholic, and by him induced to attend St. Peter's, Back-bill, Leather-lane, which awful delusion I drank in, and became very bitter against every other sect, even to hating my own dear mother, who was a member of a Strict Baptist Church. In the autumn of 1873, my health failed, and in January, 1874, was pronounced to be in consumption, and my case was looked upon as hopeless. At this time my heart yearned for my mother. I felt I must go home to her, it being entirely hid from me at that time that she was a Protestant. In the March of 1874, I went down to Suffolk, to my mother's home, and as soon as I arrived I sat down to a meal. My step-father asked a blessing at the table; so bitter was I that I would have returned if I had had the strength. Nothing would induce me to be present at family worship. I used to cover my head with the bed-clothes that I might not hear my step-father pray. But there was a power at work within, I felt my days were numbered, and all my doings stared me in the face; then those terrible words were fastened on my soul, "The wicked shall be turned into hell with all them that forget God." No language can set forth the state of my mind; daily my death was looked for. Truly my soul seemed to be cast down to hell; I had a hell within. I was afraid to sleep at night for fear I should wake up in hell, and when I did sleep my dreams were awful in the extreme; when I awoke I was afraid to open my eyes lest it should be in torment; thus wearisome days and nights were appointed me. I felt there was nothing for me but a fearful eternity; no comfort could I find anywhere. In God's own time light broke into my benighted soul. My groanings were heard, blessed be God, and He that had wounded did graciously heal. Those precious words were applied with power, "Ye are not your own; ye are bought with a price, even with the blood of Jesus." Oh! the joy and sweetness of those words none can tell. My poor soul arose upon the wings of faith. I saw my Saviour dying on the cross for me. It seemed as if God opened the heavens and gave me a sight of Christ as risen and glorified. The music of heaven burst upon my soul, and for a season it seemed as if I did not live on earth at all; the sweetness of that time eternity will never erase. At this time I had almost daily the visit of that godly man, the late Mr. R. Smith, then pastor of the Baptist Church, Aldringham, Suffolk, whose visits were greatly blessed in leading me into the truth, as it is in Jesus. After some weeks of hovering between life and death it pleased God to raise me up again, and in the month of September, 1874, was baptized by Mr. Smith, and by the Church at Aldringham received into fellowship.

Mr. Cornwell having expressed his entire satisfaction of brother Harsant's statement, called on him to give a brief account of his call to the ministry, which is as follows:—

In the early part of the year 1879 I began to be deeply exercised about the ministry, but I felt it was only a fleshly feeling, and said nothing about it to any one; the desire increased; I prayed the Lord to take it away, but the more I prayed against it the more the desire increased; it was like a fire in the

bones. At this time God was prospering me in business. I felt nothing should induce me to attempt such a thing. Yet these words haunted me. "Go ye and work in My vineyard." About this time I was asked to conduct a prayer-meeting, and as soon as I commenced to read I found I was powerless to hold my peace, and commenced to tell out the goodness of the Lord; but in the week following, no one can tell what I suffered. Satan set in upon me, telling me of my folly; how the people laughed at me. Thus was I tried and tempted; but on the following Lord's-day, one brother came and told me "they should expect me to take the evening prayer-meeting, as many of the friends had felt it good to be there on the previous Sabbath." I said but little, but made up my mind not to go at all, and so avoid being called on. When the time arrived, however, I was compelled to go; this continued for some time, when the matter was brought before the Church, who appointed me to speak before them once a month, and after some time wished me to go out in the name of the Lord. I was at this time advised by a brother to have my name put in the EARTHEN VESSEL as a supply; my answer was, "No! God knows where I am when He wants me." And truly He did; for two-and-a-half years I was engaged as an itinerant, with only four Sundays rest. God greatly prospered my way, both temporal and spiritually; twice during this time having a call to a pastorate, which I refused; but in the year 1882 things took a turn. First, I had heavy losses in business one after the other, till I began to wonder where the scene would end. Then the premises I occupied were sold over my head, and pulled down. Truly I found that riches had wings, for when God blows upon them they are soon gone. About this time I went to supply at Claxton, Norfolk, and received from that Church a pressing invite to become their pastor; feeling it to be the hand of God I accepted it, disposed of my business, and went, and proved it to be the right way, God blessing my poor, feeble efforts to the conversion of many souls. There are many incidents we might record, but we fear already we have made this much too long.

Mr. Holden's charge to the pastor, &c., will be given next month.—J. W. B.

**BETHNAL GREEN.**—Re-opening of Hope Baptist Chapel after renovation took place on Tuesday, May 3. Mr. J. Hazelton preached to an appreciative auditory an excellent sermon from the words, "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Cant. viii. 5). A good number took tea. Mr. H. Hall presided over the evening meeting with much pleasantry. Brother Noyes led us to the throne of mercy in prayer. Brethren Winters, Sears, Griffiths, Langford, Plack, and Lynn very kindly and heartily addressed the meeting. "Hope" for a few years past has been in a dirty, dilapidated condition. It was deemed high time to arise and cleanse and repair the house of God. It is done at about the cost of £130. On the aforesaid Tuesday the secretary's report made the treasurer to have £80 in hand, leaving a deficit of £50, which sum the chairman requested of the meeting. We are thankful to record that the friends gave us the sum of £20. We still have a deficit of £30, so there is an opportunity for any liberal friends who feel disposed to help us in the name of the Lord to do so.—J. COPELAND.

**DOCTRINAL BASIS OF FAITH,**  
*As Declared by Mr. S. T. Belcher on his Public Recognition as Pastor of the Church at Beulah, Watford.*

I believe that God is, and that He is the one true and self-existent being, the only and proper object of true worship. That His attributes are perfection itself, infinite, eternal, and unchangeable; that He is wise, just, holy, powerful, good, and true.

I believe that God is one, but that there are three persons or substances in the one God—namely, the Father, the Son, and the Holy Ghost, equal in attributes and perfections, and equally to be worshipped and adored. That Jesus Christ was the Word and the Word was God. That the Word was made flesh and dwelt among us. That He suffered, died, and was buried, and that He rose again, and now Man in one person, and will ever continue so to be. That the Holy Spirit is in every sense as truly divine as the Father and the Son, and that He is not a mere influence or emanation, but a person.

I believe and acknowledge the Bible to be the Word of God, of divine inspiration and authority, and that it is the only, sole, and sufficient rule of faith, life, and practice. That it consists of one divine, harmonious whole, consistent with what it professes to be, and that it never contradicts itself. That it contains and reveals many mysteries which can never be grasped or explained by natural reason. That it is able to make us wise unto salvation, through the essential assistance of the Holy Ghost, and that all who prayerfully seek to know the truths contained therein, shall not fail to know those truths, seeing that the blessed Spirit stands engaged to aid and instruct those whom He leads to seek.

I believe that in the beginning God created the heavens and the earth by, in, through, and for Christ, and that He upholds all things by the Word of His power, and that His providence in the universal government of the world, causes all things to work together for good to them that love God. That God created Adam holy, upright, and pure, with a will sufficiently strong to maintain his original innocence, and that the condition of his continuance in such innocence depended upon his obedience to his Creator's law. That Adam fell of his own free and voluntary choice, yielding to the temptation placed before him. That Adam was the federal head of the human race, and by his fall he brought all his posterity into the same condition as himself, the guilt of sin imputed and the natural depravity imparted. That by Adam's transgression sin and death entered, and so judgment passed unto all men; and that this being so, man ceases to be a probationer, being a sinner, both by imputation and actual guilt, is under the judgment of condemnation already passed, and will suffer the consequences of sin for ever, unless he be a subject of divine grace. That before the world was made a covenant council was held between the Father and the Son and the Holy Ghost, when the order and

plan of salvation was arranged and determined upon. That God was pleased to choose or elect out of the fallen sons of Adam a number of persons which no man can number, who should be the objects of His special love and favour, who should be chosen in Christ, given to Christ, redeemed by Christ, and who should be heirs of the same glory, and so for ever reign with Christ.

I believe that the Lord Jesus Christ was constituted the Mediator between God and man, as the Mediator of this covenant of grace, and that by Him God's purposes should be made known, His love displayed, and that through His own mighty work the whole election of grace might be brought to know, love, serve, and glorify God for ever and ever. That in the fulness of time God sent forth the Son, to be made flesh, to be made of a woman, to be made under the law, to be made a curse, and to be made sin, and that He, as the representative and surety of the elect, took their place under the law, fulfilling all righteousness, becoming obedient unto death, even the death of the cross. That He put away sin by the sacrifice of Himself, bearing the penalty which was due to His people, and by His one offering perfecting for ever them that are sanctified. That God having delivered the Lord Jesus over to the curse of an inexorable law, He raised Him again for our justification, and this being so I believe that the whole and sole meritorious cause of a sinner's salvation from hell, and complete justification before God, is the blood and righteousness of the Lord Jesus Christ, through faith imputed. That this faith is the gift of God, and that it is one of the effects of regeneration.

I believe that as all mankind fell in Adam, God's elect are by nature and practice children of wrath even as others, and therefore the absolute necessity of the new birth, without which none can ever see the kingdom of heaven. Regeneration is the efficient cause of salvation whereby all God's chosen ones have received into the soul a new principle of life, and that as man is by nature dead in trespasses and sin, he cannot, and will not, and does not take one step towards heaven until this new principle is implanted in him. That the work of regeneration is the direct sovereign act of God the Holy Ghost; and I believe the effects of which must inevitably follow sooner or later (though, perhaps, not immediately) conviction of sin, repentance towards God, and faith towards our Lord Jesus. I therefore do NOT believe that saving faith is a legal duty, but that souls are quickened to believe, and that all who believe are quickened; that all who believe are both justified and sanctified, "For ye are complete in Him." I therefore distinguish between sanctification and growth.

I do not believe in *duty faith*; but I do believe in "the obedience of faith," and that the first act incumbent on every new-born child of God is, that he be baptized in the name of the Father, Son, and Holy Ghost, by immersion, which is the initiatory rite of Christians into the Church, and that baptism should only be administered to believers, and

that all believers neglecting this ordinance are disobedient children; the primitive order of the faith being, "That the people heard, believed, were baptized, and break bread, and that, as baptism is only for believers, only baptized believers should break bread. Thus I am of necessity "*A Strict Baptist*." I believe that the ordinance of the "Lord's Supper," as instituted by Christ and enjoined upon the disciples, and perpetuated by them to be an ordinance of the Church or assembly of believers only, and that it should be observed on the Lord's-day, and that its object is to show forth the Lord's death till He come. That the emblems used—bread and wine—remain unchanged in the partaking of them, and that neither baptism or the Lord's Supper are the means appointed for the conveyance of saving grace, but that they are both the acts of a believer, and that they are by Him as the memorial of grace received.

I believe in the necessity of a holy life and the maintenance of good works as the evidence of the new birth; that it is the duty of the Church, corporately, and believers individually, to endeavour to preach, or cause to be preached, the Gospel which is the power of God unto salvation to everyone that believeth—to every creature of Adam's fallen race.

I believe in the resurrection of dead, and of judgment to come, and on the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

I do not believe in a limited purgatory, for there can be no limit to that which is eternal. I do not believe in annihilation, for the wrath of God cannot abide on that which ceases to be.

I believe in the congregational order of our Churches, and the maintenance of a Gospel ministry; and that with regard to each other we should esteem each other better than ourselves, that we should have the same care one for the other, that we should seek each other's good, and seek to emulate each other to love and good works. We should be courteous towards all men, and walk in wisdom towards them that are without. That as a minister of Christ, I should preach the Word without fear, in meekness instructing those that oppose themselves, mind my own business, and exercise charity even to those who differ from me.

I believe in total depravity, eternal election, particular redemption, effectual calling, and the final perseverance of the saints.

These things I have preached, and do preach, and will continue to preach, the Lord helping me.

**BLACKHEATH.**—The thirty-fifth anniversary of the cause of God at Dacre Park took place on Tuesday, May 3. Mr. G. W. Shepherd delivered a blessed sermon in the afternoon on the words of our Lord, "Peace I leave with you," &c. The Lord has favoured our brother Shepherd with a prolific mind, and there is always a freshness about his ministry that invariably infuses life and invigorates his hearers. The quick-

ening influence of the Spirit, the grace of God, and the love of Christ, were earnestly contended for with good homely language. The Lord spare his valuable life for many years. In the evening Mr. W. Willis, Q.C., occupied the chair, and the meeting was addressed by Messrs. Lynn, Shepherd, Squirrel, Ballard, Shaw, and Dalton. Messrs. Whittaker and Dallimore took part. Mr. W. K. Dexter, the pastor, said they were going on peacefully and hopefully, and were expecting soon to baptize. The services were brought to a close by singing the doxology.—J. W. B.

#### THE PROPOSED MINISTERS' FUND.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

MY DEAR BROTHER,—The correspondence in the May number of our magazine seems to call for (or at least to justify) a few words from me. Our brother Bonney has informed your readers that I was voted to the chair on the occasion of the meeting at Alie-street, and I may add that I am the brother he refers to as having expressed an opinion that the suggestion was impracticable; but I wish to assure brother Bonney and all your readers that I was not "looking through the glasses of the previous speaker," but that I was looking through the glasses of brother James Lee, and that circumstance is, in fact, the occasion of this communication.

The discussion was going on fairly enough as to the desirability, or otherwise, of establishing a Strict Baptist Ministers' Fund, when brother James Lee rose and demanded a definition of a "Strict Baptist Minister." He referred to my well-known views of the Strict Communion question, and distinctly stated that he would give nothing to any society that was not based upon that principle, and it was manifest that in this he had the sympathies of brother Haines, and, in a word, of all those brethren who constituted the minority.

Now, Mr. Editor, let us see where we are in this matter. My solemn belief as to Church order may be thus briefly stated. Baptism is a command of our Lord, laid upon the individual Christian as a profession of his repentance towards God and faith toward our Lord Jesus Christ. The Lord's Supper is another command laid upon the body of His disciples in Church fellowship, as a symbol, not of their individual love to each other, but of their united loyalty to Himself. That therefore personal Christianity is the pre-requisite for baptism and membership; but that membership, and not personal Christianity, or baptism, is the pre-requisite for communion.

But here comes in a point of serious difference between myself and many of my ministerial and other brethren. I cannot regard any Church as justly entitled to be called a Church of Christ that is not formed on this basis, and I cannot recognise a member as a Church member if I cannot recognise the Church of which he is a member. I can

imagine brother James Lee saying, "Hear, hear."

Well, now then for brother Bonney's letter. He repeats (page 160) that our meeting on April 15th was to consider whether a fund should be formed to aid ministers of Strict Baptist Churches, represented by the EARTHEN VESSEL AND GOSPEL HERALD. But, Mr. Editor, how does our magazine stand in regard to this matter? Shortly after the decease of the late C. W. Banks a proposal was made by his son to the Metropolitan Association of Strict Baptist Churches for amalgamation with their magazine, the GOSPEL HERALD. The proposal was favourably received, and terms of amalgamation were at length settled, in which the doctrinal basis of the Association was cordially accepted by Mr. J. W. Banks as that upon which the magazine should be conducted, and accordingly was incorporated in the trust deed. But, sir, in that doctrinal basis the difference of judgment I have referred to is studiously, and by common consent, ignored. I deeply deplore this, but we must face the fact. Now, brethren Lee and Haines, and all and sundry who hold with me the most stringent terms of communion, if we are to have a society for the exclusive benefit of those who think with us, well and good. But let us say so in plain English. I am ready to take my scot and lot, as far as lays in my power. But do not let us take one shilling from the other party, for that would be obtaining money under false pretences; and do not let us represent the thing as interesting and appertaining to all who are in sympathy with the EARTHEN VESSEL & GOSPEL HERALD, for that would be deceiving the public.

In conclusion, let me say that while I am prepared to stand up for my own principles, in season and out of season, I am not prepared to treat as "an heathen man and a publican" the large number of gracious and godly friends who take the other side of the question.

Yours faithfully,

GEO. W. SHEPHERD.

[We heartily endorse the candid sentiments couched in our brother Shepherd's letter, which we earnestly hope will be attended with divine blessing to our readers. As the views of our various correspondents, with regard to the founding of a Strict Baptist Ministers' Fund have been fairly discussed in the pages of the EARTHEN VESSEL & GOSPEL HERALD during the past few months, we think it necessary at this juncture to draw the subject to a close. If, however, a fund should eventually be raised, agreeably to the original suggestion of our brother J. Bonney, we would do our best in every possible way to promote its interest. The privilege, of course, of placing such a fund under the direct auspices of the EARTHEN VESSEL AND GOSPEL HERALD could not be properly effected without the permission of the trustees of the magazine.—THE EDITOR.]

### MEETING OF CALVINISTIC PROTESTANTS.

On Friday evening, May 6, a well-attended representative meeting of Calvinistic Protestants was held at the Young Men's Christian Association, Aldersgate-street, for the purpose of forming a society that should seek to unite all who hold the truth of God against the advance of Popery, Ritualism, and infidelity in our beloved country. Mr. Hull occupied the chair. He opened the meeting by reading Psalm xlvii., and Mr. Vaughan, of Hackney, prayed.

Mr. Hull referred to the serious aspect of the times, and of the apathy of Protestants in the face of the increasing strength of popery, and urged the necessity of a scriptural, but undenominational, movement among Calvinistic Protestants, to oppose all principles of evil advanced by the foes of truth and liberty.

Some animated conversation took place respecting the term "Calvinistic Protestants" being used. The chairman said he had used it by way of definition, believing free-will to be the tap root of popery, &c., and because, for the most part, only those who held what are termed Calvinistic doctrines seem to manifest any inclination to actively and scripturally oppose its advances. But, of course, it was for the meeting to decide if any more fitting term could be substituted. Mr. Sinden, of City-road, spoke of the power of truth, and of the vital energy of the doctrines of grace commonly called Calvinistic.

Mr. Baxter, of Eastbourne, spoke of the desirability of unity on broad principles, to the exclusion of small differences on matters of detail. In the main, he agreed with the adoption of the term "Calvinistic Protestant," believing that it could not be improved upon.

Various resolutions were moved and adopted with a view to stop the spread of popery and ritualism. Brethren Boorne, W. Wileman, J. Wiles, and H. Hall, of Clapham, took part in the proceedings of the meeting. According to the last resolution, a provisional committee of five persons was chosen for the purpose of conferring together to select a working committee, the latter to be submitted to the approval of the first general meeting of the Union, of which due notice will be given.

[We are in hearty sympathy with the above movement, and wish it God-speed.—Ed.]

CLAPHAM.—The twenty-ninth anniversary of Mr. Henry Hall's pastorate at Ebenezer, Wirtemberg-street, on Tuesday, April 26, was, in a spiritual sense, a good opportunity to many; the unity of the Spirit was distinctly manifest, and the utterances from the pulpit found a response in the pew. Ministers and friends from neighbouring causes were present to show their esteem for the Church and pastor at Ebenezer. It is no small mercy for a minister to go in and out before the people for so long a period, and still live in their affections, and this, we

rejoice to say, is the case with our highly esteemed friend and brother Mr. Henry Hall. Although it was the pastor's anniversary, the collections were devoted to the Sunday-school. In the afternoon Mr. G. W. Shepherd preached, and in the evening brethren Bush, Cornwell, Holden, Myerson, and Tooke gave savoury experimental addresses. Mr. H. Hall presided, and friend Battson and others took part in the services of this time-honoured sanctuary.—J. W. B.

### AGED PILGRIMS' FRIEND SOCIETY.

The 80th annual meeting of this society was held in Exeter Hall on Monday evening, May 16. Lord Gilbert Kennedy presided. Mr. J. E. Hazleton, the secretary, read the report, which tells us of the rapid progress the Society has made since its formation, 80 years ago, in a humble dwelling near Goswell-road, by a small band of young people, whose proceedings were preceded by a meeting for special prayer. The first year's existence of the Society gave three pensioners 5 guineas each; the year just closed shows a total of 1,155 pensioners, and a pension expenditure of £7,260. During the 80 years 4,880 aged poor of the household of faith have been assisted to upwards of £186,000. Thus the Society has made a steady but sure progress; rising more rapidly, we are convinced, under the present indefatigable secretary. We should rejoice to see the hands of the committee strengthened, so that their usefulness among the Lord's aged poor might be greatly extended, and we advise our readers to write the secretary for a copy of the most excellent and encouraging report. The homes at Camberwell, Hornsey, Stamford-hill, and Brighton, afford accommodation and shelter for about 180 aged poor. Twenty of the pensioners are over 90 years of age, 253 are over 80, and 839 are over 70. Special reference is made in the report to the splendid gift of J. T. Morton, Esq., which comprised 155 pairs of blankets, 982 boxes of groceries, containing an abundant assortment of articles, 4,000 yards of flannel, £104 in donations, besides coal for each inmate.

Lord Gilbert Kennedy, in his opening remarks, spoke of the pleasure it afforded him to be present, and referred to the many interesting features of the report, which compelled him to take up the language of the psalmist, "O that men would praise the Lord for His goodness to the children of men." God is a faithful God, and will fulfil His own Word and answer the prayers of His people. In making reference to the munificence of Mr. Morton, the chairman said, we can realise the value of the good presents, but we cannot realise the feeling of the recipients. Mr. Vaughan read the Scriptures and offered prayer, and the meeting was addressed by Messrs. Bevan, S. K. Bland, J. T. Briscoe, Revs. T. Hankin, Moore, Sinden, Mr. Heathfield, Mr. Park, and others. It was the largest gathering we had ever seen, and we were pleased to observe the increased interest manifest in the Society's welfare.

J. W. B.

**SHOULDHAM-STREET.**—The eighth anniversary of the Church took place on Sabbath-day, April 24th. The Church has existed 11 years, having worshipped in a hall in Praed-street for three years. Mr. Reynolds, of Islington, preached most acceptably in the morning; Mr. Styles, of Keppel-street, in the evening. Mr. Steele, one of his deacons, read and prayed for him. The following Tuesday Mr. John Hazlton preached, though suffering much pain. He was incisive, mellow, yet most practical and comforting. The weather was showery, but the congregation was very fair. A good number had an excellent tea. All was cheerful and refreshing. Many good things were said and done. The meeting began at 6.30 punctually, the pastor in the chair. Then followed good, earnest, encouraging addresses from brethren Winters, Evans, Reynolds, J. Harris, son of our senior deacon (all were glad to see him in such health), Squirrel, Langford, and Parnell. Speeches were pithy, pointed, encouraging—no wandering in a maze nor going from Dan to Beersheba. Time was kept. All the brethren were heard, and acquitted themselves as the servants of Christ. The collections were, I think, above the average, but not quite so much as last year. However, we thank God and take courage. We do remember that it is written, "for all these things I will be enquired of by the House of Israel to do it for them." Our Sabbath-school flourishes. The superintendent and secretary, brethren Veary and Oakes, are earnest men that fear God and love truth; so we thank God for mercies past, and trust Him for the future. May God gather in His elect from the four winds, for the Lord knoweth them that are His.—J. B. WARREN.

**CLAPHAM JUNCTION.**—Quarterly teachers' social meeting was held at Meyrick-road, on Tuesday, April 5th, when a pleasant, and we believe profitable, evening was spent. After tea the public meeting was opened by prayer and singing, the superintendent, Mr. Appleton, being in the chair. The pastor, Mr. W. Moxham, then read an interesting and instructive paper upon "The Conversion of Children." He opened by pointing out the natural depravity of human nature, how that in the "innocent child" were the seeds of evil, which, without the restraining grace of the Holy Spirit, would ripen into flagrant sin; and, not only this, but deeper still. Each child was born in sin, and, therefore, needed the atoning blood of Jesus to save it eternally. The essayist drew largely from Scripture to show that even young children were the objects and subjects of divine grace, and that the sacrifice upon Calvary was not only as necessary, but as applicable to young as to old sinners, that neither could stand before God's throne but by the merits and atonement of the Lord Jesus Christ, who Himself has said, "Suffer the little children to come unto Me." The teachers and several of the friends sustained an interesting discussion upon the paper, and

all appreciated the instruction and help thus afforded them by their pastor, as well as the evident token of his interest and sympathy with them in their work. The chairman having summed up the whole, the meeting closed with prayer.

**NEW CROSS.**—The third annual service in connection with Zion Sunday-school was held on Lord's-day afternoon, May 8th. This deeply interesting service was attended by 395 scholars, 30 teachers, and 152 friends. The superintendents, Messrs. Thos. Sparks and F. London, and the secretary, Mr. W. J. Nash, were also present. The pastor, Mr. J. S. Anderson, presided. Special hymns were sung, and suitable addresses delivered by Messrs. T. Armstrong, C. J. Porter, Geo. Ruffell, and F. Young. There was a profusion of choice flowers, &c., to which texts of Scripture had been attached. At the close of the service these were distributed amongst the inmates of the Greenwich Union Infirmary and the patients of the Miller Memorial Hospital, and were much appreciated.

**NORTHAMPTON.**—Anniversary services were held in connection with Providence chapel on Lord's-day, May 8th, when two sermons were preached by Mr. W. Winters. On the following evening another sermon was delivered by the same preacher. The attendance at each service was large and appreciative, and the collections were encouraging. Mr. J. Walker is the pastor of this Church, in which office the Lord has graciously sustained him during the past six years, and not without signs of real blessing. The town of Northampton, like most other important towns, requires a man of sterling worth to stand firm in the faith with success for any length of time, and we are glad to learn that the Church at Providence is honoured with such a man in the person of their present pastor. As years roll on we believe the fruit of his labours will appear, and be rightly valued. We wish our brother Walker and all his dear friends much spiritual peace and genuine success; and, above all, heaven at last.—ED.

#### THE FURNACE OF AFFLICTION.

Our dear brother, Samuel Foster, who has suffered much bodily pain for many years, writes us from his chamber of affliction, saying:—"I am very, very sadly, dear brother; so ill, so weary; I have been worse, suffering more pain, but, through mercy, I am sustained, and the Lord deals very gently with me. He is faithful, that promised; not one thing hath failed. He hath led me, He hath fed me to this day; He hath done all things well; I must speak well of His dear name. Jesus is with me in the fire; He sits by me, communes with me. Oh, how sweet the moments, and I long to be with Him. My warmest love and many thanks for the £1, a sweet help. Grace be with you.—SAMUEL FOSTER."

The £1 was from a kind friend at Kingston, "Blessed is he that considereth the poor," and especially from love to Christ.—ED.

**BOW.**—The eighteenth anniversary of the cause at Mount Zion, Botolph-road, was celebrated on April 17th and 19th. On the first day, the pastor, brother W. H. Lee, preached, and in the forenoon of the second day's services, Mr. J. Bush preached a sterling gospel sermon. In the evening brother W. Kempston presided. It always does us good to meet with our dear brother, Mr. Kempston, as we have always found him all that he appears to be—a thorough warm-hearted lover of the blessed truths of the glorious Gospel of Christ, and for which we indeed love him. After earnest prayer by brother C. L. Kemp, the chairman gave a very savoury address on the unity of true brethren, founded on Psa. cxxiii. Brother J. Bush dwelt with savour on the Holy Spirit as the Comforter and Advocate; brother C. Cornwell was clear and instructive on Repentance; brother F. C. Holden brought forth precious things respecting the spiritual mariner; the writer uttered a few thoughts on ministerial work as related by Isa. lxii. 10. The pastor, W. H. Lee, gave a brief summary of the Lord's dealings with the cause since its origin. There were present Messrs. Haines, Lovelock, Longley, Palmer, and others. The Lord sustain pastor and people at Mount Zion, Bow, prays—**THE EDITOR.**

**BIGGLESWADE.**—Providence anniversary was held on Good Friday. Mr. W. Knight, pastor of Hayward's Heath, preached two excellent sermons in the morning and afternoon from Jer. xxxi. 12. About 100 sat down to tea in the schoolroom. In the evening, Mr. W. Wilson, of Shefford, gave us a good sermon from Psa. lxxvi. 16. We were glad to see so many friends from causes round. The congregations were good at all the services, and the collections were fairly good. We have much to be thankful for, and can say, "Hitherto the Lord hath helped us."—**E. S. KING, Deacon, Biggleswade.**

**WALTHAM ABBEY (EBENEZER).**—Never were services in this sanctuary more spiritually and temporally profitable than on the occasion of the sixty-third anniversary of the formation of this Church, held on Thursday, April 23th, when Mr. J. Parnell, of Pimlico, opened the service by reading and prayer. Mr. Philip Reynolds, of Islington, preached (without flattery we say it) the best sermon we ever heard flow from his heart and lips, based upon Psa. li. 9, 10. A large company of friends partook of a well-prepared tea in the spacious school-room. In the evening, brother W. Kempston occupied the chair, and with his soul full of love and of God's precious truth, he conducted the service in a manly and Christian-like way. The chairman having read Psa. lvi., called upon our kind brother Mr. James Lee to offer prayer; and his soul-breathings laid right hold of our spirit, and we were melted into oneness of heart. Mr. Kempston spoke with much feeling and love of the greatness and power of the Gospel of Christ in the hearts of poor sinners, and of

the long friendship that had existed between himself and the pastor, Mr. W. Winters, and of his great work in connection with the editorship of the **EARTHEN VESSEL AND GOSPEL HERALD**, and the pleasure he felt in meeting with the friends at Waltham Abbey, Epping, Enfield, &c., once more. Brother Mr. J. W. Banks made a very excellent speech on the gospel of the grace of God, which was much blessed of God in regulating the tone of the speeches that followed, as it was all so full of Christ. Brother W. H. Lee was indeed firm and loving in treating of the ancient landmarks (Deut. xix. 14); brother J. Parnell never spoke better on the most wonderful sameness of Christ (Heb. xiii. 8); brother G. Lovelock ranged the glorious Scriptures in proof of the men wondered at (Zech. iii. 5); brother R. Alfrey dwelt briefly, but with warmth and power, on the various operations of the Holy Spirit. A hearty vote of thanks was accorded the kind and generous chairman, and brother Walter James closed with the Benediction.—**ED.**

**RYARSH, KENT.**—Special services were held in Jireh Chapel, on Wednesday, May 4th, to celebrate the Lord's goodness towards the Church and people assembling within these consecrated walls. The cause here is not quite so flourishing as in days past, owing to several other causes of truth being established not far distant from it. Mr. W. Winters preached two sermons on the occasion. Several friends from Soodland, Meopham, Borough Green, and other approximate places, were present to render kind help to this struggling cause. Our brother Patterson, deacon, kindly entertained us, and we were very happy during our short stay under his hospitable roof. Brother F. P. Patterson, who frequently preaches at Ryarsh, gave out the hymns. We earnestly hope that brighter and brighter days are yet in store for the friends at Jireh, Ryarsh, and that our brother Patterson, and all in union with him, will be helped to still press on and take courage.—**ED.**

**ISLINGTON.**—The chapel was quite full on Tuesday evening, April 19th, the occasion of Mr. Philip Reynolds' seventh pastoral anniversary. Mr. E. Harris, of Shoudbham-street, presided, and called on Mr. Willey, the senior deacon, to give a statement of their past year's work, from which we gathered that the Lord continues to bless His own Word through the instrumentality of their pastor; Sunday-school and all institutions are in good working order; pastor, deacons, Church, and congregation, are united for the peace and prosperity of the cause. After a short but spiritual address from the chairman, Messrs. Shepherd, Thomas, Warren, Mitchell, J. E. and W. Hazleton, and J. Mayhew gave addresses on Prayer, which were listened to with great interest. Mr. G. W. Shepherd preached in the afternoon, and Messrs. Reynolds and Mead on the Sunday. We do rejoice at the prosperity here; six were baptized last year, and four are now waiting for baptism and communion. The Lord be praised.—**J. W. B.**



**GRAYS (ESSEX).** On Easter Monday, special services were held in Ebenezer Baptist Chapel. In the afternoon, brother William Harris preached from Rev. xxi. 7. The evening meeting was opened with prayer by brother John Savill (who was brought to a knowledge of the truth by the instrumentality of that bold advocate thereof, the late Mr. Thomas Stringer, whilst he was preaching in Grays some years ago). Mr. W. Brown presided, and commenced with a good and practical speech; brother G. E. Bnttery spoke sweetly on Redemption; brother Samuel Banks followed, dwelling solemnly and earnestly on "the fruits of the resurrection of Jesus Christ from the dead;" and brother W. Harris then gave an interesting address on Eph. iv. 8. Thus a happy day indeed was spent.

**HADLEIGH.**—On Good Friday very successful services were held. Mr. F. G. Burgess preached in the afternoon. About 150 partook of tea. Pastor Mr. B. J. Northfield presided over evening meeting, and announced the liquidation of a debt of £40 by kind donations of friends far and near, upon which announcement "Praise God from whom all blessings flow," &c., was heartily sung. Addresses were given by brethren Cooper, Watson, Sewell, Balham, and Burgess. There were good congregations at each service, and it is hoped that much good may result from the meetings, which were evidently much appreciated.

**CHIDDINGFOLD AND WITLEY, SURREY**—Two mission stations, conducted by Mr. James Ayling, member of the old Baptist Church, Guildford (E. Mitchell, pastor). Divine service is held at the first village in the afternoons, and at the other in the evenings of the Lord's-day. Both these missions originated in the village by the house-to-house visitations of Mrs. Hendry, a noble woman, well known to the late E. Beazley, who, as Margaret Creswick, with her own departed brother, devoted their lives to evangelistic effort. When the mission chapel at Witley was built, Mrs. Hendry and her worthy husband sold their pony and chaise and gave the money towards it. Subsequently they gave £50 to enlarge and build a baptistry; this year being the jubilee of Mrs. Hendry's own baptism. Brother Ayling's work has been blessed of God to souls who had all their lives lived in spiritual darkness and sin; he is assisted by praying brethren Mr. Hendry, Mr. Chubb, and others. He makes no pretention to pulpit gifts or learning. The law was his school-master, and Moses set him such hard lessons as almost, or quite, broke his heart. The copy-book he gave him was not copper-plate, but the perfect hand-writing of God Himself, while the poor scholar's attempted copy was so crooked and blurred, and the book of his life fouled with so many blots, that he quite despaired when he compared his own with that of Moses: but a Friend named Jesus appeared just then, and taking away the blurred and blotted copy, He took the poor

scholar's hand in His own, and with blood-red ink He transcribed such a beautiful copy that it was found to be as perfect as God's, not one jot or tittle was omitted; this was shown to Moses; he was satisfied and silent, but the principal usher of the school, whose name was Isaiah, emphatically said, God was well pleased with it, and that the law was now magnified and made honourable. So the scholar, having passed in the school of Moses, has become a teacher in the school of Christ; but dropping allegory, our brother in a humble way, according to the ability God hath given him, witnesses to sinners the holiness of God, the evil and consequences of sin, the inflexible justice of Moses' law, the grace and mercy of Jesus, His blood and righteousness, a guilty sinner's only hope, the sovereign truth, "All that the Father giveth shall come," and the gracious promise, "Him that cometh He will in no wise cast out." On Sunday, April 24, the writer, who has occasionally helped brother Ayling in his work, was asked to preach and to baptize. The afternoon subject at Chiddingfold was from Acts ii. 42. 1st. The Church viewed collectively, the whole body, &c. 2nd. A Church viewed distinctively, a spiritual community, &c. The evening subject at Witley was from Rom. vi. 4, "Buried with Him by baptism;" giving from Scripture the authority for baptism, subjects, mode, examples, signification. Afterwards three brethren who had given a public testimony of divine leadings and teachings and their faith in Christ, were immersed in the name of the sacred trinity. The first candidate, 70 years of age, was William Child, of the town of Anderson, Madison Co., Indiana, U. S. of America; he formerly lived at Chiddingfold, but many years ago sailed for America, where his family are now settled, and he, having fairly prospered and given up business, had a strong desire to come over to England to be baptized in his old country, and see surviving Christian friends. His home is 1,000 miles from New York, and 3,000 miles across the Atlantic ocean. So our brother travelled 4,000 miles to be baptized! In his testimony he said the Lord convinced him of sin and brought him into soul-distress under the Methodists, when an apprentice in the town of Chertsey, Surrey, at a little chapel up a yard in Guildford-street, now held as a small Baptist Church, where the writer has preached occasionally for many years. The second candidate was Henry Ryle Atkinson, an Irish gentleman and small land-owner. He was educated for a clergyman, and is a graduate of Trinity College, Dublin. While residing occasionally at Chiddingfold, he visited the cottagers and interested himself in the little mission of brother Ayling, taking part in the prayer-meetings and services. The writer availed himself of his acquaintance to bring before him the subject of believers' baptism. He referred to his so-called baptism in the Church of Ireland; but this was shown him to have no authority from Christ or His apostles. Subsequently a relative who had become a Baptist revived the subject, and he said he

was convinced, and offered himself as a candidate for immersion, recognising it as the Lord's institution. The third candidate was Mr. Chubb; he had attended the mission services for some time, and he confessed that though connected with a chapel in another part, he was not then a subject of divine grace. But "God moves in a mysterious way." Through temporal reverses he came into Surrey, and was led step by step to a knowledge of himself and a saving acquaintance with the Lord Jesus Christ. His testimony was simple, humble in spirit, and bore the impress of sincerity and truth. It appears that providential trials and subsequent sorrow of soul had so clouded his spirits, that he had not been seen to smile for years, but after his baptism I hear that the old smile returned. The Lord had lifted upon him the light of His countenance, and peace and joy shined into his soul. On the candidates coming up out of the water, the friends did not sing, as is usual, "Hallelujah! praise ye the Lord," though I think it would have been an appropriate accompaniment to the first baptizing service at the mission chapel, Witley, Surrey.—**JOHN BONNEY, P.S.**—Though the friends at Guildford, under Mr. E. Mitchell, have liberally assisted in building the little mission chapel at Witley, there remains about £20 to complete the payment. Donations to discharge this would be gratefully acknowledged by Mr. Bonney, or Mr. E. Mitchell, of Guildford, Surrey.

**SOUTHAMPTON.**—Services to celebrate the acceptance of the pastorate of the Church worshipping at Bethesda Chapel by Mr. William Webb, took place on Tuesday, and were more largely attended than any held for a long time. In the afternoon, before a good congregation, Mr. E. Mitchell, of Guildford, acceptably preached from the text, "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it" (Isa. xiv. 32). A tea, prepared by Mr. Mitchell, of Dorset-street, was partaken of in the schoolroom by a large number of friends. A public meeting followed. Mr. W. Kempston, of London, presided, and was supported on the platform by the new pastor, Messrs. Mitchell, Bonney (also of Guildford), Hawkins (of Worcester), and J. Smith (pastor of Silver-hill, Winchester). The opening exercises were sustained by the chairman. Several appropriate hymns were sung during the evening, Miss Dunster playing the harmonium. The chairman, in a few preliminary observations, said although most of those present were strangers to him, yet he had come because of his friend Mr. Webb. He had known their pastor for many years, his father before him, and his brother. He prayed that the Lord would keep him, sustain him, and uphold him in their midst; may he preach His Word with sweetness, with unction, and with power, and may the people there prosper and grow in grace. Mr. Everett (one of the two deacons) said he did not for a

moment think when Mr. Webb first visited them that he would in future be their pastor, because his abilities fitted him for a much more prominent sphere. Therefore they believed that it was nothing short of the doing of the Lord. They could not remunerate their pastor according to his worth; but God could, and that place, in so large a town, might become too strait for them by reason of the increase of their cause. Mr. Hawkins (the other deacon) supplemented his brother officer's remarks. He said in January, 1879, nine people assembled and formed themselves into a Church, and that place was the result. They went on for three years getting brethren to preach, and then the piece of land which that building covered was put up for sale, and Mr. Everett bought it and conveyed it over by deed of trust. He did not think it wrong to say that Mr. Everett also paid for the building; but they were still responsible to him for the money. They felt they were justified in having that place of worship built. Mr. Webb was next called upon, and having welcomed those on the platform, said he was not obliged to leave Leicester, and the people there did not want him to; but he was not comfortable, and he made up his mind to go to London, and stay there. He, however, was guided otherwise, and almost against his will he was there that night. He had hoped to be called to a place near London, and was asked to preach there. But the invitation from Southampton came quicker. If it had come a Sunday later he would not have been there. He had always acted on the principle, "the first come the first served," whether it was a small one or a large one. This was a smaller cause than his previous Churches; but he felt the friends there were warm-hearted, and the text had come very forcibly to him, "Despise not the day of small things." There were now waiting to come forward to be baptized three persons, one of whom was his own daughter. This wish she had expressed since he had been their pastor, and that encouraged him. He was full of trust for the future, and asked for their prayers and help. Mr. Bonney said from his own knowledge of Mr. Webb he could say that he showed the praise of God in his life. He came to them with an unblemished character, which was a grand thing. He hoped the union they were recognising that day would long continue. Mr. Bonney then spoke at some length on the words, "Enoch walked with God." He said communion with God was the secret of all influence, and would make a foolish man wise, and a fearful man bold. Mr. Smith, in his speech, pleaded on behalf of Mr. Webb the request of the apostle, "Brethren, pray for us." A pastor's best prayer-book was a praying people. He referred to that meeting as a marriage ceremony, and pointed out how the Church could "love and cherish" its pastor. Mr. Mitchell said he believed that Mr. Webb, owing to that day, would be able to thank God and take courage. The meeting was closed with prayer by Mr. Hawkins.

## A SPIRIT OF HEARING.

DEAR BROTHER,—I feel that I must write and tell you how very much my poor soul was abundantly blessed while you were preaching the dying love of our dear Redeemer on Good Friday at Carmel Chapel, Pimlico. The Word of God came powerfully to my heart, so that I felt assured that the dear Lord had fulfilled His gracious promise to me, and I could bear sweet testimony to its faithfulness in my own experience. He did verily bless the provision of His house, and satisfied His poor with bread. Yes, it was a time of refreshing from the presence of God. It had the effect of drawing my soul out in love to Jesus, to you, and to His dear people for enabling you to preach His dear truth in love. "My soul would pray for Zion still." O, my dear brother, may the dear Lord greatly and abundantly bless your works of faith and labours of love while you are writing those Gospel truths for the EARTHEN VESSEL AND GOSPEL HERALD and *Cheering Words*. Peace be with all that love our Lord Jesus Christ with a pure heart fervently.

B. WOODROW.

32, Jervis-road, West Kensington, S.W.

STEPNEY.—The 44th anniversary of Rehoboth Sunday-school, Wellesley-street, was celebrated on April 10th and 11th. On the Lord's-day brother Cornwell preached in the morning, and brother Wise in the evening. On Easter Monday brother Wise preached in the afternoon. In the evening a public meeting was held, presided over by brother W. Kempston. Brother Mills, of Artillery-street, engaged in prayer. The chairman read Matt. xix. 13-30, and made some very judicious introductory observations thereon in connection with Sunday-school work. The superintendent, brother H. Scrivener, then read the somewhat lengthy but interesting report, which showed an increase of 17 scholars over the previous year, bringing the number up to 75. The afternoon attendance had increased, while that of the morning had decreased; this, however, was not the fault of the children. Encouragement was awarded to the librarian, Mr. Jabez Maryon, for his most regular attendance and work, and an earnest appeal was made for gifts of books, or for money to purchase books, for the library. Brother W. H. Lee referred to his having been a teacher and superintendent under the late Mr. Bunyan McCure in Australia, and made a stirring appeal to the teachers to increase the morning attendance. Brother M. Branch offered some appropriate observations upon 2 Thess. ii. 16 and 17. Brother Kemp stated his experience of Sunday-school work, and the desire they had at Limehouse for a Sunday-school. Brother Wise made a few observations, especially noticing the case of a brother at Carmel Chapel, Pimlico, who was blessed by God through a Sunday-school address. Brother A. Rannecles made some heartfelt experimental remarks upon Matt. xviii. 3. Brother Elsey narrated a very interesting

account of Jacob and his sons, and the Good Samaritan. The children sang several hymns well during the meeting.—CHAS. ORTNER.

A VOICE FROM BEYOND THE SEA.  
*To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

When the decease of the late C. W. Banks was announced in your Magazine, I thought it would have been timely to have placed his likeness with it. I looked for it again and again, only to be disappointed. But to my surprise and delight, lo! it appeared with the first number of the EARTHEN VESSEL AND GOSPEL HERALD, as united in the holy and solemn bonds of truth; and on its frontispiece is standing, as if expressing his approval of the union. But oh, how changed that mortal form from when I last saw and heard him preach. He was then in the prime of manhood, just crossed the middle line of his earthly days; now the forehead is furrowed with the deep lines of anxious care and mental labour, the lips compressed, indicative of firmness in the truth, the animated eye bedimmed, softened, mellowed, like the departing tints of the beautiful summer's eve. His long day's work is done, and he has entered into rest to receive his Lord's approving plaudit, "Well done, good and faithful servant." When John the Baptist had finished his course concerning the testimony which he had borne of Christ, it was written of him, "That all things which John spake of this man were true." How does the long ministry of C. W. Banks compare in this respect with John's! Were all the things that he spake of Christ true? Of his ministry by the loving voice, I knew but little. What I know has been more especially through the EARTHEN VESSEL and *Cheering Words*. John knew the Christ he preached, and so did C. W. Banks. It was not to him an unknown Christ, another Christ. How little one can speak of another whom he does not personally know. I am here reminded of what a man in New York City once told me as having been witnessed by him in the Church of which he was a member. He said that after several had prayed a man arose, and requested that some brother would pray who was better acquainted with the Lord. How often I have wished that the preacher I have been listening to was better acquainted with the Lord, His divine Person and perfect work, His precious blood and righteousness. C. W. Banks certainly knew the Christ he preached to be the Son of the living God, even as Peter did by the Father's revealing Him to be the Son of God in truth and love. This shows to us how it is that all the things which some men speak of Christ in a long and useful ministry are true. How few there seem to be in the ministry to-day in this land of vaunted light, education, pretension, and great profession, who know Christ by the Father and the Holy Ghost! There is wanting that understanding which the Lord alone can give to men, "that they might know Him that is true." The wisdom of this world cannot give it. No man can

say experimentally that Jesus is Lord, to the glory of God the Father, but by the Holy Ghost. He is the Spirit of wisdom and revelation in the knowledge of Him to praying men who are seeking after the Lord with their whole heart. It is true that the Lord Jesus is sometimes the Revelator of Himself and His own work, as in the case of the man who had been born blind. He knew that his eyes had been opened, and so with many who as yet are in much darkness and doubt as to whether the light they have is from heaven or of men, who began the work they feel and know to be going on within themselves is a serious question, and as to the real nature of that change in them, whether it is such as accompanies salvation. Some years ago, attending prayer-meetings in a private house, among those who often came there was a man who, on one occasion, unexpectedly arose, and prayed most earnestly that he might be born again. He had light to see the necessity of the new birth, if not enough to see its nature and its evidences. Who shall say he had not the life of God in his soul, that he did not already possess that for which he prayed? True prayer and divine life surely go together. Where one is wanting, the other is not.

When the Lord put the question to his disciples, "What think ye of Christ?" it was at a time when there was a great diversity of opinion. When He asked the Pharisees whose Son is He, they were at a loss to answer Him; but if to-day, when all denominations seem to think they can readily reply to these questions, it should be asked, How much is Christ a Saviour? we shall find that we have already a vast amount of divided and conflicting testimony on this very important matter. The great mass of the religious world seems drifting down the stream of uncertainty as to whether Christ is a Saviour at all, without the believing co-operation of men being connected with Him and His work. Great is the confusion of tongues. Some preachers speak of Christ as a most anxious Saviour, filled with the most intense solicitude, standing, knocking at the door of the obdurate sinner's heart, pleading for admission, that his reception would be greatly to the sinner's eternal interests; that He would, if admitted, purify the sinner's heart, make his life and conduct right, place him in a salvable state, and if he remained faithful to grace received and privileges enjoyed, eternal life would be within his grasp; but if the sinner heeded not the voice of the imploring Saviour, but slighted Him, rejected Him—then baffled, resented, and disappointed—all that the Saviour could, and would do, was to turn away from the sinner and carry the record of His obduracy, impenitence, and unbelief up to the judgment seat to appear against Him on the judgment day. This is a very popular belief, very generally taught, and seemeth to be the reasonable and right way to most men who are untaught of God. Ofttimes, in connection with this kind of preaching, the angels of God are described as waiting to bear to heaven the glad tidings of a sinner that repenteth.

And now, Mr. Editor, after reading the E. V. and G. H. for the months January, February, March, April, and May, I feel that their joint engraving has not changed the nature of their fruit, that it is still sound, sweet, and spiritually healthy, pleasant to the eyes, and very desirable to make one wise, that its distribution tends to good, and not evil; and I humbly trust that many in nature's darkness eating thereof may have their eyes opened to discern between good and evil, to see themselves spiritually naked, and all they need in a precious Christ. I have never seen you in the flesh, and most likely never shall in this vale of tears. Yet there is a place where we may often meet together. "It is the blood-bought mercy-seat," and we know how good it is to draw near unto the Lord. My life has been so inseparably connected with prayer; I have never been able to get along without it; neither do I wish to, for there is nothing of which I am more certain than that the Lord is a prayer-hearing and answering God. When I was a mere boy, I was placed in a very great difficulty. I knew not what to do. I was convinced the Lord could help me if He would, so I cried unto Him all one night, early in the morning, and thoughts came into my mind to go to a certain place, where I had never been, to see a man I had never seen; to take such a step was to do what could not be undone. I was hesitant, fearful, full of perplexity. I arose from my bed, it was 5 o'clock, mid-winter, very dark, very cold, and wended my way, found the place, found the man, and that the Lord had prospered my way before me. The issues of that event have come down with me, both in providence and grace, for nearly fifty years. May the Lord abundantly bless and long preserve you in your labours of love, both editorially and ministerially.

Yours in Christ,  
JOHN HIGGS.

Brooklyn, New York, America.

TRING, WEST-END.—The 48th anniversary of this cause of truth was held on Tuesday, May 10, when two sermons were preached by Mr. W. Winters. After the afternoon service, a good number partook of tea. Mr. G. Tomkins acted very kindly in many ways on the occasion, besides giving many of the aged and poor tickets for tea. We pray that God will bless him in his own soul for his kindness to this struggling cause. In the evening our dear brother Winters again preached, and at the end many friends said, "Oh, it was good to be there." Oh, the sweet stream of love that was poured out, none can tell but those that drank it. The Lord bless it to many. Collections £2 18s.—S. KENDALL.

BIPLEY.—The anniversary of the new Baptist Church here was celebrated on May 12, when two sermons were preached by Mr. W. Winters. Our brother, C. Z. Turner, has been pastor of this little Church for the past thirty years. It gave us very great joy on the occasion to meet our dear brethren, E. Mitchell and J. Bonney, of Guildford, with a large company of members and friends from brother Mitchell's Church, also brother Rush, and other friends from Subrion and Kingston. The pastor gave out the hymns in the afternoon, and brother Rush in the even-

ing. The place of meeting is certainly primitive in its style if not strictly apostolic. The friends who attend there do not do so with a view of studying the artistic works and devices of man, but to worship God and to hear the pure Gospel of Christ plainly and humbly declared. The "upper room" was well filled at each service, and we felt thoroughly at home and happy with brother Turner and his people, also with our dear old friend Mr. Green, whose conversation was full of Christ. We reached home at midnight, weary and drenched with rain, but not sad.—Ed.

**HIGH WYCOMBE.**—The united anniversary—viz., the fourth year of the pastorate of Mr. W. E. Palmer and the opening of Zion Chapel, Bridge-street, was held on Tuesday, May 10, when a good company of friends from Aylesbury, Thame, Sydenham, Prestwood, Woodburn, &c., met to cheer the pastor and friends at Zion; the large schoolroom being filled with friends to tea, and in the evening many more came, so that we had a good day. Mr. P. Reynolds preached in the afternoon from Heb. iv. 16, 16, and dwelt on the two principle thoughts in the texts—viz., the sympathy and purity of Jesus. In the evening his text was John iii. 32, 33, Christ the Testifier of God the Father. Many heard the Word gladly and went home rejoicing. Collections were taken after each service, and amounted in all to £15 7s. 3d.—W. E. PALMER.

**WEST HAM.**—Service in connection with the fourteenth anniversary of the Sunday-school were held on May 8, when two sermons were preached, in the morning by the pastor, J. J. Clinch, and in the evening by J. Copeland. On the Tuesday following a public meeting took place, preceded by a tea served in the school-room, to which a goodly number of friends sat down. The meeting was presided over by Mr. J. Upsdale, the superintendent, in the absence of the pastor, who was prevented by the dying condition of his partner in life, and for whom the chairman solicited the prayers and sympathies of those present. The report presented by the secretary, Mr. G. Oakey, showed that during the year five of the scholars had borne testimony to the work of grace in their hearts, and had joined the Church. There were 300 scholars on the books, with an average attendance in the morning of 115, and in the afternoon of 247; for whom there was a staff of 21 teachers, all Church members. Surprising and encouraging Gospel addresses were given by brethren J. Hunt Lynn, J. Eisey, J. Griffith, B. J. Nash, and J. Martin, interspersed with hymns and pieces by a selected number of the scholars and teachers. The collections in aid of the school funds amounted to £6 1s. 5d.

**BUNGAY, SUFFOLK.**—A very interesting service was held at Bethesda on May 4, in connection with the Bible-class. During the previous months of the present year Mr. W. J. Donnee, the newly-chosen minister, has conducted a series of Bible-class services, which have been greatly appreciated; the numbers attending ranging from 40 to 50. Papers on Scripture topics have been given by the members, and discussion entered upon, making them interesting and instructive. At the close of the present session several friends very kindly provided a bountiful tea, to which about 70 sat down, thoroughly enjoying the bountiful repast. After which an evening meeting was convened, when nearly 100 friends assembled together. The meeting was presided over by the president, Mr. W. J. Donnee, and addresses in relation to the institution were given by the secretary, Mr. H. Berry and the several gentlemen on the committee, interspersed by an anthem and several appropriate pieces, which were very creditably

rendered by the choir, under the conductorship of Mr. S. Nursey, who takes a great interest in training our young friends to sing; Miss H. Donnee presiding at the harmonium. The parting hymn, "Blest be the tie that binds," &c., was heartily sung; and this very interesting and encouraging meeting was brought to a close with prayer by the president; all friends having thoroughly enjoyed themselves, feeling it had indeed been the house of God and the gate of heavenly joy.—GRATITUDE.

**PRESENTATION.**—On May 22 (the pastor's birthday), Mr. R. E. Sears was presented with a case containing a set of gold studs and solitaires, by the members of his Bible-class.

### In Memoriam.

In loving memory of James Maddock, who was gathered to his fathers on Nov. 29, 1888, in the 84th year of his age. The memory of the just is blessed.

Ann Pitt, aged 81 years, died at Birmingham on April 2 last, having long been a follower of that which is good, and receiving at evening time the comfortable light of the dawn of an immortal day.—J. F. B.

Herbert William Pitt, aged 8 years, grandchild of Ann Pitt, and the beloved off-spring of Herbert and Emily Pitt, of Birmingham, died on April 23 last. The sorrowing parents have a gracious hope of again joining those snatched away by death on either hand.—J. F. B.

On Wednesday, March 30, our dear friend and brother, Mr. R. Rose, of Richmond, was called to his eternal rest. His health had been failing for two or three years, but still he kept about, doing a little work almost up to the hour of his departure. Mr. Rose was baptized at Stoke Ash in the year 1840, and there he spent the first few years of his heavenward journey, the days of his first love. He endeared himself to the people, that his name is fragrant at Stoke Ash even now. On the morning of his death he told his wife that he felt more ill than usual, but got up about 7 a.m. and dressed himself without any assistance; during the day a friend called to see him, read and prayed with him, which he seemed much to enjoy. As they conversed together, Mr. Rose said, "I know it is all right; it is all of His mercy I am spared so long. I am a sinner saved by sovereign grace. My dear Redeemer sought me, and found me, and saved me from the thralldom of sin and hell. I have no righteousness of my own.

"On Christ the solid rock I stand;  
All other ground is sinking sand."

It is of His grace and mercy I am not consumed." To another friend who inquired, about an hour before his death, if it was well with him, he said, "There is nothing between my soul and God but a precious Christ—all my hopes hang there." About 2.40 p.m., on March 30, brother Rose was seized with intense agony in the chest; his beloved wife went for the doctor, who came, and said he was very near his end, and at 3.30 p.m., his ransomed spirit took its flight to the mansions of eternal bliss, having tenanted the body nearly 66 years. The remains of our brother were interred in Richmond Cemetery. The funeral service was conducted by Mr. Higham, who spoke very appropriately. On Sunday, April 13, Mr. Howard preached at Salem, Richmond, where, at the time of his death, Mr. Rose was a member; the place was crowded. Mr. Howard spoke very touchingly of the deceased. Mr. Rose leaves a wife and two children to mourn his loss; but in the midst of sorrow they rejoice, knowing, without the shadow of a doubt, that their loss is his eternal gain.—P. BARRELL.



## Mr. Obadiah Stephanus Dolbey,

PASTOR OF THE SURREY TABERNACLE.

MR. OBADIAH STEPHANUS DOLBEY, the Pastor-elect of the Surrey Tabernacle, is a Yorkshire man, of humble but respectable origin, who, like two of our most popular London preachers, claims to have received no distinguished advantage from any of our great schools of learning, but what he has come short of in this respect he has gained literally, as his honoured predecessor, Mr. James Wells, did, by dint of energy and perseverance, which have determined the progress and success of many of the best of England's great men. But he owes what he is as a man, as a Christian, and as a pastor to the grace of God. Mr. Dolbey's father being a godly man, he may have had some special impression of mind that his son would grow up to be a servant of God, and a crown of honour to his household; hence he gave him two beautiful names drawn from the Old and New Testament—*i.e.*, Obadiah, *servant of the Lord*; and Stephanus, *a crown*; and we believe his services will be owned of God in his new sphere of labour, and he himself crowned with immortal honour when his work on

earth shall have ended, which blood-bought crown he will cast at the feet of Jesus, and

"To Him all majesty ascribe,  
And crown Him Lord of all."

We have but little knowledge of Mr. Dolbey's early life, but his inner and outer life manifest in his ministerial career is all that is essential for us now to know. His progress, both at Haworth and Slaithwaite, has been unquestionably one of gradual success, and which has opened his way in the order of divine providence for the large and very important position he is now called to fill in London. We are sure that the beloved deacons of the Surrey Tabernacle are not only Christian men, but men who understand the welfare of the Church with which they are associated, and, like the Issacherites of old, "have understanding of the times to know what Israel ought to do." They have consequently, in connection with the members of this Church, had their senses exercised in reference to the growing suitability of Mr. Dolbey to fill their pulpit. Thus being fully capable of rightly judging of ministerial qualifications, and having heard so many good brethren during the past fifteen years, they are convinced that they have not missed the mark in making choice of Mr. Dolbey as their future pastor. Certainly their deliberations during the last four years have not been precipitate. The Church is entirely satisfied with what God has done for them, and it is marvellous in their eyes. We share regretful feelings in the loss sustained by the Church at Slaithwaite by the resignation of Mr. Dolbey. When we were present at the re-opening of Slaithwaite Chapel in the April of last year, in which services Mr. J. S. Anderson took part, we were sure Mr. Dolbey was not long to remain with his beloved friends there, and so it has proved. We trust, however, that the all-wise God will graciously fill up the vacancy caused by his removal to London, and give them rest and sweet spiritual success. Mr. Dolbey is rather small and slim of stature, has a dark complexion, and not physically strong, but with careful management of himself we should judge him capable of enduring much steady labour. He has a heavy, but clear and pleasant voice, and his manner of speech has a provincial accent, which in the ears of a London congregation cannot fail to be appreciated. It is not, however, the outer man that our Strict Baptist friends are easily taken with. Their real desire in going to the house of God is for soul profit, and hence if Jesus Christ and Him crucified be gloriously set forth in the public ministry of the Word, the mere man is lost sight of in the glorious shadow of the cross. In this way particularly we understand the words of Paul, "We have the mind of Christ;" and as good Dr. Watts wrote regarding the intellect of man, so we say of the spirit of our brother O. S. Dolbey:—

"The mind is the standard of the man."

#### PUBLIC RECOGNITION OF MR. O. S. DOLBEY AS PASTOR OF THE SURREY TABERNACLE, WANSEY-STREET, WALWORTH-ROAD, LONDON.

That truly noble edifice, the Surrey Tabernacle, which, without any exaggeration—

"Stands like a palace built for God,  
To show His milder face,"

has frequently been signalized of God as the spiritual birthplace of very many precious souls, both before and since the death of its first honoured pastor, the late Mr. James Wells, of blessed memory. It was thronged with hundreds of attentive and appreciative listeners, from town and country, on Wednesday, June 15th, 1887, a day long to be remembered by many who were present on that auspicious occasion. Many have been the holy services held in this sanctuary, but never before one like that just

held in recognition of the Lord's great goodness in sending a pastor after His own heart, in the person of Mr. O. S. Dolbey, to ministerially lead the living ones there into the green pastures and beside the living streams of God's unadulterated truth.

We regard this house of God locally as the centre of the Strict Baptist denomination; and without a word in depreciation of other excellent sanctuaries and pastors in our beloved connection, we heartily thank Almighty God for maintaining the honourable deacons and members of this Church firm in the glorious truth of God, in faith and practice, during the many years of their widowed state, and in leading them to the selection of a man of truth who is so boldly set for the defence of the Gospel, and who is not afraid to advance the plain, unadorned doctrines and practices as taught by Christ and His apostles. This, to our deep regret, is now often mixed either with man's inventions, or totally ignored by many flourishing Churches and professors in the present day.

"Great Lord of all Thy Churches, hear  
Thy ministers' and people's prayer;  
Perfumed by Thee, O may it rise  
Like fragrant incense to the skies."

#### THE AFTERNOON SERVICE

was opened at three o'clock by Mr. J. M. Rundell (one of the deacons) announcing the first of the specially printed hymns for the occasion, commencing—

"Arise, O King of grace arise,  
And enter to Thy rest."

Mr. O. S. Dolbey, the pastor elect, read Col. i., and offered very solemn prayer. Hymn No. 2—

"Jesus, away from earth I fly,"

was sung, after which Mr. Dolbey announced his text, 2 Cor. iv. 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In the chapter preceding the text (remarked the preacher) and in the latter end of the second chapter of this epistle Paul expressed himself as having had a right to the ministration of the Word by help of the Holy Ghost, and in connection with that ministration he had the privilege, through grace, of their fellowship, "not as many who corrupt the Word of God, because they themselves were corrupt, but as of sincerity, but as of God, in the sight of God, speak we in Christ." So the apostle said of the Church at Corinth, he had no need, as "some others, epistles of commendation to you, or letters of commendation from you. Ye are our epistles, written in our hearts, known and read of all men." Now, in connection with this ministration, which was superior to the ministration of the law, the apostle thus commenced the epistle from which the text was taken, "Therefore seeing we have this ministry, as we have received mercy we faint not." Therefore, if the apostle was only kept from fainting from having received mercy, no wonder some of us need mercy to keep us also from fainting. The brethren who had fainted but for mercy are those who did not handle the Word of God deceitfully. Such handling the Word the apostle did not approve of; consequently he observed, "But if our Gospel be hid, it is hid to them that are lost." The precious Gospel is not hid to the saved, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here, then, was the preface to the text. "Be astonished, O ye heavens," that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The preacher then enlarged upon some earthly treasures illustrative of heavenly



treasures, and divided and thoroughly discussed his glorious theme as follows:—

I. The treasure spoken of—Gospel and its ministration, of great value, abundance and wealth, laid up in store, also that which enriches. 1, The Gospel is a treasure of light (6th verse). 2, Of love. It is sovereign, rich, free, everlasting treasures. 3, Of infinite and abounding grace (Acts xx. 24). 4, Treasure of infinite glory (2 Cor. iii. 8–10). 5, That it is everlasting, exalting, satisfying, accessible.

II. Its privileged possessors—"We have." 1, The treasure of the Gospel is possessed by believers in general. 2, By the ministers of Christ in particular. "We have it." 1, It is our theme. 2, That by which we seek to serve God, &c. "We have it," not by might, but by Spirit of God (Gal. i. 11), "in earthen vessels." 1, In ourselves, "earth, earthy," to remind us of our origin, our frailty, our weakness. "That the excellency of the power." This is—

III. The reason assigned why it is so. There ever has been, and now is, power associated with the Gospel. Excellency of "power of God." 1, Invincible power; 2, life-giving power; 3, light-commanding power; 4, sin-consuming power; 5, soul-delivering power; 6, eternally saving power. This excellency is further seen if we consider that it is power associated with wisdom, goodness, mercy, righteousness and compassion. Here is our hope of salvation, our hope of ministerial success. God grant it, that we may exclaim with joyful lips, "That the excellency of the power may be of God, and not of us."

After the delivery of a most excellent discourse (the best we ever heard from Mr. Dolbey), several hundred friends sat down to tea, which was served in a most orderly and creditable manner.

#### THE EVENING MEETING.

Brethren and friends noticeable at the services were—Messrs. Boulden, Rundell, Crowhurst, Carr, King, Green (deacons); Brethren Dolbey, Box, W. Beach, Masterton, P. Reynolds, W. Flack, Varder, Holden, Bonney, Ward, Noyes, Northfield, Johnson, Bush, Mead, Lambourne, Morling, Sears, Rose, House, Turner, Osmond, Herring, Knell, Wise, J. Wheeler, Davies, F. Wheeler, Thomsett, Elsey, Winters, Mills, Woodrow, Waite, Smith, Dearsly, Oakey. We regretted the absence of Brother E. Mitchell, of Guildford, through illness. There were many other ministerial brethren in the congregation; also friends Walker (Slaitwaite), E. Mote, J. W. Banks, Cobb, Franklin, R. F. Banks, Pocock, Martin, Wilson, J. Piggott and Davey, and a large number of representatives of various Churches of truth.

At 6.15 a large body of ministerial brethren, with the deacons of the Surrey Tabernacle, assembled upon the platform. Mr. Albert Boulden at once stepped forward, and in a few kind words announced with feelings of regret the illness of Mr. Forman, of March, which prevented him from presiding over the meeting of the evening. Mr. W. Winters, of Waltham Abbey, was then unanimously chosen to the chair, and called upon Mr. Varder, of Yeovil, to give out the opening hymn, beginning—

"Great God! Thy glory and Thy love  
Our humble songs employ;  
Propitious from Thy throne above,  
Look down and aid our joy."

Mr. Josiah Merling, of Over, read 2 Tim. ii. 1–15. Mr. John Bush, of Kingston-on-Thames, offered the recognition prayer, which was solemn, fervent, and weighty, and to which most of the large congregation gave their hearty Amens.

The chairman said he had, immediately before leaving home for the meeting, received from Mr. Thomas Carr the solemn intelligence of the illness of Mr. Forman, which he most deeply regretted; and that he (Mr. Winters) should have thought of being made King of England as soon as to have been asked to preside over such a large and important meeting.

The chairman congratulated the Church at the Surrey Tabernacle on being directed of God to the choice of Mr. Dolbey as their pastor, who he believed was a brother "apt to teach,"—namely, declare the doctrines of God's holy Word, not as an M.A. of a University, but as a servant of God, rightly dividing the Word of God. He might be said to be an LL.D., one learned in the Law of God and the Divinity of Christ. Such a teacher was the late pastor, Mr. James Wells. He did not compare Mr. Dolbey to Mr. Wells in all respects, only that he (Mr. Dolbey) knew as well how to distinguish between things that differ—law and Gospel. He had heard Mr. Dolbey's first sermon in the great Metropolis, and the one preached that day he thought was an improvement upon it, and showed evident signs of ministerial growth. He well remembered, also, how his late beloved friend, Mr. Charles Waters Banks, took Mr. Dolbey, on his coming to London, first into his house, and into his affections. How it would have gladdened his heart had he lived to see that through his instrumentality Mr. Dolbey had become the stated pastor of the Surrey Tabernacle. The chairman thought it not wrong for a pastor whom God had qualified with suitable gifts quitting one sphere of usefulness for a larger one, since the Church of God was one. He believed that the choice of the pastor elect was the result of God's favour in hearing the numerous fervent prayers that had been offered by the Church and by many of the congregation. He did not believe in the ordination of a minister according to the polity of the State Church, which would not allow a man to take a benefice until he was of a certain age, or without the sovereign imposition of the hands of a Bishop. He believed that brother Dolbey had been recognised of God, and that he had recognised God as his Master. The Church had recognised him in many ways as a suitable pastor, and he had recognised God's hand in bringing him to fill that sacred office. Whether his success would prove great or small, one consolation would be to know that he was where God had appointed him to labour.

Mr. W. Beach, of Chelmsford (whom we were all pleased to see) announced hymn No. 5 (two last verses), the closing couplet of which was—

"May it before the world appear  
That crowds were born to glory here."

The chairman then called upon Mr. Albert Boulden (one of the deacons) in brotherly affection to relate the circumstances by which, in the providence of God, the Church at the Surrey Tabernacle had been led to make choice of Mr. O. S. Dolbey as its pastor.

Mr. Boulden rose, and read a clear and full account of the whole of the proceedings, from their commencement with Mr. Dolbey to the present time, from which the following is a brief extract:—In the order of a gracious providence, we are most grateful to acknowledge the lovingkindness of our covenant God in giving His Church here, at the Surrey Tabernacle, a pastor, in the person of our beloved and highly esteemed brother, Mr. O. S. Dolbey, one whom we believe to be manifestly sent of the Lord, in answer to the united and earnest prayers presented by us at the throne of His grace during the long period of our widowed state. Ever since it pleased the Lord to sovereignly remove from our midst, in the year 1872, our first and dearly-beloved pastor, Mr. James Wells, it has been our anxious desire that He would fill up the chasm made thereby in our hearts' affections, as lovers of His cause and His truth. Of late these desires have been more intensified, and more continuously expressed, until we now, this day, have to record their fulfilment, to the joy and rejoicings of the Lord's Church and people worshipping in the Surrey Tabernacle. During the last illness of our late dear pastor, and the lapse of years since his decease until now, our pulpit has been very efficiently supplied by many worthy, able and gracious men, servants of the Most High, and ministers of the everlasting Gospel, who at all times have most kindly responded to our requests for continued assistance in carrying on the cause

of God here. Of the large number, 120, who have aided us in the time of our need during the fifteen years past, not a few have been called to enter into the joy of their Lord. But of all this cloud of witnesses there has been none to whom the finger of the Lord appeared to point in the conspicuous way that it has to our dear brother, Mr. Dolbey.

We now come to the commencement of our brother's ministrations in the Metropolis. Previous to Lord's-day, June 17th, 1883, one of the deacons received a private note from our late dear friend, Mr. C. W. Banks, stating that Mr. Dolbey had been preaching for him, and (D.V.) would again do so in the afternoon of that day; and he, while listening to our brother's testimony, was much impressed with the thought that the deacons of the Surrey Tabernacle ought to hear him, and in accordance with our usual practice when any such report of a sufficiently favourable nature came under our notice, it was arranged that one or more of the brethren should be present on that occasion. Two of the deacons carried out this proposition, and heard Mr. Dolbey preach his first Lord's-day sermon in this metropolis that afternoon, from the words, "I will work, and who shall let it?" From the report of the impression made on their minds, two other of the deacons heard Mr. Dolbey at the same place on the following Tuesday, and on their report it was resolved to invite Mr. Dolbey to supply the pulpit at the Surrey Tabernacle at the earliest opportunity. A correspondence was opened with Mr. Dolbey, which led to an arrangement for him to supply six months after—viz.: Wednesday evening, January 9th, 1884; Lord's day, the 13th; and Wednesday evening, the 16th. The first discourse was based on Rom. viii. 16. The second and third from John vii. 46; the fourth from Psa. xxviii. 9. The officers answered, "never man spake like this man." This led to a correspondence with the Church at Slaithwaite, Yorkshire, over which Mr. Dolbey had been then some years pastor, when it appeared, from the nature of the reply received, that they were anxious to avoid his coming amongst us too frequently, and we had to be contented with such arrangements as had been previously made. Mr. Dolbey did not again supply for us until the 13th, 17th, and 20th of August, 1884. Mr. Dolbey, having but one other engagement with us—viz., in the following October, this Church, at its next meeting in September, by an almost unanimous vote (contra. 4), desired their deacons to request Mr. Dolbey to preach for us one Lord's day in each month in the year 1885, with as many Wednesday evenings as he could conveniently arrange for. To this Mr. Dolbey replied in a few weeks, promising three Lord's-days' only during the year. In Jan., 1885, Mr. Dolbey was again with us, and baptized three persons during his visit. By June, 1885, Mr. Dolbey had preached twenty-seven sermons in the Surrey Tabernacle, besides addresses at other services. At the next Church meeting, in June, it was resolved to invite Mr. Dolbey to the pastorate of this Church, but this meeting was adjourned until June 15, 1885, for the purpose of giving the matter full consideration, when a resolution was heartily carried (4 contra.), almost unanimously inviting Mr. Dolbey to take the pastorate. This was signed by the whole of the deacons. The receipt of this letter Mr. Dolbey acknowledged, asking for a few weeks' consideration. A communication was also sent to the Church at Slaithwaite stating the course that had been taken, and expressing our Christian sympathy with them under the circumstance. On July 7th following a special meeting for prayer was held by this Church in the Tabernacle to implore the Lord's guidance of His servant at this important juncture. On July 10th, 1885, a most interesting reply was received from Mr. Dolbey, largely entering upon his position at Slaithwaite, concluding that "the Lord is silent; therefore I must abide where I am for the time being." A very kind letter was also received from the Church at Slaithwaite in reply to ours before referred to, the whole of which correspondence was laid before the Church at a meeting held on July 13th, when it was considered that Mr. Dolbey's reply could not be considered as final,

and that he should be requested to reconsider the whole matter, and await the Lord's directions respecting the same. After this the Church and congregation became anxious that some intimation should again be sought of Mr. Dolbey as to whether his mind had changed in the matter since his last statement sixteen months' previous. This found expression in a requisition being sent in to the deacons, signed by a number of male members, for a Church meeting to be specially called to consider the subject. Consequently a Church meeting was held on Nov. 8th, 1886, and it was resolved that enquiry be made as to whether he (Mr. Dolbey) had any indication from the Lord as to the pastorate of our Church that would lead him to give a favourable reply. This being done forthwith, he wrote desiring a conference with the deacons before giving a definite reply, and by arrangement he came to London for that purpose, when the matter was seriously discussed. The deacons were deeply convinced by this interview of Mr. Dolbey's suitability for the pastorate, and hopes were strengthened that if the legal vote of the Church were taken and proved satisfactory, Mr. Dolbey would consent. This was reported to the Church, and resolved that the requirements of the Trust Deed be carried out—viz., that a special Church meeting be held for the purpose of electing a pastor, and that the required public notices be duly given in the Tabernacle on January 10th, 1887. On the same day a special Church meeting was held, when Mr. Dolbey was duly elected pastor of this Church by an overwhelming majority, only two voting on the contrary, and the result was communicated to our beloved brother forthwith. Mr. Dolbey wrote, under date Jan. 28, 1887, an affectionate epistle to the deacons expressive of his acceptance of the pastorate of the Church at the Surrey Tabernacle. A letter containing the unanimous thanks and satisfaction of the Church was speedily forwarded to Mr. Dolbey. A letter from the Church at Slaithwaite followed, expressing, under submission to the divine will, their sorrow in parting with Mr. Dolbey. In consequence of the difficulty in getting supplies to fill the vacant pulpit at Slaithwaite, it was requested that Mr. Dolbey might visit them one Lord's day in each month during the present year, viz.—June 19th, August 14th, September 11th, October 9th, November 27th, and December 11th. On May 2nd, 1887, our beloved brother and his dear partner were received into Church fellowship with us, and he now stands the pastor of the Church worshipping in the Surrey Tabernacle. On Lord's-day June 5th, 1887, he commenced his stated labours among us.

The reading of the above statement was listened to with very marked attention, and at its close signs of great satisfaction were evinced by many present. The Chairman then kindly asked brother Dolbey to address the meeting as the Lord might graciously be pleased to help him. Mr. Dolbey related, in a concise and telling manner, some of the dealings of the Lord with his soul, from the time he was twenty years of age until he finally accepted the pastorate of that Church. As the whole of the day's proceedings will probably be published in a separate form, we need only state that our brother Dolbey was blest of God with Christian parents, under whose hallowing influence he was trained and prevented from running into outward wickedness. At the age of twenty he was led one evening to attend a prayer meeting in the town of Haworth, in Yorkshire, where God met with him and broke in upon his soul with divine light, and brought him to cry for salvation. After a while Satan tempted and tried him to give up all religion, but was shortly afterwards favoured in reading John vi., relating to Christ, the Bread of Life, whom he saw as *his life*. Mr. Dolbey was afterwards baptized by Mr. Scholes, who had been baptized many years before in the old Borough Tabernacle by the late Mr. James Wells. Mr. Dolbey rejoiced for a time, but was soon brought to mourn the felt absence of Jesus, and was comforted and strengthened afterwards by the words, "I, even I, am He which blotteth out thy transgressions for Mine own sake, and will not remember, thy

sins." In due time our brother found work in the Sabbath-school, and as his soul was warmed with the love of Christ he was tried in his mind about speaking in the Lord's name. He was helped to speak a little at first at prayer meetings, but did not feel called to preach. His dear father, a godly man, called him to his bedside just before he died, and asked him if he did not feel himself called to preach the Gospel. Mr. Dolbey answered that he should like to speak in the defence of the truth. After his father's death he was desired by the Church at Haworth to supply the pulpit for a specified time. At first he declined, but thought he would go if he felt led of the Spirit of God. He went to the chapel, but a brother opened the meeting with prayer, and prayed to such a length of time that he seemed to pray all the spirit out of Mr. Dolbey. The next friend who offered prayer was the means of re-animating our brother's heart, which enabled him to preach to the great satisfaction of the Church. He then received a call to preach to the people occasionally, and he continued to supply the pulpit for nearly seven years. After a while, through the instrumentality of brother Thomsett (late pastor of Providence, Reading) brother Dolbey was induced to preach at Slaithwaite, on Mr. Thomsett resigning his pastorate of that Church, and there Mr. Dolbey laboured afterwards for nine years. The Lord's dealings in bringing Mr. Dolbey to become the pastor of the Surrey Tabernacle is fully given in the statement previously made by our brother Mr. A. Boulden. Brother Dolbey clearly proved his call by grace, his call to the ministry, and his acceptance of the pastorate of the Church at the Surrey Tabernacle. He then gave the annexed outline of those views of divine truth which he intends in future to set forth in his public ministrations.

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#### A SUMMARY OF GOSPEL TRUTHS MR. DOLBEY INTENDS TO PREACH.

I accept the Scriptures of the Old and New Testaments as a revelation from God concerning Himself, His works, His ways, and as our only infallible rule.

That according to the Scriptures, I believe there is only one living and true God, who is a Spirit, infinite, eternal, independent, and immutable; and that in this one God there are three co-equal and co-eternal Persons—Father, Word, and Holy Ghost.

I believe that all created intelligences, and all things whatsoever, are the joint work of this Three-One God, and for His pleasure they were and are created.

Concerning mankind, I believe Adam was created in the image of God, holy and upright; but that he wilfully sinned against his Maker, and thereby brought himself and all his posterity (to whom he stood in the relation of federal head) under the just condemnation of God's holy law, and that now by reason of the corruption of nature, those that are in the flesh cannot please God, being totally and universally depraved.

I believe that from eternity God had a purpose of grace and mercy towards a portion of the human family, and in pursuance of that purpose did set up from everlasting His Son Jesus Christ as their covenant head; and that their persons were graciously chosen by the Father in Christ unto salvation. This choice was irrespective of anything good or bad done by them, either before or after their regeneration. But seeing they, as well as all other men, were, by reason of the fall, "Children of wrath," and therefore justly exposed to eternal death, God did enter into covenant engagement with His Son on their behalf, promising in that covenant to be their God, and engaging that they should be His people. Moreover, I believe that Christ was appointed and engaged to be the Surety of His people, thereby taking upon Himself all their liabilities, and promised to bear all their sins, and the punishment due thereto; so that their salvation is as equitable as it is merciful.

I believe that in the fulness of time God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and that this redemption is special, particular, and eternal (that is to say) it is of those, and those only, whom the Father had chosen in Christ unto salvation, and, therefore, it is impossible that any of these can be

finally lost, seeing that all their sins are put away, and a sufficient atonement made for them to God. Concerning this atonement, I believe it is co-extensive with the Saviour's representation, and provided and intended for the elect of God only, and therefore is not of universal sufficiency.

I believe that all those who are redeemed by the blood of Christ are, in due time, called by the Holy Ghost to a saving knowledge of the truth, and that this call is special, personal, and invincible, whereby they are brought from death to life, darkness to light, and Satan to God. Connected with this call, there is that faith given which is unto salvation, and that repentance which is unto eternal life through Jesus Christ our Lord.

I believe that all those who are effectually called by grace are justified by God from all things by the blood and obedience of Christ, and that neither their faith nor their good works are the cause, but the evidence of their justification.

I believe in the final perseverance of all God's people—that is to say, all such do and shall continue to possess the grace of God, and walk in His ways; and, notwithstanding their imperfections, the incorruptible seed remains in them, so that they do not, nor ever can, finally depart from God, neither doth God depart from them.

I believe that baptism by immersion in water is a divinely-appointed ordinance, and that they only who have given evidence of being believers in Christ are fit and proper subjects to be baptized by a minister of the Gospel in the name of the Father, Son, and Holy Ghost.

I believe also that the Lord's Supper is a divine ordinance, that the elements to be received are bread and wine, and that those only have Scriptural authority to partake who have previously been immersed in water or baptized.

I believe that the preaching of the Gospel is ordained of God for the ingathering of His people, and the instruction and edification of the body of Christ until they all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Concerning the promises, invitations, and precepts of the Gospel, I believe they are made and given to the people of God, and not to be indiscriminately applied to men in general. Respecting our addresses to the unregenerate, they ought ever to be in harmony with their relationship to their Maker, and the fundamental principles of divine truth, so that they may be convinced of their sin and led to feel their need of divine grace according to the will of God.

Death, Resurrection, and Judgment.—Sin having entered into the world, I believe it is appointed unto all men once to die; but that the death of the godly is not a penal evil, but a blessing, whereby they are released from that tabernacle in which they have been burdened. The death of the wicked is a part of that awful sentence which will receive its full accomplishment at the judgment day. That there will be a resurrection of the dead, both of the just and unjust, I believe is clearly taught in the Scriptures, and that it will take place when Christ comes the second time. The righteous will be raised up in the likeness of their glorious Head, and be with Him for ever; and the wicked, with such constituted bodies as shall fit them to bear that punishment, which is described as everlasting punishment and destruction from the presence of the Lord and the glory of His power. So I believe, and so I hope to be able to preach.

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Mr. I. C. Johnson, of Gravesend, announced the following appropriate verse of Hymn No. 6:—

“Father, Thy blessing on our choice,  
We ask with one united voice;  
O! let our ardent cry prevail,  
And Thy Amen the union seal.”

The two principal statements of the evening having been made, the Chairman expressed his entire approval of the declarations, and at once united the hand of Mr. A. Boulden (as a representative of the Church) with that of Mr. Dolbey, and clasping both said, “May God seal this happy union with His divine approbation, and cause both the Church and the pastor elect to ‘continue stedfastly in the apostle's doctrine (teaching) and fellowship, and in breaking of bread, and in prayers.’” And, “What, therefore, God hath joined together, let not man put asunder.” Mr. W.

Ward, pastor of Lynton-road, gave out two verses of Hymn No. 7. Excellent addresses followed by Messrs. Lambourn, pastor, Warboys, on "Ascension gifts;" J. Mead, pastor Nunhead-green, "The unity of the Spirit;" B. J. Northfield, pastor Hadleigh, "Saints' desire;" F. C. Holden, pastor Limehouse, "Ascription of praise." We hope these addresses will be published as before alluded to. After a few closing remarks from the Chairman, Mr. O. S. Dolbey and Mr. A. Boulden warmly accorded a vote of thanks to the Chairman for his kindness in accepting the presidency of the meeting at so short a notice, and which was unanimously expressed by the large concourse of friends present. The chairman having briefly responded, announced the grand old doxology of Bishop Ken—

"Praise God, from whom all blessings flow."

Thus terminated, with the benediction, two of the most happy and interesting services ever held in the Surrey Tabernacle. To God be all the glory! Amen! Amen!

W. WINTERS, Editor.

Churchyard, Waltham Abbey, Essex.

## SUFFOLK AND NORFOLK ASSOCIATION OF PARTICULAR BAPTIST CHURCHES.

THE ANNUAL MEETINGS AT RATTLEDSEN, SUFFOLK.

NOTES BY THE EDITOR.

ON Wednesday and Thursday, May 25th and 26th, the annual services were held at Rattlesden. This pretty little irregularly built Suffolk village is of respectable antiquity, near to Packenham, Stowmarket, Elmswell, and Bury, and situated on one of the small confluent streams of the famous river Gipping. As we gently rode through the sub-district of Stow towards Rattlesden on the morning of May 25th, we felt that we could sing—

"My soul, in every scene admire  
The wisdom and the power;  
Behold the God in every plant,  
In every opening flower."

Our eye was specially charmed by the rustic beauty of the scenery, and our heart filled with a sense of the goodness of the great Author of Nature, God, who not only provides His children with the faculty of appreciating the result of His handiwork, but also furnishes them with grace to soar beyond it to things more divine and lasting. We cannot suppose Milton considered the possibility of fully knowing God by the study of nature without undergoing a spiritual change when he wrote the annexed sublime comlet:—

"In contemplation of created things  
By steps we may ascend to God."

As we approached the village of Rattlesden we passed here and there a few weary pedestrians wending their way to the tent; one of the number, a good brother, informed us that he had walked that morning fifteen miles to get to the meeting. We could see that our beloved brother Mr. J. W. Banks had perambulated the outskirts of the village by the notices posted relative to our Magazine.

We scanned the outside of the neat and commodious sanctuary in

which our dear brother Mr. R. A. Huxham labours as pastor. The original chapel, we understand, was erected in 1808, and re-built in 1822. This quiet locality was the scene of the early labours of the late Mr. Philip Dickerson, of blessed memory. On the opposite side of the way, and on a more lofty and central position, stands the parish church of St. Nicholas, looking down with apparent superiority on the humble Baptist meeting-house almost beneath its shade. From an early circular-letter sent us by brother Huxham, we find the Association met in the same locality in 1828, and again in 1832. Thus it will be seen that the Association has now lived and flourished by far the greater part of the present century, and its meetings are still characterised by the earnestness and faithfulness which won it its strength in the past. The Editor of the *Suffolk Times and Mercury*, in his "Gossip of the Week," made honourable mention of the Association gatherings this year, and which we readily insert here on account of the clear and ungarished truths it contains. Speaking of the position of the meeting, the writer says:—

Country people tramped in from all the region round about to hear long sermons, to sing hymns in the rambling old tunes of a century ago, and to hobnob one with another in social intercourse. The event is quite a novelty in its way. Nothing quite like it is heard of in connection with any other denomination, and the outside world is apt to look upon the whole proceedings with unconcealed wonderment. Nowadays, people generally run away from long sermons, and would shun divine service altogether rather than occupy a draughty or uncomfortable pew. But the Particular Baptists are not made of such effeminate stuff, and the most wonderful thing of all about the meetings is the evident sincerity of their enjoyment therein. It could be readily imagined that these men and women have a fine scorn of the "tinsel clink of compliment." But I can't help saying that, in my humble opinion, they are justly entitled to the highest respect. The faith they hold—so grim to outsiders, so real to themselves—is perhaps the nearest approach we have in these days to the stern Puritanism which battled for liberty of conscience in bygone times, and defied kings and tyrants to do their worst. Hearing them sing in the tent the other day, my mind went back instinctively to the scenes sketched in "Old Mortality," and the pathetic grandeur of the Covenanters' songs in the wilds of Scotland. The old grit is there still, and it will be a bad day for England if ever these unfashionable believers should forsake the faith of their fathers.

A writer in the *East Anglian Daily Times* says, respecting the Association meetings at Rattlesden:—

In this village there is a Strict Baptist Church, which has been in existence during a great number of years. It is one of those country centres of old-fashioned Nonconformity (to be found here and there, in Suffolk more especially) which have had a wide influence upon the character of the people around; and its situation is peculiarly favourable for this annual assembly of the associated Churches. The gathering has a distinct charm and character of its own. It is something like an annual camping-out. All the services are held in a large tent. Visitors from a distance usually stay over the two days, and are gladly accommodated by the resident friends. Old acquaintanceships are renewed, and fresh ones made. On all accounts the association (as the good folks call the meeting, briefly and comprehensively) is a pleasant event, and one in which the members, numbering between two and three thousand, are much interested.



The Association Tent was erected by the Drinkstone-road, in a meadow of the farm occupied by Mr. W. W. Gostling and his good sisters, whose unparalleled kindness on the occasion will long be remembered by us and by many other friends who attended the services. These warm-hearted friends made excellent preparation for their expected visitors, and some pretty decorative touches gave the old homestead quite a holiday aspect. Over the entrance to the yard was an arch of evergreens and wild flowers, with the words, worked in cowslips on scarlet cloth, "Thrice welcome." Those who approached the tent from another direction found an equally pretty and effective greeting there. On the side of the road a lofty and commodious barn (kindly lent by Mr. Boldero) was tastefully fitted up as a dining-room, the devout character of the meeting being indicated by the motto, "Welcome in the name of the Lord," and by a number of Scriptural texts, displayed in large letters on the walls. The improvised refreshment-room was well stored with good things, and the large number of guests met with most courteous attention. While referring to the social amenities of the gathering, it should moreover be mentioned that most members of the Church entertained, on the Wednesday night, one or more strangers from a distance. We found a very comfortable lodging, in company with our dear brother Mr. Charles Hill, under the hospitable roof of Mr. Gostling. Many took train to Stowmarket, and obtained a drive to the place of meeting in conveyances of all sorts and sizes. A good deal of this work, by the way, must be done for the good of the cause, the charge being merely nominal. Many others walked in from long distances, and reached their destination dusty and tired, but happy in the expectation of hearing good sermons. Among the ministers present during the services were S. K. Bland, secretary, Ipswich; P. B. Woodgate, Otley; W. Winters, Waltham Abbey; W. Kern, Ipswich; Mr. Garrod, S. Willis, Whittlesea; E. Haddock, Mr. Leggate, A. J. Ward, Glemsford; Mr. Brooks, Mr. Rumsey, J. Grimwood, Stonham; Mr. Ranson, Mr. Brewer, D. Dickerson, Mendlesham; A. Knell, Mr. Abbott, J. Dearing, Crowfield; W. Brown, Colchester; Mr. Bishop, Mr. Tarle, Shelfhanger; A. Morling, and J. Hitchcock, treasurer of the Association. The accredited representatives of the several Churches were the following pastors and messengers, of whom the greater number were present:—

PASTOR.	CHURCH.	MESSENGERS.
F. H. Reynolds.....	Wattisham.....	Messrs. Squirrel and Cooper.
— Colls.....	Beccles.....	Messrs. Welton and Lockwood.
C. Suggate.....	Halesworth.....	Messrs. Bedingfield and Brabben.
R. A. Huxham.....	Rattlesden.....	Messrs. Clover and J. Youngman.
	Friston.....	Mr. Thomas Moss.
W. Gill.....	Grundisburgh.....	Messrs. Rush and Tyler.
E. Marsb.....	Laxfield.....	Messrs. H. Scase and W. Goldspink.
J. Andrews.....	Waldringfield.....	Messrs. Garrod and B. Page.
	Somersham.....	Messrs. Laffin and Squirrel.
J. Haddock.....	Cransford.....	Messrs. Cooper and Cook.
	Occold.....	Messrs. Balls and Muttock.
	Pulham Mary.....	Messrs. Bird and Elliner.
C. Hill.....	Stoke Ash.....	Messrs. Moss and Wilby Lake.
	Sutton.....	Messrs. J. Cook and G. Cootes.
G. Harris.....	Rishangles.....	Messrs. Smith and Ling.
	Bungay.....	Messrs. Manning and Oxborough.
Titus Field.....	Charsfield.....	Messrs. Wright and Symons.
	Walsham-le-Willows.....	Messrs. J. Nunn and J. Wood.

PASTOR.	CHURCH.	MESENTERS.
B. J. Northfield .....	Hadleigh.....	Messrs. White and Green.
W. Glasgow .....	Tunstall.....	Messrs. Dearing and Lock.
C. Broom.....	Fressingfield .....	Messrs. Crane and Short.
	Hoxne.....	Messrs. Thorndyke and Marjoram.
H. B. Berry.....	Aldringham.....	Messrs. Riches and Nicholls.
W. Dixon.....	Bradfield-St.-George .....	Messrs. D. Bland and W. Large.
G. Pung.....	Norwich.....	Messrs. Maskell and Hovell.
	Stowmarket.....	Messrs. Mayes and Death.
	Mendlesham Green.....	Messrs. Runacles and Scarfe.

Other friends not affiliated with the Association were noticeable—J. W. Banks, London, Mr. Abrahams, Mr. Cooper, Mr. Howard, J. R. Wakelin, J. W. Bigg, T. Stearne, D. Jewers, J. F. Franklin, J. Churchyard, J. Hart, H. T. Hart, and hundreds of other friends from various parts of the country. We are surprised that all the Strict Baptist Churches in Suffolk and Norfolk are not in membership with this noble institution. It is to be hoped that many more of the Churches in the two great counties will be induced to join the Association during the coming year. Why should they not?

#### THE FIRST DAY'S SERVICES.

The morning service of the first day was commenced at a quarter to eleven by singing, the reading of the Scriptures, and prayer.

#### THE MODERATOR'S ADDRESS.

The Moderator for the year, Mr. B. J. Northfield, Hadleigh, delivered his opening address. He said the position he then occupied was not one of his own seeking; he had been elected to the office, and he should therefore make no apology before offering a few words of congratulation and encouragement. The Association meetings were last held at Rattlesden 24 years ago, and although many friends had passed away since that time, it was a matter of great thankfulness that so large a number had been spared to meet there again. He was not present on the occasion to which he referred, but he was happy to be associated with the older friends at the present meeting. The speaker then touched upon the religious significance of the assembly in appropriate and well-chosen words, and went on to say that he had at first been inclined to select a text. One text did, indeed, occur to his mind in connection with the Jubilee, but he afterwards thought that other people, like himself, must be tired of the word. At the same time they honoured the Queen, they hoped that her life would long be spared, and that by-and-bye, in God's own time, her corruptible crown might be exchanged for one that was incorruptible. They were thankful, too, for the many national blessings this country enjoyed, and they trusted that God would still preserve His Church in the many temporal trials and dangers by which she was surrounded. It should be observed, he thought, that the Strict Baptists were not all dead. Some people said they were dying out, but he believed the wish was father to the assertion. He agreed with the remark made by one brother that, so far from the Strict Baptists being dead, they could not die for the life of them—in other words, because that life was sustained from the Eternal Source of all power and goodness. They were neither tired nor ashamed of the great distinguishing truths which they had embraced, or of the cause they had espoused. For himself, he did not care who called him a Strict Baptist, although he felt that the term Primitive Baptists would be more appropriate, inasmuch as they followed the simple principles and practices set forth in the Scriptures. In defence of their faith they were prepared to stand up boldly, and in the advocacy of the truth it was cheering to observe that, as the old champions passed away, instead of the fathers there arose the children. It was a great mercy to be led into

the truth, and, when they knew the truth, into the love of it and into the power of it; and he trusted that all those who stood professedly as the ministers of God might realise more and more the outpouring of the great Holy Spirit. In conclusion the Moderator read the articles of association, from which it appeared that the Society was founded in 1831 for purposes of mutual support and assistance.

Mr. S. K. BLAND then read the reports from the various Churches, an abstract of which is subjoined:—

**Wattisham.**—Continued peace and unity. Prayer meetings have been refreshing and profitable. The pastor has regularly visited village stations, which have been well attended. Sabbath-school ably conducted and prosperous. Baptized 5, dismissed 2, dead 1, members 123, Sunday scholars 90, teachers 10.

**Beeches.**—The pastor has preached and ministered with acceptance. Congregations generally very good; prayer meetings also; Bible-class and village stations prosperous; Sunday-school increasing. The indifference of some to the means of grace was mourned. Baptized 10, received from other Churches 5, separated (chiefly for non-attendance) 5, dead 4, dismissed 1, members 139, scholars 178, teachers 19, village stations 2.

**Balesworth.**—The goodness of the Lord was recorded with gratitude. Church and prayer meetings successful. School, superintended by brother Sheldrake, is in hearty co-operation with the Church and congregation. Pastor preaches in open air in several villages, besides the two stations. Baptized 2, received 3, dismissed 3, dead 5, members 70, scholars 35, teachers 6.

**Rattlesden.**—Hearty Christian welcome was given to the Association. Pastor preaches the Word in letter and in spirit to the edification and comfort of souls. Week-night prayer meetings well attended. Lord's-day prayer meetings not so fully attended as was desired. Baptized 8, died 3, number of members 105, scholars 138, teachers 14.

**Friston.**—Few in numbers, but encouraged to press on. The congregation have enjoyed much sweet fellowship, and they rejoice that the Lord has given their esteemed aged pastor wisdom that His word had not returned void. Teachers warmly devoted to school. Baptized 2, members 43, scholars 84, teachers 6. Pastor (now for 55 years) brother Wm. Brown.

**Grundisburgh.**—Considering the distracting elements in the vicinity there is reason to thank God and take courage. Open-air services during summer well attended. Adult classes efficiently conducted; family prayer meetings very useful. Death has removed some true friends. Members 158, dead 4, scholars 152, teachers 23.

**Lazfield.**—Devout gratitude for abundant goodness. Pastor sustained in his many labours. Prayer meetings well attended; school ably conducted and prosperous; Bible class for young women most encouraging; Tract Society prosperous. 12 distributors. Mission-room at Framlingham continues a satisfactory feature. Death has removed from this community brother E. Goldspink, who for nearly 20 years filled the office well. Baptized 6, dead 6, members 198, scholars 150, teachers 18, stations 9.

**Waldringfield.**—Baptized 1, dismissed 2, dead 1, members 59, scholars 67, teachers 8.

**Somersham.**—Brother E. Haddock resigned the pastorate in October last, but preaches occasionally, and conducts prayer meetings. Members 42, scholars 46, dead 1, teachers 5.

**Cransford.**—Services enjoyed. Prayer meetings well attended. Bible class established and promising. Sunday-school also in a good state. Congregations better. Members 32, scholars 51, teachers 6.

**Occold.**—The congregation spoke thankfully of the ministry of their pastor, and also spoke

kindly of brother Ling as a helper in the Lord. Received 1, died 1, members 35, scholars 65, teachers 4.

**Pulham Mary.**—Received 1, dismissed 2, separated 1, died 1, members 76, scholars 35, teachers 6, village stations 3.

**Stoke Ash.**—Still blessed with the life and faithful ministry of their pastor. Congregations encouraging and remarkably attentive to the Word. Church meetings and ordinances very well attended. Prayer meetings refreshing seasons. School continues to go on well. Bible class conducted by brother Moss is attended with good. Baptized 8, dead 4, dismissed 1, members 170, scholars 117, teachers 18.

**Sutton.**—In a low state. Attendances small. School more prosperous than in former years. Members 40, scholars 40, dead 4.

**Rishangles.**—Evening prayer meetings well attended. Of the three village stations two are well attended. Baptized 5, dead 1, members 92 (after a clearing of the roll, which reduced it by 13), scholars 67, teachers 9.

**Bungay.**—Much to thank God for. Prayer meetings much increased, Bible classes commenced, and two village stations have been opened. Baptized 2, members 65, scholars 34, village stations 2.

**Charsfield.**—Not prospering as could be desired. Baptized 1, received 1, dismissed 1, dead 2, members 47, scholars 64, teachers 9, village stations 5, open-air services also in summer time.

**Walsham-le-Willows.**—Church in a low state. Pastorate terminated in March. Baptized 2, members 45, scholars 30, teachers 6, village stations 2.

**Hadleigh.**—Encouraging report. Pastor preaches at six village stations. Prayer meetings numerously attended. Baptized 5, received 9, dismissed 3, dead 3, members 100, scholars 90, teachers 12. Pastor, brother B. J. Northfield.

**Tunstall.**—It was thought mutually wise for the deacons all to resign; two were re-elected with three others. Pastor preaches with acceptance. Sunday-school well maintained. Baptized 2, members 104, scholars 80, village stations 6.

**Pressingfield.**—Prayer meetings better attended. Village services good. School well conducted, but numbers few. Baptized 2, received 1, members 65, scholars 68, teachers 8, village stations 5.

**Hoxne.**—Congregation have not been forsaken. Pulpit well supplied. One has been removed by death. School going on favourably. Members 97, scholars 90, teachers 14.

**Aldringham.**—Congregations good; village stations well sustained. Sunday-school going on fairly well. Superintendent brother Salter having resigned his office, it is filled by six members in rotation. Members 61, scholars 68, dead 1, teachers 14, village stations 4.

**Braintree.**—Baptized 5, received 1, restored 1, dead 2, members 81, scholars 65, teachers 6, village stations 4.

**Norwich.**—Baptized 16, received 3, members 150, scholars 137, teachers 24.

**Stowmarket.**—Nothing encouraging. Congregation small. Still without pastor. Members 32, no school, village stations 3.

**Mendlesham Green.**—Congregations fairly good. School prospering under wise superintendance of Mr. Herbert Squirell. Baptized 4, members 30, dead 2, scholars 70.

The meeting concluded with singing, and prayer by Titus Field. In the afternoon the pastors and messengers assembled for the transaction of the financial business of the Association, whilst service was held in the tent. The attendance on the first day was far greater than usual, and that on the second day was exceedingly encouraging. The brethren appointed by the committee to preach on the first day were Mr. W. Winters, afternoon, and Mr. R. E. Sears in the evening.

In the afternoon Mr. Broom gave out a hymn. Mr. W. Kern read Ephes. i., and offered earnest prayer. Mr. W. Winters (Editor) preached. This sermon we have been requested to publish, but we prefer giving our brethren all the space we can this month. We may possibly give it in a future issue. Brother P. B. Woodgate gave out the closing hymn and offered prayer.

In the evening Mr. Broom announced the opening hymn. Mr. S. Willis read Isaiah xl. and prayed. Mr. D. Dickerson followed with another hymn, beginning—

"He lives, the great Redeemer lives,  
What joy the blest assurance gives!"

and Mr. R. E. Sears then preached a sermon, entitled, "The Fruits of the Spirit," which was listened to with fixed attention.\*

#### THE SECOND DAY'S SERVICES.

On Thursday morning, the weather being exceedingly fine, a large number of friends gathered beneath the tent to mingle in the early devotional service, which commenced at six o'clock. It was a delightful sight to see so many friends assembled for prayer, and reminded us of the early meetings of the Puritan fathers, of which we have read in the early annals of evangelical Nonconformity. The ministers' prayer-meeting occupied one hour, from nine until ten, and was conducted by brother Broom, immediately after which the preaching services of the day commenced, and by which time the tent was crowded to excess. Mr. B. J. Northfield gave out a hymn, and Mr. C. Suggate read 1 John iv., and prayed fervently. Mr. W. Gill having announced a hymn, which was heartily sung, a sermon was preached by Mr. S. K. Bland. Although the discourse was rather lengthy, the large audience showed no signs of weariness during the whole time of its delivery; in fact it was the most precious sermon we ever remember to have heard from the lips of our brother. At the conclusion of Mr. Bland's sermon Mr. Haddock, late of Somersham, gave out a hymn, and Mr. Woodgate prayed.

In the afternoon, Mr. Northfield opened the service with a suitable hymn. Mr. Broom read Psa. xlvii., and offered prayer. Mr. Reynolds, of Wattisham, announced another hymn, commencing—

"My hope is built on nothing less  
Than Jesu's blood and righteousness,"

and Mr. E. Marsh, of Laxfield, preached an animated discourse to a very large and appreciative audience.

The Secretary (Mr. S. K. Bland) announced that a valuable circular letter, on "The Church's Mission in the World," had been written by

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\* The sermons preached at the Association by brethren R. E. Sears, S. K. Bland, and E. Marsh will appear as early as possible.

Mr. Colls, of Beccles, and had been adopted as the annual message to the Churches, and would be printed and circulated. Grants amounting to about £70 were made to the weaker Churches. Thanks were then voted to the many helpers on this occasion, especially to Messrs. Boldero, Gostling, Haken, Jaggard, and other Rattlesden friends, for loan of barns, meadow, and various necessities, and to the inhabitants who had welcomed so many to their hospitable homes for the intervening night. By the large increase of members during the past year in connection with the Associated Churches, signs of progress are manifest. An old friend, living at a distance, had kindly sent £5 to the Association, the announcement of which was heartily received. The Association will (D.V.) meet next year at Laxfield, to which place Mr. E. Marsh gave the Association and friends a hearty welcome. It was appointed that Mr. Charles Hill and Mr. Charles Suggett should preach the annual sermons; in case of failure of either, Mr. B. J. Northfield was elected. Mr. R. A. Huxham gave a few closing words expressive of the pleasure he had realised in meeting so many dear friends, and of the success of the services. We are sure Mr. and Mrs. Huxham, Mr. and the Misses Gostling, and other numerous friends of the neighbourhood, worked thoroughly hard to make the meetings happy and successful, and their united efforts were not in vain. Mr. Huxham announced the old favourite hymn beginning—

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

And so we thought. The singing throughout the services was excellent. A fervent benediction brought these God-glorifying meetings to a close. The following is an interesting supplement:—

#### SKETCH OF THE ANNUAL MEETINGS AT RATTLESDEN.

BY JOHN WATERS BANKS.

MY DEAR BROTHER WINTERS,—I should like, as a kind of addenda to your report of the annual meetings of the Suffolk and Norfolk Association of Strict Baptist Churches, to bear my testimony to the very admirable arrangements made for visitors. The noble exertions of Mr. and Mrs. Huxham, with their excellent staff of young men and women, working hard for days previously, are worthy of more than a passing observation. To make provision for several hundred persons to breakfast, dinner and tea for two days, and that in a village some six miles from any town, entails a most inconceivable amount of work; besides which, stabling and provender for, perhaps, a hundred horses, sleeping accommodation for delegates, ministers and friends, taxes the energies and patience of those bearing the responsibility. Mr. and Mrs. Huxham proved equal to the occasion, and everything passed off well.

The genial demeanour, urbanity and kindness which Mr. and the Misses Gostling manifested to all comers added much to their valuable services. Also the free use of their beautiful house and other of their premises rendered much to the pleasure of the occasion, so that each one could not help exclaiming, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” As we were favoured, in conjunction with Mr. and Mrs. Cooper, of Wandsworth, to reach Rattlesden on the previous day, Mr. Huxham, after being entertained at his house, took us to survey the land, where we found about thirty or forty persons working hard with good heart, in the barn, in the tent, and about the farmstead, for the comfort of

those who were to meet for the worship of God on the coming two days ; and while we looked on, observing the anxious faces, the willing hands and the cheerful voices, and the harmony which prevailed, we could not help thinking of that one word, "To the praises of the glory of His grace." There is nothing that gives such an impetus to action as "the grace of God ;" it makes willing feet in swift obedience move. The works of these good folk is the effect of grace—not working to obtain the love of God, but the effect of the discriminating love of God working in them for the good of His cause and people. Both inside and outside the spacious tent provided for the services, everyone seemed all heart; so thorough was everything carried out that there seemed no room for the devil to come in with any of his suggestions. We have not, for many years, heard good old Doddridge's "Grace! 'tis a charming sound," so beautifully rendered, of course to the good old tune *Cranbrook*; no one with any sense would ever think of singing it to any other tune; each part taken up fully, young and old all joining in sending up a volume of praise to the Lord God Almighty. We are very glad that in this part of the service of the sanctuary the education of the young in the Eastern counties has not been neglected, and they have not descended to the adoption of a set of tunes that have no expression in them. God enabled good men of old to write the hymns which have been in use among us and our forefathers, and He gave men gifts to compose tunes to those hymns which so beautifully express their meaning; and we don't want to change for the meaningless and musicless tunes of the modern men and times. One interesting feature in these services is the six o'clock prayer meeting. To see about 200 gathered for earnest prayer at so early an hour was more than pleasing; the silence and quiet of the early morn seemed to lend an additional solemnity to the occasion—nothing to be heard outside the tent but the feathered songster, whose sweet notes in no way interfered with the worshippers inside. The prayers of the brethren were earnest and unctuous, and the rising and falling of the canvas before the beautiful breeze of heaven, and as it flapped, like a loose sail in the wind, seemed to give a responsive amen to the sacred opportunity. As we were out strolling in the village soon after five o'clock, a good man came driving along with two ladies in his trap, who asked us in anxious tones, "How far is the Association? We have come twenty-five miles this morning, and we want to be in time for the six o'clock prayer meeting—is it far? Shall we be in time?" We directed him, and on he drove, and when we got there we found him and his two friends inside, who gave a smile of appreciation and gratitude in being able to unite with the friends in singing the first hymn, "Come, let us join our cheerful songs." Perhaps it might not do us any harm—those of us who live so near to the cause of truth—just to think of the three friends who, in the cold, chilly air, drove twenty-five miles to be at the six o'clock prayer meeting.

As a stranger and sojourner, I much appreciated the Christian courtesy and kindness of Mr. C. Hill, Mr. S. K. Bland, Mr. Gostling, Mr. Huxham, Mr. Hart, of Bury, and many others, who carried in their actions the motto which faced everyone as they entered—"Welcome in the name of the Lord."

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### SHORT NOTICES OF BOOKS.

*Australian Particular Baptist Magazine.* London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. A part of Vols. i. and ii. bound together in cloth, price 3s. Very interesting.

*A Sermon.* By E. Wilkinson, M.A., Ph.D. 2d. London: John Kensit, 18, Paternoster-row. The key-note of this

sermon is, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." At the end of this excellent sermon an address is given by Dr. Wilkinson, on the occasion of the Quincentenary Jubilee of the University of Heidelberg, translated from the German.

## A LETTER FROM MR. ISAAC LEVINSOHN.

[The following letter is from our friend Mr. Isaac Levinsohn, which appeared in *The Jewish Herald* for May, 1887. Mr. Levinsohn is no doubt doing a good work as a missionary, under the auspices of the "British Society for the Propagation of the Gospel among the Jews." —Ed].

"BRINDISILLE, April 16, 1887.

"DEAR MR. DUNLOP,—After spending several days in Rome, we arrived here. We hope to leave this place this evening for Alexandria. I am longing to behold the land of my fathers, and yearn for the opportunity of preaching the Gospel to my dear brethren, who, alas! are in ignorance of the truth as it is in Jesus Christ our Lord. Will you kindly express my warmest thanks to our committee for the honour bestowed upon me, in placing their confidence in me, by appointing and sending me to the Holy Land as their representative; I shall do my best to fulfil my mission, and I pray that the blessing of the God of Israel will rest upon it.

"During the few days we were in Rome I endeavoured as much as possible in the short time to see our beloved brother Ben-Oliel, who is, I am glad to know, doing a good work. His work is difficult, but encouraging. I had also the great pleasure of making the acquaintance of our dear friend Dr. Gray, the superintendent of our Roman mission. He is a man full of love to the House of Israel and to the British Society. God grant us many more such friends and supporters, and our noble cause will prosper all the more.

"On Monday last Miss Von Finkelstein and myself attended a drawing-room meeting in the house of our dear brother Ben-Oliel. The attendance was very good. Miss Von Finkelstein delivered a touching and most impressive address, which was listened to with great delight. It gave me much pleasure in a strange land to be able to speak to an audience of English friends of the British Society, of the work carried on by our brethren in different fields of missionary enterprise. I was delighted to learn that our missionary in Rome has been the means of very much good among the upper classes of Jews, through private interviews; and his "Tracts" on Jewish questions have been exerting a great influence. May God richly bless the writer and his "Tracts" more and more.

"I will write next from Jerusalem, and report all I can.

"You will be glad to know that many English-speaking Christians in Rome and Naples, who constantly read the *Jewish Herald*, are charmed with it. Some have told me that sometimes the magazine is to them a second series of the Acts of the Apostles. God bless the magazine, and particularly its editor.

"Praying for the Master's benediction on the work of our hands; and with kindest regards,

"I am, ever gratefully yours,

"ISAAC LEVINSOHN."

## L E D A B O U T .

THERE'S Canaan, just over the Jordan, and the Jordan is not wide;  
It seems if the Lord would take our hand we could spring to the other side.  
We are weary of gathering manna, and of pushing aside life's care,  
While the land of the honey and milk is ours, only over there.

Ye of the seed of Abraham, following, years gone by,  
The pillar of cloud in the wilderness, while the promised land was by;  
Wonder we at your murmurings? Nay, feel we even so;  
'Tis hard, indeed, with a heaven in sight, to be led about below!

So we sang in the morning, when our faith was all untried;  
 Are we as ready, beloved, now it is eventide?  
 Feel we a rest or a shudder when we sight the chilly stream?  
 And are we as sure as then we were that we shall be with Him?

That was a time of gladness, for oh, the peace was new!  
 We saw heaven's thoughts on the work of Christ like sunlight on the dew;  
 Well might our fond hopes sparkle, the Lamb of God did die;  
 His blood was sprinkled on our hearts; the destroyer would pass by.

The sins of our hearts were hidden like Pharaoh's army of old,  
 When over the angry horsemen the standing waters rolled;  
 There was nothing behind worth longing for, and nothing around to love,  
 And our souls went forth to that happier time of seeing God above.

But, oh, this wilderness journey, has it not spoiled us quite?  
 We have soiled our beautiful garments, which should be always white;  
 We have grieved the Lord so often that our heart is sick with shame,  
 And we wonder at times that we even dare to think upon His name.

Yet if on crossing the Jordan we find ourselves in the light,  
 Shall we not own with those of old that the leading about was right?  
 Has He not hushed or chidden our murmurings day by day?  
 And how many a time has some shapeless rock streamed sweetness on our way?

Oh, if He will but save us after these wilderness sins,  
 Shall we not bless and adore Him when eternity's anthem begins?  
 How His long-suffering mercy will heighten security's bliss!  
 And how dear will the light of that land be after the shadows of this!

Let us be sure He is leading us, and little it matters then  
 Though He lead us about in the wilderness threescore years and ten,  
 There's heaven, just over death's waters, and the waters are not wide;  
 We shall fall asleep some weary night, and wake on the other side.

Galleywood, Essex.

MRS. T. CHAPLIN.

## F A I T H .

FAITH in the Word of God  
 Establisheth the soul,  
 When burdened heavily with cares,  
 Or swelling billows roll.

It lives amidst the gloom  
 That often fills the mind;  
 Its Author ever is the same,  
 Compassionate and kind.

Faith fully comprehends  
 What reason leaves to doubt;  
 It brings eternal glories near,  
 And scatters joy about.

Faith weans us from the world  
 And its delusive toys,  
 Fixes the heart on nobler things:  
 True, never-fading joys.

Faith purifies the heart  
 Of those who do believe  
 The record God gave of His Son,  
 From whom we life receive.

Faith is a mighty shield,  
 By which we can withstand  
 The adversary's fiery darts,  
 Hurl'd by his cruel hand.

By faith we overcome  
 Each obstacle we meet  
 Along our pilgrimage below  
 To heaven's celestial seat.

H. D. SANDELL



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a correct, but a concise report.]

### MEMORIAL STONES, SOHO BAPTIST CHAPEL, W.

The laying of these stones, three in number, was the occasion of an animating and interesting service on the afternoon of Tuesday, May 24 last. A large concourse gathered to witness the ceremony. Friends from London, suburban, and provincial Churches, numbering over 600 persons, by the hearty manner in which they joined in the service, testified their lively sympathy with the important work in which this Church is engaged. The inhabitants of the neighbourhood had been aroused to expectancy by the preparations that had been made for the event, consequently, the windows and roofs of the houses overlooking were occupied by spectators, which swelled the numbers witnessing the proceedings to over a 1,000; and, as one of the speakers remarked, furnished evidence of the necessity of an earnest prosecution of a Gospel Church work in this locality.

Ample arrangements had been made by the Building Committee, under the admirable and earnest leadership of their secretary, Mr. Joseph Falkner, to secure the comfort of the visitors on the occasion, as far as the condition of things attending a large building in course of erection admitted, which aided very materially the orderly carrying out of the programme, and the success of the gathering.

Special and appropriate hymns, adapted to the various parts of the ceremony, were furnished to those assembled, on printed sheets—the service of praise being led by the choir, assisted by the tones of a harmonium.

Mr. J. S. Anderson, President of the Metropolitan Association of Strict Baptist Churches, occupied the chair on a large platform, crowded with ministers and friends; and in his own genial yet devout manner, conducted the service; calling upon the pastor, Mr. John Box, to offer prayer, invoking the divine presence and blessing; after which the architect of the beautiful and commodious building, Mr. Gilbee Scott, A.R.I.B.A., was then introduced; also the builder, Mr. W. Johnson.

Short and stirring addresses were then delivered. Mr. F. Shaw, of Gravesend, spoke admirably upon the importance of religious communities established in

harmony with Gospel doctrine and practice. Mr. P. Reynolds had for his theme "The Value of Religious Freedom in the State," upon which he gave utterance to some telling thoughts. I. C. Johnson, Esq., J.P., then followed with expressions indicating the hearty interest he takes in the welfare and progress of our denomination, and said some excellent things upon "The Invaluable Benefits arising from Local Christian Effort."

Ministerial brethren present from neighbouring Churches announced the hymns of praise, which enlivened the proceedings; and the business of the occasion was about to be entered upon, when Mr. Joseph Falkner, a deacon of the Church, interposed, and, addressing the chairman, asked permission to occupy a few moments, and, removing the cover which had concealed from view a glass shade, containing a beautifully-chased silver trowel, with carved ivory handle, bearing the following inscription, "Presented to Mr. John Box by the ladies of the Church and congregation on the occasion of the laying of the memorial-stones of the new Soho Baptist Chapel, Shaftesbury-avenue, May 24th, 1887." "Except the Lord build the house, they labour in vain that build it," said that he was placed somewhat in a dilemma. The pleasing duty of making, on behalf of the ladies, this presentation to their beloved pastor, involved him in the position of appearing to act in distinct opposition to Mr. Box, who, as chairman of their committee, when the question of "presentation trowels for the gentlemen who were that day to officiate" arose, had *protested strongly* against so employing any of the money that was needed for our great undertaking, observing that the dear brethren who laid the stones would not desire any such thing. When, however, the ladies heard of the decision of the committee, they took the matter into their own hands; hence this expression of attachment to their pastor. With the addition of many kind words, the trowel was handed to Mr. Box, who, having expressed his heartfelt appreciation of the love of his friends, asked Mr. J. S. McMaster and Mr. Charles Wilson to do him the honour of consecrating it to its holy purpose by using it in that part of the ceremony they had so kindly undertaken to perform.

The stones to be laid had been pre-

pared for the purpose with care—substantial in their bulk, 36 inches in length, 27 in height, and 18 in depth; the inscriptions were first deeply cut, and filled in afterwards with indestructible cement. The structure in which they were placed is of considerable proportions, being 80 feet in length, and rising, according to the design, 68 feet above the pavement level of Shaftesbury-avenue, with a frontage also in that thoroughfare of 41 feet, beside a depth of 8 feet below that level. In the large school-room, having a height of 16 feet, the first stone of memorial was laid by our worthy friend, J. Short McMaster, Esq., who is the treasurer of the Baptist Tract Society. It occupies the centre pier on the east wall of the chapel, and records the founding of the Sunday-school in the year 1839, and has inscribed on it the words of *Psalm* cxliv. 12.

The children of the Sabbath-school brought their offering for the Building Fund, and placed them upon the stone. One of the younger girls, approaching the Pastor, on behalf of her fellow scholars, presented him with a polished wood plumb-level and a maul, asking that they might be used in laying the stones. This pleasing episode over, Mr. McMaster, in a short and animating address, expressed his hearty good wishes for our undertaking, and the pleasure he felt in taking part in it, in placing a cheque for a handsome amount on the stone as a substantial testimony thereto. Mr. Geo. W. Thomas, of Tring, formerly a Bible-class teacher, offered prayer. The masons of the day moved on to the East Tower, which contains one of the stone staircases. In the back wall of this part of the building the Memorial of the progress of the Church from the year 1791, in which it was founded by Richard Burnham, was placed. It contains a concise detail, reaching to the time of Church vacating Oxford-street, 1885; and includes the names of the founder, also of John Stevens, G. Comb, G. Wyard, and John Pells. When our well-known and highly-esteemed brother, Charles Wilson, Esq., mounted the wall on which he had "well and truly laid" this stone, he was greeted with heartiest applause, and referring to one of the names on the stone, that of the late John Stevens, he expressed his indebtedness to his faithful ministry, the joy he felt while listening to it, and referred to the fact that it was in the same week in which Her Majesty, Queen Victoria, was crowned, that he was baptized, and joined the Church at Salem, Meards-court (formed by Mr. Stevens after he

ceased to be pastor of Soho Church). Pleading in admirable fashion the interest of this Church in its present work, Mr. Wilson laid his own liberal donation, with others, on the stone, and by his earnest appeals for help secured the offerings of many friends present, to a handsome amount.

On the reverse side of this stone, which appears in the chapel, five feet from the floor, is inscribed "Ebenezer," "The Lord of Hosts is with us," and "Let the children of Zion be joyful in their King." Prayer having been offered by Brother J. H. Lynn, vice-president of the Metropolitan Association, Mr. John Box, the pastor, at the unanimous request of his friends, proceeded to lay the memorial of the present movement by the Church, in the West Tower.

The inscription on this stone refers to the divine providence by which the freehold site was secured on which the chapel, schools and class-rooms, &c., &c., are being erected; also to the interesting dedication service held thereon, early in the morning of Lord's-day, October 10th, 1886; it contains the names of the present deacons of the Church, and records the fact that it was laid by the pastor in the Jubilee year of the reign of Queen Victoria; at the foot, the names of the architect and the builder appear. On the reverse face is inscribed "Hallelujah," "The Lord God Omnipotent reigneth," "Let the whole earth be filled with His glory." In the chapel, the face of this stone occupies a similar position to its companion.

The pastor, having accomplished his work in placing this memorial, remarked upon the peculiar feelings with which, by his friends, the Church, and congregation, and himself, this event had been anticipated. Never had work in connection with the Church of Christ been undertaken with a more devout desire for His glory, nor a deeper sense of dependence upon His help and blessing—aiming at brevity, and in order that the hundreds who were compelled to stand during this service might not be wearied, he answered the question, "Why are we here?" by giving a concise account of the remarkable providence by which they had been led to vacate the chapel in Oxford-street, and the not less remarkable circumstances attending the acquisition of that prominent and convenient freehold site, also the manner in which their intermediate want of accommodation as a congregation had been met, and the hearty devotion displayed by the people among whom he laboured, in the endeavour to accomplish their heavy

task. To the question, "*What are we—now here?*" he answered, precisely the same in the doctrines we hold, and the practice we follow, as when the Church was founded in 1791—a company of believers baptized upon an individual profession of faith in the Lord Jesus Christ, and confining our communion at the Lord's table only to such persons, devoutly and sincerely believing that to do otherwise would be a departure from the revealed faith of the Gospel, and a tacit ignoring of the legislative authority of our Lord, as King in Zion. Calling upon those present to witness the fact recorded upon this stone—that for the community holding *this faith*, and observing *this practice*, this place of worship is erected and its cost subscribed. But "*What do we purpose doing here?*" To this he replied,—We purpose maintaining the distinctive doctrines of saving grace in their sovereignty, freeness, fullness, and divine adaptation to save sinners, encourage seekers, comfort tried pilgrims, and build up God's people—for these high, holy, and important purposes we intend using the utmost efforts; among the young in the Sabbath-school, the sick and destitute in the neighbourhood, and the casual travellers passing along its thoroughfares, depending upon that Divine Spirit by whose power alone the Word is made effectual, and ability to impart it conferred.

Mr. Box expressed his deepest appreciation of the kindness shown by the friends who had come from all parts to sympathise on this occasion with the Church at Soho in this labour of love, and the deep sense he entertained of the great interest shown, and invaluable help given, by the Churches of the Metropolitan Association, many of whom had by their offerings on that day so materially aided to secure the success of our gathering, while others had in the kindest manner signified their intention of sending contributions by the date on which we expect to open the new building—December next. A very large number of friends—little children, promising youths and maidens, and persons of mature and more advanced age—came forward to place their offerings on the stone, and prayer having been offered by Mr. John Bush, of Kingston, the happy and deeply interesting meeting was brought to a close in prayer by the chairman.

The admirable method adopted by our secretary and treasurer enabled us, after a very brief interval, to make an announcement of the amount actually deposited on the three stones, which,

together with cash dropped into the collecting boxes as friends took their departure, amounted to £557 5s. 1d. And in addition there will be some profit accruing from the sale of a newly executed portrait of Mr. John Box, the pastor; also of a photo-lithographic sketch of the new Soho chapel on card, suitable for framing, and either of which may be had of Mr. Joseph Falkner, 158, Stoke Newington-road, N.

The large gathering dispersed at about five o'clock with many expressions of hearty goodwill towards brother Box and the Church under his care, also of the pleasure they had derived from the interesting service in which they had taken part.

#### RECOGNITION OF MR. WILLIAM WARD AS PASTOR OF LYNTON-ROAD CHAPEL, BERMONDSEY.

The Church which meets for worship at Lynton-road was formed originally in the year 1813, and has had four successive pastors—viz., Mr. George Francis, Mr. Thomas Stringer, Mr. Thomas Chivers, and Mr. R. A. Lawrence, all of whom have entered into "the rest that remaineth for the people of God." The last named died in November, 1882, and the Church has, therefore, been over four years without an under-shepherd. The recognition services of the fifth pastor, Mr. Ward, took place on Whit-Tuesday, May 31st, and were of a very encouraging nature. In the afternoon of the day, Mr. John Bush preached an excellent sermon from "Thy kingdom come," to a good congregation, and his word was blessed by the Lord to many of those who were privileged to hear him. At the close of the afternoon service, tea was provided in the schoolroom, and the number of friends who partook of it exceeded the expectations of the deacons, who found it necessary to obtain a further supply of provisions at a short notice. The evening meeting, which was well attended, began at 6.30, the chair being occupied by Mr. Albert Boulden, who has always shewn a warm interest in the cause. Just prior to the commencement of the meeting the friends were delighted to see their aged friend and brother Mr. Meeres, and the earnest way in which he supplicated that the Divine blessing might continue to rest upon the Church and the new pastor was felt to be a fitting commencement of the evening's proceedings, and we trust and believe that his prayer will be abundantly answered. A short Psalm having been read by the chairman, Mr. William Stringer (the senior deacon) was called upon to state the reasons which led the Church to choose Mr. Ward as pastor. Mr. Stringer, after referring to the lengthened time the Church had been without a pastor, and to the difficulties attending the supply system, said that Mr. Charles Cornwell, of Brixton, first introduced Mr. Ward to the deacons. In the spring of last year, Mr.

Ward finding that his health was suffering from the Southampton air determined to visit London for a fortnight, and it was arranged that he should supply the pulpit at Lynton-road for the two Lord's-days he was in town. His testimony was received with gladness by the Church and congregation, and it was arranged that he should again supply the pulpit for two Sundays at the end of the summer. On Mr. Ward's return to Southampton his health, which had been much better during his stay in town, became much worse, his breathing especially being very difficult, and his medical man told him he must leave Southampton, or the result would soon prove fatal. Upon this Mr. Ward wrote to the deacons telling them of his intention to leave Southampton, and intimating that he was open to supply Lynton-road pulpit for six months if it was the wish of the Church that he should do so. A special Church-meeting was called and it was unanimously resolved to give Mr. Ward an invite for six months, with a view to the pastorate. During this period his labours were found acceptable, and at the termination of this time the Church unanimously elected him pastor, and it was the earnest prayer of the Church that the Lord would own and bless his testimony to the good of souls, and that prosperity would attend the union. The chairman having called upon Mr. Ward to state his reasons for accepting the pastorate, Mr. Ward gave a most interesting account of the Lord's dealings with him, which was listened to with marked attention. The following is the substance of his remarks. He said he desired to remember the years of the Lord's right hand. To go beyond this into his Adam life and nature would render the subject too painful to his own mind, and he was quite sure it would be unprofitable to all present. Therefore he would begin where the Lord began with him, by a supernatural and irresistible work of grace in his soul which caused him to weep bitterly, bow humbly, and cry earnestly to God for mercy. Moreover, the words of the apostle came with power to his mind, "To be carnally minded is death, but to be spiritually minded is life and peace." He was compelled to confess that the carnal mind had been the tenor of his past life, and he dared not presume even to hope that he was invested with a spiritual mind. In this state of deep sorrow for sin and felt need of a Saviour he was drawn to the house of God situate in his native place, Cottenham, Cambridgeshire, and after hearing the late Mr. Thomas Sutton preach he was melted down with deep contrition of soul, and from that time there sprang up in his breast an intense desire to meet with the Lord's people for prayer. One of the members, however, enquired of him as to his past life, and wanted to know if such and such reports were true of him, and which he felt he could not deny. This questioning had a very unfavourable tendency on him. He lost courage in meeting with the people again at the prayer-meeting. Satan set in upon him. His own evil heart condemned him, and thus he was drawn away from the means

of grace, and it was with shame-facedness he confessed that for four years he did all in his power to eradicate every spiritual desire from his mind. Still the Lord would not allow him to remain in this state, and he was led to hear a sermon preached by Mr. Sugdon at the Wesleyan Chapel, Histon, Cambridgeshire, from the words, "And Agrippa said unto Paul, Almost thou persuadest me to be a Christian," and the preacher so delineated his (Mr. Ward's) state and condition at the time, that he accused a friend of having told the minister all about him. This sermon, by the power of the Spirit, was the means of his restoration. From this time he attended the Wesleyan Chapel at Cottenham, and was very soon chosen to be a class leader and local preacher, but his theological views were never in harmony with Wesleyanism, and he was ultimately constrained to withdraw from that body, and commenced to preach at Rampton. The Lord was pleased to bless the word to the conviction and regeneration of eight persons, and at the end of three years they were with himself baptized in the river at Loxpit-Hall by Mr. R. G. Edwards, and in the evening of the day the late Mr. John Foreman, of Mount Zion, Dorset-square, preached in the evening. Shortly after this he received an invitation to preach at Aldreth, in the isle of Ely, thence he went to Bottisham Lode, and to Northamptonshire, thence to Buckinghamshire, Devonshire, Carmel (Pimlico), and last to Southampton. While at the latter place, as the friends had already heard, his health gave way, and he was compelled to leave. He received an invitation to supply at Lynton-road, and, as his ministry found acceptance, he trusted and believed that the Lord had led him to the place. He had laboured among the people for ten months, and now that the union between the Church and himself was about to be formed he sincerely prayed it would prove through the blessing of God peaceful, powerful, prosperous, and permanent, and above all that sinners might be awakened, saints comforted, and the three-one God—Father, Son, and Holy Ghost—glorified.

The chairman, after expressing the pleasure it had given him to listen to the remarks of Mr. Ward, asked Mr. Cornwell to perform the ceremony of union; Mr. Cornwell thereupon joined the hands of the new pastor and Mr. Stringer, representing the Church, asking that God's blessing might rest upon them. Let none dare to sever those whom God had joined together. He concluded with a brief but earnest prayer.

After singing two verses of a hymn by the congregation, Mr. John Bush then ascended the pulpit and gave an excellent address to the Church. He alluded to the fact that the Church was spoken of as God's heritage. To realise this was to feel that God was her portion. Then the Church had Christ as its living head, and He had pointed out there must be a complete body. In accord with God's promise they had that night received amongst them a pastor, who, he trusted, would be so aided as to be able to lead them

into green pastures. They were all brethren by faith in Christ Jesus, and they could not have too much of brotherhood amongst them. The theme of such brethren should be Christ, their elder brother. Paul advised them to know those who laboured among them. One way to accomplish this was to be always present to hear him. Those who found the greatest faults with pastors were those who heard them least. He advised them to know him in prosperity, yes, and in affliction, too; then was the proper time for sympathy and help. To know him as a labourer, on the Church's behalf, and labouring for human souls. Pastors were to be esteemed highly for their work's sake. He trusted it would be so with them. Let them have enough love to cover his faults, rather than listen to them. Then let them be at peace amongst themselves. This would add to the comfort of the pastor and happiness of the Church. He trusted their pastor would be a high doctrine man. They could not have doctrines too high, since all true doctrine had its rise in the love of God.

Mr. Cornwell next proceeded to address the pastor, observing that people after marriage found more fault with each other than they did before, hence he must expect to hear something said about himself not too complimentary. Having declared his interest in this Church at Lynton-road, he regarded that as a reason why he should occupy the position he held that night. He announced his motto in Hebrews ix. 5, "The cherubims of glory overshadowed the mercy-seat." The cherubim were made of olive wood, covered with beaten gold, they were placed upon the mercy-seat, their attitude being one of looking down upon the mercy-seat. Having dilated at length upon these points, the speaker indicated that preachers and pastors were men of earth, yet prepared by heaven, whose standing was upon the sacrificial work of Christ, and who were ever looking to Christ. At the conclusion of his remarks Mr. Cornwell handed the new pastor a commentary on the Scriptures as a token of his appreciation and regard.

Mr. Ward briefly acknowledged the gift, and expressed the pleasure it gave him at seeing so many friends gathered together.

The chairman having referred to the very pleasant and enjoyable evening that had been spent, closed the meeting with the Benediction, and the congregation dispersed, many of them expressing the pleasure they had experienced at being present.

**BRADFIELD.-NT.-GEORGE, SUFFOLK**—Our chapel anniversary services on Whit-Sunday and Monday were very encouraging, considering the association meetings being the week before. The word preached by our two brethren, R. A. Huxham and P. Reynolds, was greatly enjoyed. God abundantly bless them in their spheres of labour is our prayer. We do praise Him for every one of His sent servants. The language of Isa. lii. 7 is the feeling of our hearts concerning them. On Lord's-day, May 1, we had the pleasure of

baptising four in the name of the Triune Jehovah. We have much to be thankful for.—**W. DIXON.**—

**WANSTEAD.**—Through the liberality of Mr. J. Mortar, we have been enabled to open a little chapel in Wanstead. Mr. Lynn has interested himself in the matter. The chapel is situated near George Lane; a pleasant walk of a few minutes from Leytonstone. God helping us we intend to carry out the order of Church government, as laid down by the apostles, and lately expounded by you in the E. V. and G. H. We are thorough Strict Baptists, and intend to walk in the good old paths.—**H. POLLARD.**

**SONG OF THE WILLOW; OR POETICAL PRAYERS FOR THE WEAK IN FAITH.**

PRAYER FOR REST.

"We that have believed do enter into rest."

How sweet the rest Christ's words e'er bring  
To cheer the stricken soul,  
When through His blood He frees from sin,  
And makes the conscience whole.

How sweet and holy is the calm  
Which then pervades the breast,  
When, free from every wild alarm,  
We on His bosom rest.

When fear and terror all subside,  
And faith bids cease to mourn,  
And faith beneath His wounded side  
That peace and love are born.

When Jesus' love and friendship sweet  
Is to the soul made known,  
And His own voice is heard to speak,  
And claim us for His own.

O, that Thou would'st thus condescend,  
Great Lord, to speak to me,  
Assure me that Thou art my Friend,  
And bid my doubts all flee.

Then will I praise Thy glorious name,  
And I will extol Thy love,  
Lost all my burden, guilt, and shame,  
And find my hope above.

W. POOLE BALFERN.

**THE SURREY TABERNACLE AND THE NEW PASTOR.**

O let us now unite to bless  
Our gracious God, whose faithfulness  
Has once again been proved.  
His arm, it is not shortened now;  
One shall His waled truth avow;  
His counsel it shall stand.

May we, as God's dear children, prove  
Our choice has been indeed of love  
Towards his Master's truth.  
May we oft help him with our prayers,  
And feel for him in all his cares,  
And love shall be the bond.

And may he laden be with food,  
That God's dear saints may find it good  
To wait upon the Lord.

O may God's love his soul inspire,  
That it may be his chief desire  
To lift Him very high.

And, O, God's saints desire to feel  
That the dear Lord may now reveal  
That this has been of Him.

And that each broken-hearted soul  
May feel this truth can make him whole,  
And that will be the seal.

O may he for the truth be bold,  
And all its wondrous depths unfold,  
Nor fear the scorn of men.

May he, when this short life is past,  
Hear His dear Lord exclaim at last,  
"Good servant, now, well done!"—**C. E. P.**

**COLCHESTER.**—The anniversary services of St. John's Green Baptist Chapel Sunday School were held on May 22nd and 23rd. Two sermons were preached by the Pastor (Mr. W. Brown), who also addressed the scholars specially in the afternoon, after which each scholar, except the winners of special prizes, was presented with a book. Many of their parents were present, and the children sang very creditably a selection of hymns for the occasion. The annual meeting of the teachers, friends, and supporters of the school on Monday evening was well attended. A large party, including the members of both Bible classes, met for tea in the school-room, after which a public meeting was held in the chapel, Mr. Asher Prior in the chair. The secretary (Mr. H. S. Dennis) read the report. An interesting feature was that during the year the balance of the £50 loan due to the Sunday School Union had been paid off, thus freeing the building from debt. Excellent addresses were given by Messrs. Cock, Northfield, Smith, Stedman, and Appleby. The Chairman presented the special prizes for the best papers on Acts x., and also for regular and punctual attendance, addressing a few words of encouragement to each successful scholar. The members of the Young Women's Bible Class presented their teacher, Mrs. Brown, with a beautiful album, and the young men the teacher of their Bible Class, Mr. Bruce, with a handsomely bound copy of the Clifton Selectou. The collections amounted to £9 9s. 3d.; contents of class boxes, £3 3s. 6d. A vote of thanks to Mr. Prior for presiding was proposed by the Pastor, seconded by Mr. Cock, and supported and put to the meeting by the Superintendent, Mr. Wigley, which brought to a close the most encouraging meeting ever held in connection with the school. The papers on the tenth chapter of Acts showed a very considerable amount of Scriptural knowledge possessed by the scholars, as well as great care and diligence in answering the questions and giving their thoughts on each, with scripture proofs for each thought or statement.—A LITTLE ONE.

**WELLINGBOROUGH.** — On Lord's-day, May 29th, the anniversary of the Sunday-school, and pastor's Jubilee, was held, when two sermons were preached, morning and evening, by Ebenezer Marsh, of Laxfield, who also addressed the scholars and parents in the afternoon. Special hymns were sung at each service, and the admirable way in which the service of song was rendered shewed that no pains had been spared in training the young for this happy meeting. Sweet harmony without boisterous noise delighted the ears of those who love music. The hymns were given out by the venerable pastor, Mr. Bull, who to the joy of both old and young was present on this occasion, which is not generally the case. The congregations were large, and the presence of the Master enjoyed in our midst. The school, numbering 200 scholars, with a large band of teachers, under the able superinten-

dence of Brethren W. Lissenden and S. Wright, is in a most prosperous state, and it rejoiced one's heart to see so large a gathering under the sound of the everlasting Gospel of the grace of God. The Lord abundantly bless the labours of each engaged. On the following day an interesting service was held to celebrate the pastor's Jubilee, who first proclaimed the word of life in the year 1837. A sermon was preached in the afternoon by Mr. G. W. Morley, of Rushden, from 2 Tim. i. 7, after which a public tea was provided in the commodious school-rooms under the chapel, to which about 230 sat down. The tables were presided over by twenty-four ladies, who, as usual, most efficiently executed their part to make all comfortable. The evening meeting commenced at 6-30, when the chapel was again well filled. It was announced that the Chair would be taken by Mr. David Dullely, but the Lord had ordered it otherwise, and we had to miss the genial face of our esteemed brother, upon whom the Lord had laid the hand of affliction. The vacant post was ably filled by Bro. F. King, of Carlton, Beds, who was most unanimously voted to it. He was surrounded on the platform by the aged pastor, Mr. Bull, G. W. Morley, Rushden, E. Marsh, Laxfield, also G. Mather, A. Eady, W. Noble, G. Knight, W. Lissenden, and Spencer Wright (deacons). After reading Psa. cxxxiii. and cxxxiv., the chairman called on E. Marsh to engage in prayer. The chairman said it was his first duty to express regret that their dear brother, Mr. Dullely, was unable to be present. Referring to the Jubilee service, he said he had known Mr. Bull thirty-eight years, and had found him a true friend, whose fatherly kindness he should ever appreciate. They were there to congratulate him upon the goodness of the Lord during his sojourn in the wilderness. Their pastor had not lived in vain, not spent his strength for nought. He had lived and preached the grand old Gospel of the grace of God, and we unitedly blessed God for preserving him as His servant. Many were the seals given to his ministry during that period, and many awaited his arrival beyond the river who had here drank from the river of the water of life under his ministry. His character has been preserved, and as a man, a Christian, and a servant of God we all rejoiced with him upon this memorable occasion, in the good hand of his covenant-keeping God. The worthy pastor was the next speaker, who, after expressing the pleasure it gave him to meet his beloved friends on so memorable an occasion, gave a most interesting account of the Lord's dealings with him from his boyhood to the present time. He was the child of God-fearing parents, and born at Bingham, Notts; his father was pastor of the General Baptist Church at Beson. He spoke of his father as a faithful preacher of the Gospel, and a beloved pastor. Mr. Bull could date no time when the Lord first met with him: from childhood he was the subject of anxiety as to the welfare of his soul, and the subject of sincere prayer. He was baptized by his

father at Monkstone in Lincolnshire; after baptism he realised more of the Lord's presence and personal interest in "so great salvation" than ever he did before. Being asked to speak in the Lord's name, he commenced in 1837, and was engaged the whole of that year preaching. Preached for some time in a Quaker's chapel, but owing to their duplicity gave up his engagement. Was called to the pastorate of the Church at Great Gedding. The late G. Murrell delivered the charge to him from the words, "Watch thou therefore in all things," &c. Here he married. Was compelled to remove several times owing to the delicate state of his wife's health; was removed to Over in Cambridgeshire, and then to Burgh. Here he was very happy, and determined to live and die amongst the people to whom he was so attached, but this was not the Lord's will, his wife being so afflicted he was compelled to remove to Plymouth, where he laboured for two years. The Church was much divided, and as was to be expected is now quite gone. Removed back to Over, where he laboured for six years. In the year 1863 he came to Wellingborough, where to the present time he labours, dwelling in the hearts of his flock. Mr. Bull stated that if he lived to June 15th he would be seventy-four years of age. He began here in the new building with a membership of five, which had increased to sixty. The doctrines he preached at first he preached still, and what he tried to inculcate to others, he endeavoured to practice himself, while he deeply felt how unworthily he had served so glorious a Master. At the close of the pastor's address, Mr. S. Wright, on behalf of the Church and congregation, in a well-timed speech asked the pastor's acceptance of a pair of gold spectacles, and a silver albert, purchased with the balance on the subscriptions. An illuminated address accompanied the same, the amount for which was gathered by the two last friends whom the pastor had baptized. The address was encased in a rich gilt frame with illuminated border, and the words, written inside the sketch of a communion cup, were as follows: "Presented to Mr. William Bull, pastor of the Strict Baptist Church meeting at Wellingborough, by the members of the Church and congregation as a mark of their esteem, on the commemoration of his being in the ministry fifty years, out of which period he has been twenty-four years pastor of the Church at Wellingborough. Kept by the power of God. May 30th, 1887." The pastor, in responding, most heartily thanked them all for this token of their love. He was quite taken back by the kind act, and not a sound of what they were doing had reached him. For their sakes he hoped to wear the spectacles, for it was his desire to labour with and for them, and as far as in him lay to seek their good. Mr. Marsh was next called to address the meeting, who, dwelling on the words in the address, "Kept by the power of God," spoke on the pastor being, first, kept what God had made him, a Christian, and then a Christian ambassador. Second: Kept where God had placed him—

in the Church of his love. Third: Kept faithful to what God had trusted him with—the Gospel of His grace; and, lastly, kept for future service and eternal glory. Mr. G. W. Morley was the next speaker, and dwelt on the contrast of his own position, a young man just buckling on the armour, and the aged servant of God waiting his Sovereign's word to leave the field. Taking encouragement from the faithful testimony of God's servant this evening, he felt stimulated to go forth in the cause of God and truth. Mr. Lissenden followed with an excellent address to the parents of the scholars in the school, urging the necessity of parental control, and thus a happy co-operation with himself and beloved fellow labourers in the work of training the young. We trust the loving appeal so full of the spirit of the Master will be heartily received and acted upon. A vote of Christian love and sympathy was sent to our beloved brother, Mr. Dullely, from the meeting, while all who had in any way concurred to the happiness of the meeting received most hearty thanks. The interval between the speeches was enlivened by hymns and anthems most admirably rendered by the choir, in which the congregation heartily joined. One very pleasing feature of the gathering was the presence of the pastor's wife, who for a considerable time has been confined to her room, but whose desire was granted this evening in being able to share the joy of her husband on his Jubilee gathering. The collections, including amount realised from the tea, were for the school funds, and amounted to £16 1s. 3½d., including the Lord's-day. May the Lord still spare and strengthen His dear aged servant, with his beloved wife, to labour among the flock who are so attached to him for his work's sake, prays—A WATCHER.

CANNING TOWN.—The cause of truth in Shirley-street owes its origin instrumentally to Mrs. Daniels, who, some ten years ago was constrained to erect this house for the proclamation of the Gospel—the free, full, unmerited and distinguishing doctrines of grace. It has not been all smooth water; at one time some political-religious half-and-half sort of persons delivering "another Gospel" got into the place, but the good woman got them out and closed the place for a time. We are glad to report that now "all things a different aspect wear." Mr. John Sanders and Mr. Henry Maycock are preaching there alternately, and the chapel on Sunday evenings is well nigh filled. The Lord is owning and blessing the labours of these two brethren, and we are looking forward, hoping soon to see a cause of truth well established in this most densely-populated district of the labouring class. We do thank the Lord for the decided stand which this good woman (Mrs. Daniels) has made on the side of truth. On Whit-Monday the ninth anniversary of the opening was held. Mr. F. C. Holden preached in the afternoon a sweet and savoury sermon on the exaltation of Christ and the supremacy of

His name, which discourse was made a great blessing to the people—one after another declaring, with ecstasy, "It was good to be here." Mr. Holden, as he advances in years, certainly grows richer in the gracious work of the ministry. In the evening, Mr. W. Kempster presided, and in course of his remarks gave encouraging words to his beloved brethren Maycock and Sanders, heartily praying for the Lord's blessing to rest on their labours. Addresses were given by brethren Holden, Baldwin, W. H. Lee, and H. G. Maycock. Mr. Sanders, in giving a brief statement of their position, said that there had been a gradual increase during the last six months; there was a spirit of love and unity; two were waiting for baptism, and we crave an interest in the prayers of God's people on behalf of those who preach, and the cause here. Brethren Pratt, Whitteridge, and other friends came to help, cheer, and countenance the good people here. Brother John Crispin led the service of praise, and prayer was offered by G. Lovelock and—J. W. B.

SUDBOURNE, SUFFOLK.—Baptist Chapel. The anniversary of the Sabbath school of the above chapel, was held on Whit-Sunday and Monday. On Sunday sermons were preached by Mr. W. Glasgow, of Tunstall. On Monday afternoon at 2 o'clock, the children recited their pieces; and Mr. Northfield, of Hadleigh, gave an appropriate address. At 5.30 a goodly number sat down to a public tea. After tea a public meeting was held, in which the pastor, W. Large, Mr. W. Glasgow, Mr. Meadows, and Mr. Northfield, took part. Special hymns were sung at all the services, and collections were taken for the school. The congregations were good. On Wednesday following, the children, 76 in number, received their prizes and had their treat. The anniversary was successful. To God be all the praise.

LAXFIELD.—On Thursday, April 28th, the fifth anniversary of the pastor's settlement was celebrated by a members' tea and social meeting. There was a large gathering, and our hearty thanks were due to our brother and sister Leaman, with the willing hands that helped them so efficiently to carry out the arrangements. After tea the vestry was filled for the evening meeting, which was opened by the singing, "Give me the wings of faith to rise," with the reading of Rev. vii. 9-17. Our young brother William Easy earnestly sought the Lord's blessing on the meeting. After a few remarks from the pastor, each of our deacons followed with a warm-hearted address. At the close of the address of our beloved brother and deacon Leaman, he in the name of the Church and a few other friends who have a deep interest in the Lord's work at Laxfield, presented the pastor with a bag containing the sum of £9 14s. 6d. as a token of Christian love and fellowship. Our pastor gratefully acknowledged the present in a brief speech, in which he spoke of the happy union which he felt existed between them, stating the happiest

period of his life had been spent among the people at Laxfield, and that his one desire was to live for them for the Master's sake. We all deeply felt at this meeting the loss of our late beloved brother Goldspink, to which allusion was made in each of the speeches. It is now six years since our pastor came amongst us, and five since he was publicly recognised as the Church's choice of him as the pastor. Although the meeting was kept up until late, we lingered around the spot so sacred through the many tokens of divine blessing there received. Heartily did we comply with the request of a sister after the meeting was closed to sing,—

"If such the sweetness of the streams, what must the fountain be,  
Where saints and angels draw their bliss immediately from Thee."

The Lord grant us many more such soul-uniting gatherings.

COTTENHAM.—The fiftieth anniversary of the Sunday-school was held in Ebenezer chapel on Tuesday, May 24th, hence this anniversary was styled the Jubilee Anniversary of the Ebenezer Chapel Sunday-school. The building was ornated with apposite mottoes and flowers. Mr. R. C. Bardens (the recently elected pastor) occupied the chair, accompanied by the deacons and superintendents of the school, and Mr. A. E. Jones, minister of the Old Baptist Chapel, and others, took an active part in the services of the day. The meeting being opened by prayer, the secretary read a report of the progress of the school, which he stated commenced with 40 scholars, but at the present time its number was 170. Two of the superintendents, after many years' service (Mr. John Moore and Mr. Charles Ward) have resigned their office, and as a recognition of their long, kind, and valuable services in the school the teachers and scholars presented a *Cruden's Concordance* to Mr. Moore, and a unique stand to Mr. C. Ward. The school is in an efficient and prosperous condition with respect to officers and funds. After tea an evening meeting was conducted by the chairman agreeably and profitably to all present, and at the close of the services all agreed to say it was a red-letter day in the history of the Ebenezer Sunday-school. Mr. Bardens appears at home in his work here, with signs of success in his ministry. A call for a show of hands relative to his acceptance with the people at Cottenham was readily complied with by the immediate uplifting of hands in his favour.—AN OLD EX-TEACHER.

WOLLASTON, ZION CHAPEL.—The anniversary services were held here on May 24th. In the afternoon a stirring sermon was preached by Mr. Pollard, of Northampton. At the social meeting in the evening the chair was taken on Mr. J. Field. Addresses were given by Messrs. Pollard, J. Walker, W. J. Tomkins, T. Varley, and Arthur Lester. We thank God for tokens of His presence, and take courage for future success.



STRATFORD.—The Sunday-school anniversary was held at Gurney-road chapel on May 15th and 17th. Sermons were preached on Sunday, in the morning by Mr. Lynn, the pastor, and in the evening, to a full congregation, by G. W. Shepherd. The afternoon meeting was the best, as regards numbers, yet held on a Sunday afternoon, and the service of song by the school was much appreciated. The address was given by the pastor. On Tuesday Mr. Hazelton preached in the afternoon, and after tea a happy public meeting was held under the presidency of J. Upsdale. The report was full of encouragement, and while it very accurately indicated the past year's history, it proved that the youthful secretary is worthily administering his office. The report showed that the increase of scholars was ninety-five, bringing the roll up to 395, and there was a proportionate addition to the staff of teachers. One scholar had been baptized and added to the Church. The morning attendance was improved. The expenses during the year were doubled, but the income had kept pace. Enlarged school accommodation is greatly needed. Brethren Upsdale, Sears, Reynolds, Wakelin, and Eisey spoke with acceptance. Two of the younger scholars gave recitations, which were received with evident approbation. The financial proceeds of the services were £15 12s. 1d. The Lord is evidently with the praying band of teachers, and there is harmony between Church and school. May God keep both Church and school on their knees, and save them from the smallest divergence from His word and will.

LITTLE STONHAM.—The beloved pastor, Mr. J. Grimwood, and friends associated with this united and happy cause, held special services in their neat sanctuary on Whit-Wednesday, on which occasion we were favoured to speak in the name of the Lord, afternoon and evening. We were detained at Ipswich two hours, and greatly feared we should, in consequence of the delay, disappoint the friends in the afternoon, but our brother S. Soames' horse travelled as if conscious of the necessity of our being in time to speak to the friends. We arrived with brother J. Andrews, of Waldringfield, and the kind-hearted driver, just as the second hymn was being sung. Brother J. Grimwood (pastor) had read and offered prayer without us, and brother J. Dearing, of Crowfield, had ascended the pulpit expecting to preach the sermon in our absence; but we entered the chapel just in time to relieve our dear brother Dearing, and spoke on the Lamb of God for about fifty minutes; and although we were much exercised in mind and worried, the friends expressed that they were refreshed and blest. A large gathering of friends partook of tea. In the evening brother Dearing gave out the hymns. We were glad to see at the services friends E. Freeman, H. Hart, A. Hall, W. Pryke, S. Soames, S. Runacles, H. Moy, F. Runacles, from Earl Stonham, H. T. Hart, from Mendlesham, R. Smy,

with friends from Crowfield and other surroundings of Stonham. Collections £3 0s. 5d. Lord's-day, June 5th, was also a very blessed season, when a large gathering of friends witnessed the ordinance of believer's baptism in the morning and the afternoon service, with the breaking of bread. We bear with pleasure that that blessed ordinance of immersion was the means of reminding others who are exercised about it to see its importance. May the Lord give them no peace till they come forward and tell what God has done for their souls. We are surprised that many dear friends see the ordinance clearly, but fear to enter the pool because of about three feet of water; if the baptism was ten feet deep of water, and no one to help but the minister they might legitimately object to be baptized. We regret that we are called upon to be baptized only once in the course of our lifetime; we could wish from the joy we realised in it that we had to pass through the pleasurable ordeal every week, or at least once a month. The Lord greatly shine upon the ministry of brother Grimwood, for His own name's sake.—THE EDITOR.

LEE COMMON, BUCKS.—In this lovely part of the country many friends gathered on Wednesday, June 8th, to celebrate the anniversary in connection with this cause. Mr. W. Winters preached afternoon and evening. An excellent company sat down to tea, among whom were friends from Berkhamsted, Chesham, Aylesbury, Western Turville, and other neighbouring places. We very deeply sympathise with our dear brother Mr. James Peirce, who is called to bear much of the burden of the cause here. Our brother often preaches to the people; this we are glad to learn, as we believe him to be a genuine soul, whose heart is rightly fixed on the Lord and divine things. May our brother find Lee Common an excellent university or training college preparatory to a stated pastorate. Brother Ives, who serves the cause here in turn with brethren Price, Pierce, and Butcher, was present. The latter named gentleman is exceedingly kind and helpful to the cause. Would there were many more of such.—Ed.

OCOLD.—From a local paper.—For many years past on Whit-Tuesday it has been customary to have a tea meeting in connection with the Baptist Chapel of this parish, which is looked forward to with considerable interest by the villagers, and the unusually large gathering which took place on Tuesday last is a proof that Nonconformist principles are not declining in this district. In the afternoon a sermon was preached by Mr. J. R. Debnam, of Horham, after which a public tea was largely attended. In the evening the chapel was crowded to hear a sermon from Mr. E. Marsh, of Laxfield, who preached a very powerful discourse, which was listened to with marked attention. Collections were made at the close of each service in aid of the chapel fund.

**LONG MARSTON.**—The twenty-eighth anniversary of this cause was celebrated on Tuesday, June 7th, when two sermons were preached by Mr. W. Winters. A goodly company partook of tea. Mr. Grange gave out the hymns in the afternoon, and Mr. Kempster (one of the good deacons) in the evening. Brethren F. Fuller, of Aylesbury, S. Kendall, of Tring, and Baldwin; also Mr. Monger, of Western Turville; with several dear friends from the surroundings, were present to cheer and assist those immediately interested in the cause. Our kind friends, Mr. and Mrs. Rodwell, very hospitably entertained us, for which we cannot feel too grateful. Mr. Kempster, with his wife, were very energetic in doing their best to make the day's proceedings successful. The Lord reward them and all others who love and serve God. In the evening, although extremely tired, we were refreshed in visiting dear old sister Gregory, who longs for clearer manifestations of the presence of Jesus, and to ripen for glory. She has been very useful in the cause at Long Marston, with her good son.—Ed.

#### LAYING MEMORIAL STONES OF A NEW STRICT BAPTIST CHAPEL, HOLLOWAY.

The Church and congregation of the Baptist chapel, Wedmore-street, Upper Holloway, under the pastoral care of brother H. Boulton, having secured a site for a new chapel and Sunday-school, at the corner of Tollington-park, Hornsey-road, the very interesting ceremony of laying a number of memorial stones took place on Monday afternoon, May 30, 1887, in the presence of a large number of spectators and friends. Mr. H. Boulton presided, and was supported by the following ministers:—Messrs. W. Flack, Bennett, T. House, Warren, H. Myerson, and J. Kingston, besides friends from neighbouring chapels. After singing and prayer, the chairman read two portions of Scripture appropriate for the occasion, after which he stated that it was ten years ago since he was called to the pastorate in Wedmore-street, and the chapel had now become, from the increase of the congregation, very close and uncomfortable. Seven years ago the friends had begun to raise a fund for the erection of a more commodious place of worship, and on that occasion they had met to lay the memorial stones of the first portion of the building, which was to be used as a Sunday-school. He hoped the friends would come forward and render all the help they could. Mr. Flack then gave a short history of the cause, which he had known for 40 years. Mr. Bennett spoke briefly upon the characteristics of the people of God. Mr. Boulton then proceeded to lay the first stone, upon which the offerings of friends present were laid. Afterwards twelve children belonging to the Sunday-school performed a similar ceremony, laying each a memorial stone, on which their initials were to be cut. Their names were Misses Louisa Boulton, Rebecca Harrington, Lizzie Harrington, A. Ansell, Mary Soan, Maude Thorne, and Masters H. T.

Boulton, H. J. W. Thorne, J. Boulton, Arthur and Alfred Sandel, and M. H. Whitling. The superintendent of the Sunday-school (Mr. Thorne) then spoke to the children and read an address from the late secretary, Mr. Philip Jones. The company then adjourned to Tollington-hall, where tea was provided, after which a public meeting was held, Mr. Boulton presiding, addresses being delivered by Messrs. Warren, Dearsly, Myerson, and others. The total amount required to complete it is £800, and an earnest appeal was made for help. Mr. H. Thorne, 83, Grove-road, Holloway, is the treasurer, and will gladly receive subscriptions. The total cost is estimated at £1,000.

#### REHOBOTH CHAPEL, PIMLICO.—

On Whit-Monday a goodly company assembled at Rehoboth to hear a sermon by Mr. G. Holland, who chose as the basis of his discourse, Gal. iv. 6, which he divided as—1st, Our origin as children of grace. 2nd, "God sending forth His Spirit to regenerate the soul; and 3rd, The cry emanating from the heart. The speaker, in a carefully-worded exposition, fully believed the appointment of grace was all in God's own time, and in the fulness of time appointed by the Father, the child of grace received the Spirit of adoption, whereby he cried, Abba, Father. Some believed that regeneration was adoption, but he said no, it was a distinctive act of grace. 2ndly, God called the souls into existence by preaching and by other means. Sometimes the poor sinner was called who never took up his Bible, as Paul and Zacchaeus, and he was made a new creature in Christ Jesus. The Spirit took him as an infant wanting to be nursed, but what did it know of the plan of salvation. 3rdly, The cry uttered, Abba, Father. The speaker believed it to be very sweet to say, Father; and that in the word Father there was something not to be met with anywhere else. In natural things, when the father came home the child became all life, and so in spiritual matters there was no hanging of the harp on the willows, but a lifting it up to praise God the Father. The discourse was listened to with marked attention, after which most of the friends assembled partook of tea. In the evening brother Waite presided, and was ably supported by brethren G. Howard, J. Bennett, W. Harris, G. Holland, and C. L. Turner. After the chairman had opened the meeting by reading Ps. xlviii., brother Howard prayed earnestly. Brother Waite then made a few remarks expressing the pleasure he felt in being able to be present. They had met as witnesses of God, for they could speak of what they had tasted and handled, and could say as one of old, "On Christ the solid rock we stand," &c. Brother Bennett, who had just arrived from a stone-laying at Hornsey, made some very homely remarks upon a proverb that came to him on the journey—viz., "One half the world does not know how the other half lives." The speaker called attention to the distinctive character they had as Particular and Strict Baptists, and having tasted it for forty long

years, he was not ashamed to own it, and warned his hearers not to be surprised if the world did not know them. If we professed to have a distinctive character, we must be prepared to be looked at. If God was our life we must live God's life. If mercy had kept us alive it was a life of inexorable power, and at the end of the day it would be well with us. Brother W. Harris drew attention to Luke xviii. 10, and spoke on the Pharisee and Publican. It was a mercy to have the feeling that we were not wickedly to lift up our eyes to heaven, and he hoped our denomination would never take to any particular dressing to impress every one that we were better than any one else. The poor man's plea was mercy, and God's plan was mercy, and at last the Arbitrator would weigh them up in the balances and give them their reward. Brother Holland drew attention to the words, "My soul thirsted after the living God." He observed it was impossible for a dead man to thirst; and he thirsted. The Lord had said, "Blessed are they that hunger and thirst." If God had elected the soul His Word would suit the young and the aged, and it was an act of infinite love if we drank at those wells. Brother Turner made some very practical remarks on the brevity of life, and the want of a guide through life. The Lord having promised to be that guide, and comfort in affliction, he urged upon all to practice what they preached, and God would direct their way. Brother Wise dilated on the words, "Thou art fairer than the children of men," &c. He thought that to a truly awakened soul there was nothing more fair than Christ, and nothing more lasting, for grace poured from His lips like the honeycomb and it was no wonder the Church said, "Let Him kiss me with the kisses of His mouth." There was no blessing out of Christ, and regeneration was the work of God, for if a man was converted one hundred times a day he would be as bad as ever, unless the Lord took him in hand. From a statement made during the evening, it appeared the services at Rehoboth are well attended, and there was a balance in hand financially, and the above services were no exception, and a truly enjoyable day was spent, a foretaste of those to come.—T. W.

**WEST HILL, WANDSWORTH.**—Tuesday, May 3rd, the annual meeting of friends connected with the building fund was celebrated under very auspicious circumstances. The ladies, who were first in entering this field of useful labour, had accumulated and prepared during the year a very choice collection of useful and fancy articles, the sale of which considerably augmented the fund on this occasion, having met with another proof that their exertions are appreciated. Our lady friends feel encouraged to persevere in their noble work till the whole mortgage debt of £500 is quite cancelled. The committee feel a pleasure in stating that, through our united efforts, we have a little over £100 towards the accomplishment of this most desirable object. Should any friends from neighbouring Churches feel disposed to assist us, their contributions will be

gratefully received by the deacons. A goodly number partook of tea, after which a public meeting was held, presided over by our esteemed brother, Charles Wilson, Esq., who read Psal. cxlv., after which Mr. Taylor offered prayer. Brother Tomlinson read an interesting report of the origin and practical working of the building fund. This was followed by a few choice remarks from the worthy chairman, who congratulated us on what he had gathered from the report was already accomplished, and expressed his best wishes for our future success. Mr. J. B. Wise moved the adoption of the report, and addressed the friends from the words, "We see Jesus." Brother Mr. W. Hazelton, seconded the adoption of the report, which he said he could do most heartily; and addressed the meeting from those impressive words, "What I do thou knowest not now, but thou shalt know hereafter." At this stage of the meeting the collection was made, and proved very satisfactory. A vote of thanks was cheerfully accorded to the ladies, accompanied with some appropriate words from the chairman, who said they must have seen Jesus when they set about this good work. Mr. William Tooke, of Clapham, next addressed the friends from those precious words in Matt. xi., "Come unto Me," &c. This very enjoyable season was brought to a close by singing the Doxology, and prayer being offered by the chairman. A very hearty vote of thanks was given to the chairman.—BENJ. DRANE.

#### RECOGNITION OF MR. F. J. HARSANT AT HEATON ROAD, PECKHAM.

(Continued from page 186.)

Mr. Cornwell having elicited from Mr. Harsant a statement of the doctrines he held, and from Mr. Fenner an account of the leadings of Divine Providence in bringing brother Harsant among them to his satisfaction, he (Mr. C.) united the hands of brethren Harsant and Fenner, as ratifying the union of pastor and Church. This closed the afternoon service. In the evening Mr. Cornwell again presided, and called on Mr. Bush to read and offer prayer, and then called on Mr. Holden to address the pastor, who said:—

My Dear Brother,—I am very pleased to have the privilege of being with you to-day, although I little thought that this would be the outcome of my being the means of first introducing you to the friends at Heaton road. I need not go through the circumstances connected therewith. I can, however, but express my thankfulness that the whole matter has thus far proved to be of the Lord; and my earnest desire is that the Divine sanction and blessing may long and largely attend the union now consummated, and which we are now met publicly to recognise. I have been requested to address a few words to you personally, an honour which I feel is attended with a considerable degree of responsibility. I could have wished it had fallen to the lot of one much older and more experienced in the ministry than myself, who had been a spiritual father

and counsellor to you. The Lord bless father Brown, of Friston, Suffolk, and spare him yet a few years to blow the Gospel trumpet there. It is the first time I have been called upon to publicly address a single individual, and that individual a minister, too. Well, my dear brother, let me remind you that as a minister of the Gospel of Christ, and the pastor of a Church of Christ, you are called to be a steward, a servant, a shepherd, a watchman, a student, and a physician. Hence there is plenty of work before you, and plenty of care and anxiety—we hope also a great deal of pleasure and joy. You are called to be a steward. Now, a steward is one who is supposed to possess certain gifts and qualifications necessary to the management and dispersing of that which he is entrusted with. He is not the master, but is supposed to represent the master, and to act on behalf of the master. We believe God has endowed you with gifts and qualifications, and entrusted you with the Gospel to minister the same, and we remind you that it is required of a steward that he be found faithful. O, my brother, be faithful to God, to His Word, to your own soul, and to the souls of all with whom you have to do; never swerve from the truth one iota, either to escape persecution or to gain popular applause. "Say not a confederacy with those that may say a confederacy," but be thou faithful even unto death. Remember also that you are called to be a servant: a servant of the Lord, a servant to the Church. Never seek to laud over God's heritage, but copy the great Master, who said to His disciples, "I am among you as one that serveth." Do not cringe to any man, nor be the slave of any man; *be a man*, yet exhibit the spirit of a brother, willing to serve the brethren. Never assume an air of superiority, nor anything like priestly authority, but as much as in you lie let the people see that you feel to be one of them, and one among them. I think I may speak from nearly ten years' experience with my own people; it is possible to do this, and yet maintain your position as a minister. Seek not only to get, but to keep hold of the affections of your people, and this you will do if by your conduct and conversation they will see that you have their welfare at heart. Remember also that you are called to be a shepherd, and that the great business of a shepherd is to feed the flock. There are many other things connected with the office of a shepherd that I must not stop to notice, but this I would earnestly impress upon you, seek to *feed the sheep*, and *look well after the lambs*. "Feed My lambs, feed My sheep," is the command of the great Shepherd, and woe be to the under-shepherd who goes on heedless of that command. "Feed the flock of God which He has purchased with His blood. Give the food to them as it is given to you; what is given for week-day, don't keep back until Sunday; let them have it fresh, and as much variety as you can get. Remember the words of the great Shepherd, "I am the good Shepherd, the good Shepherd careth for the sheep."

Be as much like Him as you can in caring for the sheep, and you will be a good shepherd. Remember also you are called to be a watchman. Be watchful concerning thyself, your conversation, and conduct, the doctrines you preach, and the spirit as well as manner in which you preach. *Matter* is all important, but *spirit and manner* are very important too; some preach the truth, but not in a spirit and manner that is calculated to recommend it. Preach it boldly and fearlessly, but preach it earnestly, affectionately, and lovingly. Your business as a watchman will be to go about the city, that you may find out those who are seeking after the Beloved. Hence said the spouse in Cant. iii., "The watchman that went about the city found me, to whom I said, 'Saw ye him whom my soul loveth?'" You must also tell the people that the night cometh and also the morning, the night of affliction, adversity, and death; but also the morning of deliverance, prosperity, and resurrection to eternal life. You must stand upon the walls and sound the alarm when you see the enemy approaching, caution the unwary, warn the unruly, comfort the feeble minded, and blow the trumpet at all times with a *certain sound*. Remember you are called upon to be a student. If you want to preach well you must study hard, study the Word, also the writings of good men. I shall not advise you to read many sermons; they may sometimes hinder more than help. Read and think for your-self, and don't be a mere reproducer of other men's sermon; seek your message from the Lord, and always endeavour to make it your own before you deliver it. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Lastly, remember you are called to be a physician. Look well after the lame, the blind, the halt, the wounded, sick, and sore; let them know you understand their malady, and sympathise with their pains and weaknesses. Beware of "*hobby horse*" preaching; some good men must bring into every sermon *pre-existenarianism*, or *eternal generation*, or the *millennium*. But see to it that in every sermon you bring in the balm of the covenant, the person, blood, and righteousness of Christ as the only remedy for sin-sick souls, and may God abundantly bless you. Amen.

Mr. W. K. Squirrel, of Woolwich, then proceeded to give an address to the Church from the words, "Encourage him, and strengthen him" (Deut. iii. 28), which was full of sound, kind advice to the Church, which we hope and believe, from what we know of the people, will be adhered to, and we look forward to a happy future for the Church at Heaton-road, Peckham.

Mr. Bush followed with expressions of union and sympathy with pastor and Church.

Mr. Harsant tendered his thanks to the ministers and friends for their good wishes and presence.

The services were brought to a close with the Doxology. The chapel was well filled, and we found it good to be there.—J. W. B.

## In Memoriam.

AFTER an extremely long and painful illness. Mr. George Spooner, of Berronidsey, passed from earth to heaven, on May 17, at the age of fifty-three years. When a young man he worked at the printing office of the late Mr. Banks, and for years assisted in composing the type for the EARTHEN VESSEL. It was whilst engaged in this occupation that the Lord first met with him, and brought him to a knowledge of the truth as it is in Jesus. Previously he was in the habit, with some of his fellow-workmen, of speaking lightly of the doctrines of grace, and jeering at the sentiments expressed by writers in the VESSEL, but the Lord brought him to love that which he once hated, and he found he could no longer speak in the way he had done. Although a constant attendant at a place of truth—for many years having sat under the ministry of the late Mr. R. A. Lawrence—he felt he had been a poor wanderer from the Lord, and this caused him much anxiety towards the close of his life. He was naturally of a very reserved disposition, and always seemed more disposed to listen than to talk, but prior to his decease, he gave abundant testimony that he was a true lover of the Saviour, and that the Lord had brought him back again to the fold. During his illness his son-in-law was in the habit of reading the Word to him, and he having, on one occasion, listened to Hebrews vi., the adversary set in upon him with the suggestion, that he had fallen away, and that it was impossible for him to be saved. The Lord however appeared for him, and on his son-in-law reading Isa. lv. 7, "Let the wicked forsake his way," &c., was made a great comfort to him, and he was enabled to rest upon the gracious promise of mercy to the returning sinner. Some few weeks prior to his death, one of his grandchildren died in the adjoining room to that in which he was lying, and this greatly affected him, and seemed to bring up the remembrance of his sins afresh, causing him to express a wish that he had also died in infancy, and so been saved from committing sins, the remembrance of which were now so burdensome to him. On one occasion, being very much cast down, a friend spoke to him of the Saviour's words, "Blessed is he whosoever shall not be offended in Me." These words were a great help to him, and whilst he acknowledged that there was a time when he was offended with Christ, and desired not the knowledge of His ways, yet he felt he could not now be offended with the person or work of Jesus, but longed to feel his love go out more toward Him. At another time a friend was talking to him about the love of Christ, and his soul seemed lifted up in the contemplation of the subject, and he remarked how grandly the late Mr. Thomas Stringer used to quote the well-known lines:—

"His love what mortal thought can reach,  
What mortal tongue display?  
Imagination's utmost stretch,  
In wonder dies away."

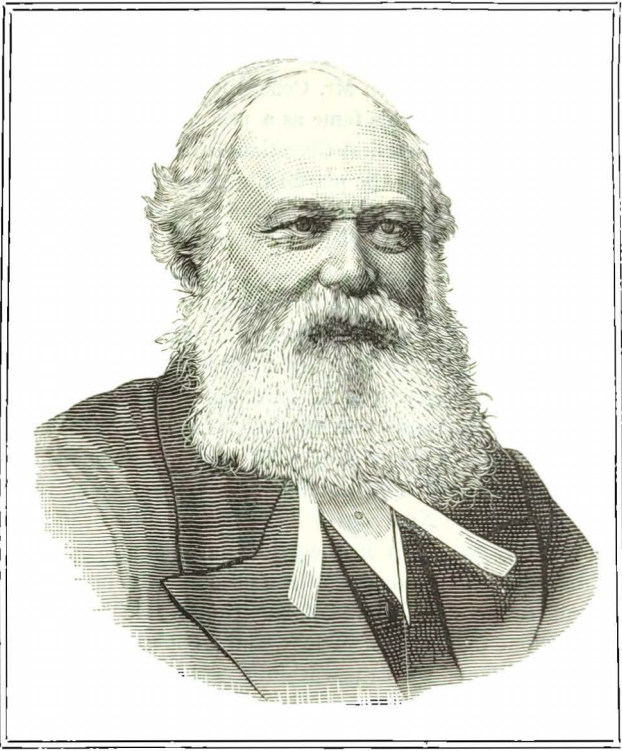
But, he added, he had a grand subject to talk about, and repeated the lines with an emphasis which showed he felt something of the sweetness of them. A few days before his departure, after taking his food, he was asked by his daughter if he wanted any more, and he replied that he was quite satisfied. A friend standing by said, "Why, I thought you wanted the bread of life;" on which a smile stole over his face, and he remarked, "Ah, yes, I do indeed!" Towards the last he became unconscious, and seemed to forget everything, but on being asked whether he had forgotten Jesus, he said, "Oh, no; precious Jesus!" and acknowledged that he should be glad when the time came for the Lord

to take him home. His sufferings were at times intense, but were borne with the greatest fortitude, and he peacefully passed away to be with Christ, which is far better. It is a singular fact, that his father died only one day before him, at the advanced age of eighty-four. His friends have every reason to believe that he, too, has gone to swell the number of the saved, and that both father and son are now in glory.

In loving memory of William Williams, of St. Wyle Cop, Shrewsbury, who entered into rest May 13, 1887, in his eighty-second year. "Even so, Father, for so it seemed good in Thy sight," "Not my will, but Thine be done."

Our departed sister, Mrs. Mary Ann Silburn, was brought up to attend at the Parish Church, Walsham-le-Willows, Suffolk, and went through the usual ceremonies, which left her in the same state as it found her—dead in sin. She was removed, in the providence of God, to Henley, and there, under the preaching of an evangelist, she was convinced of sin, and now felt her sins to be a very heavy burden; she earnestly and constantly supplicated the God of heaven to have mercy upon her troubled and guilty soul. Her husband's father, being a godly man, used to speak to her, to encourage her to seek on, to pray on, knowing that she would presently find that which she needed, and which she did to the joy of her heart, by the Lord speaking home with precious power. "Thy sins are forgiven." Now her cup ran over with joy and peace in believing, and to show her love, she was baptized at Stoke Baptist Chapel, Ipswich (then a Strict Baptist). When they changed their order, and allowed unbaptized persons to sit down at the Lord's Table, she left them, with several others, and joined the Church at Bethesda, with her husband, and thirteen more, on Lord's-day, October 6, 1877, and continued with us a consistent, peace-loving, and godly member, and we were very sorry when she requested to be transferred to Zoar, in February, 1883, where she remained a member till called up higher. The Sabbath before she departed, her husband knelt down and prayed by her bedside; when he had done, she exclaimed, "Precious Jesus; dear Lord, Thou gavest me an assurance that Thou wouldst save my dear husband, Thou hast done so, blessed be Thy holy name; and now dear Lord, do give me an assurance that Thou wilt save each of my dear children, that we may all meet in heaven above." And from that moment she left them it seemed she was impressed He would one day say Amen to her dying prayer. On Tuesday, May 17, she quietly fell asleep at 10 a.m. I interred her mortal remains in Ipswich cemetery, on Monday, May 23; the father and eight of her children were there (the babe absent), beside her relatives, and a goodly number of kind sympathizing friends; the words that impressed me were, "She was not, for God took her." She was not then in the body, not in pain, weakness, sorrow, or care not forsaken, was not left to sink, for God took her because He loved her, bought her, wanted her; He took her because she was ripe, was ready, because she had suffered enough, witnessed enough; He took her to make her completely happy and completely holy; He took her home that she might praise Him perfectly, worship Him constantly, and see His face for ever and ever. I do most sincerely pray that our gracious God may be pleased to answer the heart-breathings of the dying mother, the now glorified saint. I also pray, that when the writer and reader has a mortal paleness on their cheeks, they may have divine glory in their souls.—W. KERN.

We have received glad tidings from Pastor Daniel Allen, of Australia. We hope to give his letter in an early issue.



## The Late Mr. Samuel Cozens.

(PASTOR OF ZOAR CHAPEL, IPSWICH.)

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"I have fought the good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7).

**W**ITH feelings of solemn regret we record the almost sudden death from apoplexy of our dear brother, Mr. Samuel Cozens, pastor of Zoar Chapel, David-street, Ipswich, which occurred on Friday, July 1st, 1887, aged 66 years.

Although our brother, Mr. Cozens, had not quite reached the allotted period assigned to man, he had been a great sufferer for some years from several internal complaints, which had almost incapacitated him for many months past from fulfilling the duties of his pastoral office. At

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last the dear Lord gently brought him down into the valley of death while in harness without prolonged suffering. His soul had lived a good while in bright anticipation of heaven, as many of his latest utterances indicated. Thus of him it might justly be said, as was said of Enoch, he "walked with God; and he was not, for God took him."

Our first acquaintance with Mr. Cozens is still fresh in our memory. Although we had heard of his fame as a preacher, Biblical student and polemical writer from our earliest Christian career, we never saw him in person until he appeared on the platform at Exeter-hall on October 9th, 1865, prior to taking leave of his friends in England for Australia. A noble galaxy of the servants of God was present—notably, James Wells, C. W. Banks, T. Jones, and others. Mr. Cozens had immediately, previous to the meeting, received a letter from a Jesuit threatening to shoot him if he dared to appear in public that evening, as he (Mr. Cozens) had greatly incensed him by writing against the abominable "Maynooth Grant." When Mr. Cozens rose to speak before an immense audience, we remember how he threw open his coat, and, pointing to his breast, challenged the Jesuit to shoot if he were present; but no shots of that kind were fired that evening. A final farewell meeting was held on Nov. 6th, 1865, in the New Surrey Tabernacle, and a grand meeting it was. Our brother was then in the prime and vigour of manhood, possessed of fine intellectual powers, with a clear insight into the religious, political, and commercial affairs of the times. He was more than a match for any one of his greatest foes, and what we said in our life of the immortal Toplady, we can truthfully say of the late Mr. Cozens. "He was, in fine, a strenuous champion of Calvinistic theology—one of the Martin Luther type. Having inflexible enemies to withstand, he strove with them roughly. His nerves were like steel, his bow like iron; and the force of his pen was more powerful than the club of Hercules."

Mr. Cozens, when in full health, was robust, proportionably built, with an open countenance, flowing beard (almost black when a young man), and had fine sparkling eyes. His voice was always clear and strong, and his appearance and deportment thoroughly characteristic of an English gentleman.

We knew Mr. Cozens best of all as an author. From his earliest days he showed a strong predilection for literature. His works, though not heavy, are numerous, although but few of them have reached a second edition. We well remember with what avidity and delight in years past we devoured most of the productions of his facile pen. The following works by our author will prove his ability as a writer: "A Treatise on a Divine Call to the Ministry, etc., 1847," "Teacher's Thought Book," "Typography," "The Biblical Interpreter," "Hebrew

Lexicon," "The Adjuster Adjusted," "A Christmas Box," "A Tribute to the Memory of Prince Albert," "Seven Baptisms," "The Lost Found, or a Rebel Saved," "Attempted Assassination of H.R.H. Prince Alfred," etc. Mr. Cozens also published a large number of sermons. One of the most powerful of them is the one entitled "The Effects of the Cross." Among the earliest of his published sermons extant are the two preached at Farnborough, Kent, in 1846. We believe that several of Mr. Cozens's most important works may now be had of his widow, who resides with her son-in-law, Mr. G. Banks, Baptist minister, Little London, Willenhall, Staffs. Friends who purchase any of them will confer a great benefit upon the widow. Fragments of the life of the late Mr. Cozens appeared in the "Gospel Standard" for 1844, 1855, and 1857; also in "The Lost Found, or a Rebel Saved," and in "The Christmas Box."

Although a very powerful exponent of divine truth, both in the pulpit and on the platform, Mr. Cozens never arose to great eminence as a long-standing pastor, not that he was ever wanting in freshness of subject-matter, or ability to set it forth, as he often soared far beyond the reach of the majority of his hearers; but his mind, especially at one time, seemed to have been incapable of settling down long in one place. Doubtless had he been like Mr. J. Wells, and Mr. J. Foreman, who spent the greater part of their lives in one place and over one Church, instead of removing to several places, his great gifts would have been more concentrated and effective.

Mr. Cozens was born at Wilton, Wilts, three miles from Salisbury, on Nov. 8th, 1820, and was called by divine grace about the year 1838. He was baptized by Mr. Hart at Lessness Heath Chapel, Kent, on Jan. 1st., 1843, and afterwards became pastor respectively of the Churches at Farnborough (1846), Wolverhampton (1849), Willenhall (1850, again 1875—1878), Somers Town (1856), Warboys (1858), Shadwell (1859—1865), Sutton, Isle of Ely (1878—1881), and (Zoar) Ipswich (1881—1887). He was well known to many of the Churches in London and Australia (1866—1875); also at Gravesend, Liverpool, Manchester, Birmingham, Bilston, Broseley, Shrewsbury, Coventry, Derby, Irthlingborough, Cottenham, Mendlesham, Stonham, Crowfield, Langport, Yeovil, Sherborne, Blandford, Southampton, Brighton, Hastings, Waltham Abbey, Plymouth, Bacup, Slaithwaite, Leicester, Lutterworth, Leighton, Newick, Compton, Brentford, Broughton, and many other places in this country. Brother Cozens' work is now done, and his spirit is with God. Our fervent desire is daily—

"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." Amen.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

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#### THE LAST HOURS OF MR. S. COZENS.

MY DEAR BROTHER WINTERS,—It fell to my lot to preach the sermons for the Sunday School anniversary at Zoar, on June 26th. As I was staying in Ipswich for a few days, and as our good brother, Mr.



Samuel Cozens, had for some time past been very poorly (he was suffering from a combination of complaints, viz., hernia, asthma, and an affection of the kidneys, which caused him more suffering than many imagined), he begged of me to take the Wednesday evening service, to which I assented. He manifested quite a pleasure in that he was free, as he said, "I want to get all the strength I can for next Lord's-day." On the Tuesday morning he told me that the subject he intended to take in the morning would be "*No divorce in heaven's court*;" text, "He hateth to put away," "which," said he, "will be a kind of supplement to your Sunday morning's 'Day of small things.'" He said he should go for a walk and think it out—a frequent custom of his.

He seemed quite conscious that his work was well-nigh ended, and told me again and again, within four days of his death, that his work was done. It being a children's service on Sunday afternoon, he was with me on the platform. While the children were singing, with tears running down his cheeks, he said, "I feel anxious about this cause; I am anxious, as I feel the barriers are breaking down." Notwithstanding his suffering he much enjoyed the service, and said, "I should like to hear them sing for ever."

On Monday I and my dear wife dined with him and Mrs. C. He was happy. He manifested great love to the word of God. But he said, "My work is done; my preaching is done." At the prayer meeting in the evening he read, and made some pithy and spiritual remarks, from Psa. xvi., which was the last portion of the Word he read in public.

On Tuesday afternoon he took a walk to see Mr. N. Howe, one of his deacons, whose prayers he loved. Just before we got there, he said, "I am very weak; my work is done." On our way he related an incident which much impressed me, and which tended to shew how firm he was in the grace of God. He said he once went to see a friend who was in dying circumstances, and who for years had been a godly man. His friend said, "Samuel, you have come to see me die. I am dying, and going to hell!" Mr. C. replied, "I don't believe it. If it's the last word you ever speak I will not believe it." "Why?" said the dying man. "Why? Because Christ has been precious to your soul." This remark was felt by the dying man. He lifted up his arms, and with emotion said, "He is precious!" On his way home, I am told, Mr. C. called to see our beloved brother, Mr. G. G. Whorlow, with whom he was on intimate terms.

On Wednesday I did not see him till service time in the chapel. My text that evening was 1 John ii. 25, "And this is the promise that He hath promised us, *even* eternal life," little thinking that anyone then present would so soon enter into its full realisation. Mr. C. gave out the hymns.

Within about five minutes after giving out the last hymn, he was seized with what proved to be apoplexy. It came on somewhat gradual at first, for although he could not speak when I bathed his head with cold water, he opened his hands as if to have them bathed as well, and several times grasped my hand, but pushed from him a glass which a kind friend held to his lips. His eyes also indicated consciousness; but in a little time it was evident that was leaving him; he began to vomit, and consciousness was gone to return no more. After procuring a cab and conveying him to his residence, I remained with him all night, and

a good part of the next day. It was apparent to me at the first that the stroke was fatal, and that death, though somewhat slowly, yet surely was doing its grim work; and so it proved, for on Friday morning at seven o'clock the spirit took its flight, and left the clay to return for a time from whence it was originally taken.

May the great Head of the Church appear for the friends at Zoar, and give to them an earnest, godly, truthful minister, and bless them with peace and prosperity, is the sincerest desire of

Yours in hope of eternal life,

Over, St. Ives.

JOSIAH MORLING.

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MR. S. COZENS' CONVERSION TO GOD.

MR. COZENS was born at Wilton, Wilts, three miles from Salisbury, on November 8th, 1820. In his autobiography he says: At the age of fourteen I was much given to gambling. In due course I was apprenticed to a linendraper for the term of seven years; but my employer, before I had been with him a year, finding my conduct getting so bad, thought it expedient to send for my father. He came, and it was agreed that my indentures should be cancelled, and I returned home. While in this situation I added dissipation and drunkenness to gambling, and used to spend the greater part of the Lord's-day at the inn, which I could not do at home, being under the immediate eye of my parents. I believe I was my mother's favourite child, though I was the worst of the ten, and this partiality, I have no doubt, was owing to my being so much afflicted when young. I had the small-pox twice. A few days after my return from a village fair I was taken very ill, and thought I was going to die. O, how I trembled at the thought of death! I mumbled over a few prayers which I had been taught when a child, thinking they would mitigate the agony of my soul; nothing, however, but despair remained within me.

A change of air being recommended me, I went to my uncle's, a surgeon in Dorsetshire, and there I soon recovered to my former health; but the old fear of death still continued to harass me, and while it lasted I was the greatest pharisee in the parish. After a while I removed to London, where (with a cousin of mine) I went to Mr. S.'s Chapel, P——, and became exceedingly distressed under that man's ministry. I continued to attend this Chapel regularly for about six months, and all who went there seemed happy but myself. O what a poor wretch in feeling I was at that time!

"My tears were my meat day and night."

I went on crying, groaning, and fearing, and sometimes reading the Word of God, but could not get any comfort, having no spiritual understanding either of God or of His truth.

This state of things lasted for about six months, when a brother of mine came to town, and I went with him to his lodgings near the Strand. This being a distance from the Chapel, and being easily led from the path of rectitude, I soon gave up going to Chapel, and loose periodicals and newspapers became my Sunday pastime. After some time I obtained a situation at Salisbury. Here I broke out again, and only kept the situation two months. One night I remained at the inn in the neighbourhood rather late. When I went to bed I was led to reflect where I had been, and who I had been with, and I thought I must give up my present associates. I fell down at the foot of the bed, and begged of the Lord that He would remove me from my wicked companions; and, strange as it appeared to me, the next post brought me a letter to go to a situation at P—— immediately. I went to the situation, where two of my fellow-workmen were Unitarians, and the rest a most desperate set. I went to the Unitarian Chapel a few times, and the doctrines I heard there seemed

just such as I wanted; for I found they did not believe in everlasting punishment of the wicked, but that we should be punished according to the magnitude of our sins. I again plunged into sin, and went on at a most diabolical rate. But you are ready to say: "What became of your fears all this time? Had they all passed away?" O no! my fears increased as my vile propensities increased, though I used all sorts of means to stifle them.

I obtained another situation at T——, and one Lord's-day morning I awoke about four o'clock. I feel satisfied in my own mind that God specially awaked me, for I was a very heavy sleeper. Being fond of reading I took up "*Dwight's Theology*," which cut me up root and branch. I felt that I was undone, and that nothing but hell and damnation were before me. I heard at this time of there being a seven o'clock prayer meeting at a Chapel in the village of Bishop's Hull, but the gates were shut. I think I never met with a greater disappointment, for I wanted to hear if there was any hope for such an ungodly wretch as I felt myself to be. I returned to T——, fearing and trembling, and was at the Chapel before any one else. I waited a little while, and the meeting was soon opened with singing and prayer; but all was death with me. I felt that I was too vile even to expect mercy, for I had sinned against the dictates of conscience. O, how I groaned in spirit, and begged of the Lord to have mercy upon my poor soul; but though I prayed for mercy, I thought it impossible that the Lord could bestow it, for I felt myself to be the vilest sinner out of hell. Thus I went on crying and groaning, afraid to call on God, and fearing that He would cut me off for presuming to approach Him. Soon after this I was at times blessed with liberty of soul in prayer, and began to feel a little hope; and at other times sorely distressed in mind. I then attended a Sunday-school, and wished to join the Church where my employer was deacon, and to whom I mentioned my desire, and was received into the Church.

I now became very anxious about the salvation of others. I talked to one, and wrote to another, and became very zealous, but not according to knowledge; but I was not left to remain long in this state of mind. One morning, about ten o'clock, I went upstairs under a deep sense of my sinfulness, and O, what communion I had with the Lord! "Whether in the body or out of the body" I could scarcely tell; and presently this passage—"Thy sins, which are many, are all forgiven thee," came into my soul with such light, unction, and power, that I felt persuaded that there was not one sin against me. O, how I blessed, praised, and adored the name of the Lord! The Lord now stripped me of my filthy rags, and took away my free-will lumber, and showed me that He had chosen me, and not that I had chosen Him. "Why me, Lord?" I cried; "Why me?" The scales fell from my eyes, and the Lord opened to my mind the great mystery of salvation by grace.

"How sovereign, wonderful, and free,  
Is all His love to sinful me!  
He plucked me as a brand from hell;  
My Jesus has done all things well,"

#### THE FUNERAL OF MR. S. COZENS.

On Monday afternoon, July 4th, the mortal remains of Mr. Cozens were laid at rest in Ipswich Cemetery. The funeral was announced to take place at four o'clock, and punctual to that hour the funeral *cortège* left the deceased's residence in Christchurch-street, and wended its way to the cemetery. At the head of the procession was a brougham containing Mr. S. K. Bland, Mr. G. G. Whorlow and Mrs. Whorlow, Mr. E. Marsh, Mr. B. J. Northfield, and Mr. Leggett. Next came on foot the deacons of Zoar Chapel:—Mr. R. Sadd, Mr. W. Ethridge, Mr. Howe, Mr. E. Garrod, Mr. J.

Wright, and the Superintendent of the Sunday school, Mr. G. W. Gardner. Then came the hearse, containing the coffin, and the twelve mourning coaches. Amongst the chief mourners were Mrs. Cozens (the deceased's wife), Mrs. Banks (the deceased's daughter), and two sons of the deceased, Mr. S. Cozens and Mr. Z. Cozens. The other mourning carriages contained friends of the deceased and members of Zoar Chapel. At the entrance to the cemetery the children of the Zoar Sunday School joined in the funeral.

The coffin, upon which had been placed numerous floral tributes to the memory of the deceased, was of polished oak, and bore the following inscription:—

“Samuel Cozens, Died July 1st, 1887, Aged 66.”

Amongst the contributors to the wreaths were Mr. and Mrs. Howe, Mr. and Mrs. Fairweather, Mrs. Roberts and family, Mr. and Mrs. E. Garrod, Mr. and Mrs. E. C. Sayer, Mr. and Mrs. Scarlett, Mr. and Mrs. Mannall, the Teachers of the Sunday School, and Mrs. Hall. The following ministers were also present amongst those round the grave: Mr. W. Kern, Mr. Cowell, Mr. J. Dearing, and Mr. J. Andrews.

Mr. G. G. Whorlow, at the special desire of the deceased, conducted the service.

After a selection of many scriptures had been read by Mr. S. K. Bland, Mr. G. G. Whorlow, in the course of a few touching remarks, said that only on the previous Tuesday evening he (the deceased) with Mrs. Cozens called at my house, and had some pleasant conversation, and on leaving the last words he said were, “Don't forget your promise.” This referred to the promise I made at his request some twelve months ago to bury him! How solemn the providence of God! On the following evening he was seized with death in the chapel, after giving out the memorable hymn beginning—

“Firm as a rock Thy gospel stands,”

and died on the Friday morning at seven o'clock! We shall miss the deceased's familiar and smiling face, yet we would bow without a murmur to the Redeemer's will,

“Knowing our Jesus doth all things well.”

Since Mr. Cozens came to Ipswich there have been strong feelings of mutual love existing between us, and we have told out our joys and sorrows to each other. From his experience of the deceased's knowledge and disposition, he could say “a great man in Israel had fallen.”

As a man he was humane; he possessed a tender and loving heart. He was always ready, without confining himself to the members of the Church, to give a helping hand to the poor, and oftentimes alleviated the distresses of the tribulated ones.

He was great in his knowledge of the scriptures, and clear in the doctrines of the Cross in preaching Christ and Him crucified. His ministry was instructing and consolatory. As a preacher of the gospel his Church and people had sustained a great loss; not only had he (the speaker) lost an intimate and dear friend, but you, my brethren in the ministry, I am sure can say the same.

The deceased was a great man as an author; he was a great writer and a man of profound thought. His writings would speak for themselves.

The speaker then addressed the mourners. You, Mrs. Cozens, the widow, have lost a kind and affectionate husband, as it respects this life, for death puts an end to natural relationship, but there is a spiritual union which is indissoluble, and in which you were united. He (Mr. Whorlow) urged her to take courage, saying Jesus your spiritual husband will see to you being provided for. You have talked together, worked together, rejoiced together, and wept together, and experienced many storms, but

the day will come when you will again meet, when there will be no more storms, trouble, nor sorrow.

You, the children, have sustained a great loss, a loving and tender father who has lodged many prayers at the mercy seat. Many doubtless have been answered, and others yet to be answered in due time. I have often heard him speak of you in the most touching way, showing his intense desire for your present and future welfare.

Addressing the members of the Church, he said they had lost a loving under-shepherd, who looked well after the flock, especially the weak and diseased ones. The young and tender lambs laid always near his heart. Do not forget you have the great good and chief Shepherd with you.

With regard to the soul of our departed brother, we can say unequivocally he is far away in the promised land—our Father's house—and in possession of the mansion prepared for him, where there is everlasting spring, unwithering flowers, and an unsetting sun. He is where grace is swallowed up in glory. We now commit our brother's mortal body to the grave to rest until the trumpet shall sound at the morning of the resurrection. Until then we say, Farewell!

After the hymn

“For ever with the Lord”

had been heartily sung, prayer was offered by Mr. Cowell, of Harwich. The coffin was then lowered into the grave, and prayer by Mr. S. K. Bland concluded the service.

The funeral arrangements were in the able hands of Mr. Singleton.

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#### THE FUNERAL SERMON.

*Outlines of sermon preached on the occasion of the death of Mr. Samuel Cozens, of Ipswich, on July 5, 1887, by Mr. S. K. Bland.*

The so-called “funeral sermon” seems to be a somewhat doubtful service, a difficult one to do rightly, to please God therein rather than man, not that praising the departed can do *them* any harm. Fulsome time-serving praise (which is flattering), or unwise commendation (which grows from partiality) are very likely to puff up the living, and even the expression of approval justly deserved, may be the means in the tempter's hand to unduly excite, but a true recognition of the powers, virtues, and services of those whose life and work are over should be for the glory of God and encouragement of others, and only as it is for the former can it be for the latter, while, if for His glory, it must be for our good.

It is not needful, however, to say much of these to those who knew our brother more intimately than I, and in a memorandum recently made by him, found lying amongst his papers, I find he would be of my mind. Herein he says, and it reads like a premonition of what has so soon occurred in his case: “People are going in for silent funerals, and I think wisely too; for silence is the eloquence of death. The dead are silent, and all earthly communications have passed away for ever. The bereaved are silent, and can only sob their sorrows into the grave of those to whom they can speak no more. The spectators are silent in the awe of that silence which must come upon them. ‘Keep silence, all created things.’ The truest end of life is to know the life that never ends.” Let us contemplate the solemn event which has now called us together as *the act of God*, for to see God in anything is to derive most

profit therefrom—consolation and instruction in righteousness. Turn we, then, to the words of the godly but erring Eli: "It is the Lord, let Him do what seemeth Him good" (1 Sam. iii. 18).

True, we have no such bitter cause as he, but it was his godliness that broke forth and overflowed even his remorse. Well may the believer thus think, thus speak in every sorrow and apparent calamity. Thus spake Job: "The Lord gave, and the Lord hath taken away." Thus said David: "I was dumb with silence, because *Thou* didst it," and this is the wise course for every child of God to take. He that is our Father in heaven is the Judge of the whole earth, and shall not He do right?

"*It is the Lord.*" "Be ye therefore reconciled unto God as dear children to a loving Father's will who has ever proved Himself too wise to err, too good to be unkind." "*It is the Lord.*" Therefore, observe this deed carefully, and draw lessons for guidance, confidence, gratitude. The works of the Lord are to be sought out, worthy to be watched, compared with His Word, understood. And every Christian is *His* workmanship and His care; every Christian minister is made by Him. He prepares His servants for their work which He appoints. Thus *adaptation* is seen in life's history. And none are ever taken away before their work is finished, or *their intended part of it*. The servant may often feel unfitted or incompetent; but he is not the judge. And many may think he is cut off in the midst of his days, but that cannot be, for "*It is the Lord.*"

The Lord has pleasure in preparing for His work, and in the results thereof; and He takes pleasure in *their* interest therein. The Lord taketh pleasure in His people, and their steps are ordered by Himself. Precious also in His sight is their *death*. Our brother's was a life of many and varied steps, many of those in his youth very wrong ones; but with constant checks, and then the steps he has recorded of his way to Christ, of his union with the Church, and his various chequered ministries therein—neither he nor we could understand them all—but God blessed him with many seals, and favoured him with many tokens of His presence; and we believe his death was no surprise to him. He expected such a close, and we feel sure, could he have spoken, would have used the words of our text.

Now I think we may find in those words *recognition of divine sovereignty, acquiescence in divine right, appreciation of divine wisdom, gratitude for divine kindness, fellowship with divine purpose*. The *will of God* is the supreme cause and foundation of all the good in this world, and in the heavens, knowledge of that will is the only guiding light to all righteousness. Oneness with that will is the source of all blessedness in human experience. Faithful adherence to that will is the assurance of perfect safety, the appointed means of realizing His approval and the proof of relationship. And witnessing to that will is the best service we can render unto God in word and life.

May we personally prove all this true, and then "Let me die the death of the righteous, and let my last end be like his." I will read to you a brief account prepared by his son-in-law, our esteemed brother, George Banks, pastor of the Church at Willenhall, where Mr. Cozens laboured for years.

[The substance of the account read by Mr. Bland is given in our brief sketch of the late Mr. Cozens.—ED.]

A BRIEF SKETCH OF THE AUSTRALIAN CAREER OF  
MR. SAMUEL COZENS.

BY GEORGE BANKS, OF WILLENHALL.

I HAVE looked over the MSS. of my dear father-in-law, Mr. S. Cozens, but have not found any written account of his life since the time he published his "Christmas Box." The following particulars of his Australian career have been gleaned from very reliable sources.

Mr. S. Cozens left England in the latter part of the year 1865, with the twofold design of recruiting his health and preaching the Gospel in the Antipodes. After a rough voyage of nearly four months, he and his family arrived in Sydney in February, 1866, where he stayed about eighteen months, preaching in different places, and occasionally occupying the pulpit of Castlereagh-street Chapel, of which Mr. J. B. McCure was pastor, and where Mr. Cozens' beloved brother in Christ, Mr. Daniel Allen, now preaches. From Sydney he went to Launceston, Tasmania, where he was instrumental in forming a Church, and building a chapel. Shortly after entering upon his labours in that place, he commenced a monthly periodical, entitled, "The Colonial Strict Baptist Magazine." We believe this periodical was started in compliance with the request of several ministers and deacons who met in Mr. J. Turner's Chapel, Melbourne, "to consider the propriety of commencing a monthly magazine for our denomination." The title was subsequently changed for "The Protestant." Whilst in Launceston he also published "Three Sermons," a pamphlet called "Adokimos," and a "Lecture on Foregleams of Immortality," which was first delivered in the Town Hall, Launceston, the Mayor presiding. The latter is a masterly production, well worthy of a wide circulation.

It was in Tasmania he became acquainted with Mr. H. Dowling, minister of York-street Chapel, with whom he enjoyed much mutual intercourse, until Mr. Dowling was called to his rest, and to whose memory he wrote "A Tribute of Affection," which was published in 1869. On the fifth of July, 1869, he received a unanimous invitation to the pastorate of Ebenezer Baptist Church, North Adelaide, S.A., the invitation being sent through their retiring minister, Mr. J. Basset. He accepted the call, and laboured there with considerable success for about four years, or a little more; the date of his resigning that charge not being known to us. While in Adelaide he contributed a series of "Sunday Readings" to "The Protestant Advocate," which are rich in thought, devotion, and spirituality. He returned to England early in 1875, after an absence of nearly ten years in the Australian Colonies, preaching the Gospel of the grace of God, denouncing Roman Catholicism, and lecturing and writing on a variety of subjects.

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DEAR MR. WINTERS,—I share with yourself and many others the feelings of grief at the departure of my old friend, Mr. S. Cozens. He was among my earliest recollections of the ministers of truth. Above 40 years ago he was a frequent visitor at my late dear father's house. It was always a pleasure to meet with him. He always had a cheerful word for every one, and the smile on his countenance, as shown in the portrait, was natural to him. When he was young his hair was jet black. I well recollect printing his autobiography and other works. He was a great favourite among the Churches on account of his decision for New Testament principles. Latterly I have had an increasing desire to see him once more, and was writing to him at the time when Mr. S. K. Bland told me he had gone to rest. My disappointment was very great, as I was deeply attached to him. My first visit to him was about 42 years ago at Keston, Kent. May the Lord bless and support his dear widow is the prayer of

JOHN WATERS BANKS.

## THE FRUIT OF THE SPIRIT.

A SERMON BY MR. R. E. SEARS.

*Preached at the Annual Gathering of the Suffolk and Norfolk Association of Strict Baptist Churches, at Rattlesden, on May 25, 1887.*

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

"**THE SPIRIT.**" The Spirit is a Person; the Spirit is a divine Person. We ought to honour the Spirit, for how deeply are we indebted to Him! *The Bible is the gift of the Spirit.* "Holy men of old spake as they were moved by the Holy Ghost." Our brother, W. Winters, this afternoon gave us many beautiful thoughts on the Bible. I think it was the best sermon I have heard him preach. The Bible is a wonderful Book, and great and marvellous is its influence. Some persons speak against it:—they call themselves *freethinkers*, but what *bondage* they are in, for the large majority of them *dare not read the Bible through*, much more *think* about it! How inconsistent these infidels are, for they take good care not to get far away from the influence of Christianity. They might go to Africa and found an infidel colony, and have a merry time of it all to themselves; but, no, that wouldn't pay! A young infidel was travelling with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who would watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch?" But the young man knew that there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God, and consecrated by the voice of prayer. We praise the Holy Spirit for the holy and beautiful Bible, which shall continue to be our teacher and our guide.

Without the work of the Spirit, Christ could never have accomplished His work; *for the Holy Spirit formed the temple of Christ's body.* "The Holy Ghost shall come upon thee"—said the angel unto Mary—"and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). The Body so formed was filled with all the Spirit's gifts and grace; and He who formed Christ's *human* body, will also form His *mystical* Body, which also will be perfect and complete. In God's Book all the members of that body are written; and "in continuance all will be fashioned."

The glory of the gospel dispensation is not our noble buildings, not splendid architecture, not stained-glass windows—for dim indeed is "the religious light" that comes down upon the worshippers through the medium of the saints! It is not the tessellated pavement, not wax candles, not gorgeous altars, not priests "fearfully and wonderfully"



made ! *The glory of the gospel dispensation is the presence of the Holy Spirit.* He is the Glorifier of Christ, and the Comforter of the Church. He gives the Word ; He helps the preacher ; He convinces the sinner ; He applies the blood of sprinkling ; and He is the Teacher and the Guide. "Thanks be unto God for His unspeakable gift." But our subject is *the fruit of the Spirit.* 1. Let us consider the fruit of the Spirit :—*Where can we find it ?* 2. The fruit of the Spirit :—*What is it ?*

#### I. THE FRUIT OF THE SPIRIT—WHERE CAN WE FIND IT?

*We find it only where the Spirit is.* One must have the Spirit before he can produce the fruit of the Spirit. "Now if any man have not the Spirit of Christ, he is none of His."—(Rom. viii, 9).

Fruit is found only in those *who are born of the Spirit.* There can be no fruit without growth ; and there can be no growth without life. The new heart sovereignly given in regeneration is the beginning of a new life. If the tree is made good, the fruit will be good. "By their fruits ye shall know them." Those who are born of God bring forth fruit unto God.

Fruit is found *where the trees of righteousness are planted in a good soil.* One may have a good tree, but if it is not planted in a congenial soil it will not grow and thrive ; but it will remain a poor dwarfed and stunted thing. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age ; they shall be fat and flourishing ; to shew that the Lord is upright ; He is my Rock, and there is no unrighteousness in Him" (Psalm xcii. 13-15). We delight to see the godly aged in our congregations ; and we rejoice to see the young. If all were young we might not be able to keep the fiery, restless spirits well in hand ; and if all were aged, they would only be able to sit and sing themselves away to everlasting bliss, and we should be left without a congregation. It is one of the beautiful sights of earth to witness the aged willing to impart their ripened experience to the young ; and to see the young willing to sit at their feet, and receive knowledge ; and then, blending it with their own zeal, going forth to do the will of Christ in spheres of arduous service. The trees of righteousness planted in the rich and congenial soil of sovereign grace will produce fruit ; and the ripest and the best will be found on the low-bending boughs of the aged.

Fruit is found *where the dew falls, and the rain descends.* A tree may be good, and it may be planted in a good soil ; but if its branches are never wet with heavenly dew, and its roots are never watered with heavenly rain, there will be no fruit. "I will be as the dew unto Israel." A God-made, and a God-planted tree, cannot grow without God Himself. "He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 5-7). He who is the dew, so gentle and gracious ; He who comes down like the rain, says, "From Me is thy fruit found."

*Fruit is found where the sun shines.* In the thirty-third chapter of Deuteronomy we read of "The precious fruits brought forth by the sun." The tree may be good, it may be planted in a good soil, and the dew and the rain may fall upon it, but if the sun never, or but seldom

shines upon it, there will be no perfect fruit. I saw a tree the other day trained to a wall, and it was covered with blossom ; but, said my host, "That tree bears but little fruit, for the aspect is bad, it gets but little sunshine." When the Sun of Righteousness shines upon God's trees there is healing in its beams. "Lift Thou upon us the light of Thy countenance, and we shall be saved ;" we shall be fruitful. "For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light : (for the fruit of the Spirit is in all goodness and righteousness and truth) : proving what is acceptable unto the Lord" (Eph. v. 8-10). The fruit of the Spirit is light shining forth in a holy and consecrated life.

*Fruit is the result of the great Husbandman's care.* "I am the true Vine, and my Father is the Husbandman." Trees not only need a good soil ; they not only need the dew, the rain, and the sunshine, but they need the Gardener's care. Some trees need great attention ; the tender shoots must be trained, superfluous growth must be removed, and insects and parasites must be watched against. Some trees at certain seasons need watering. "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it ; I will water it every moment ; lest any hurt it ; I will keep it night and day" (Isa. xxvii. 2, 3). Some of us, although we live in London, can have a few flowers ; and it is interesting to watch their growth. Some are much more thirsty than others. Some only require watering once or twice a week, while others need watering every day, and in the height of summer twice a day. God's plants are very thirsty, for they need watering *every moment* ; and such is the great Husbandman's care that He will always be there to give the needed grace. "I will never leave thee."

*Fruit is found only in those who are united to Christ.* "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in Me. I am the Vine, ye are the branches : He that abideth in Me, and I in him, the same bringeth forth much fruit ; for without Me ye can do nothing" (John xv. 4, 5). You will observe that in this chapter we read of "*fruit*" (v. 2), "*more*" fruit (v. 2), "*much*" fruit (v. 5 and 8), and *everlasting* fruit ; "and that your fruit should remain" (v. 16.) Being *in* Christ, fruit is produced ; being purged or *pruned*, more fruit is seen ; but *abiding* in Christ, having a continual enjoyment of His love, having habitual fellowship with Him, *much* fruit is brought forth.

In deep dejection of spirit, Mr. Cecil was pacing to and fro in the Botanic garden of Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." He who looks for *more* fruit will not neglect the pruning-hook ; but the chastened, bleeding spirit will be brought into closer fellowship with Jesus, and so *much* fruit will be produced. The present pruning may be grievous, but the peaceful fruit of righteousness will come "afterwards." In the babes we see fruit, and in the young men more fruit, and in the fathers much fruit. All true fruit will remain, and the fruit-bearing disciples will have Christ's joy fulfilled in themselves.

## II. THE FRUIT OF THE SPIRIT—WHAT IS IT ?

“The fruit of the Spirit is love :”—Is LOVE. “God is love.” Jesus Christ is the gift of love ; and the fruit of the Spirit is love. “Love is of God.”

“*But*,” that little word calls for a few remarks. The works of the flesh are mentioned ; and long and fearful is the catalogue. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” There is the dark background. But “that which is born of the flesh is flesh ; and that which is born of the Spirit is Spirit. “The fruit of the Spirit is love. Observe the word “*Fruit*,” not fruits. If we would hold fast the form of sound words we must speak of the *fruit*, not fruits of the Spirit. There is unity in the Spirit’s work. The vine never produces more than one kind of fruit ; *and in all the generations of the past only one kind of fruit has been produced by the Spirit.* And in all His future work, only the same fruit will be seen. Here we behold the “unity of the Spirit.” “The fruit of the Spirit is LOVE ;” love to God and love to man. If we love God we shall love what He loves ; and we shall love one another. “Beloved, let us love one another ; for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love.” “The fruit of the Spirit is love.”

For some of the following thoughts we are indebted to the late Dr. James Hamilton. The chemist who can analyze the fruit of the vine finds many ingredients. Of these no single one, nor any two together, would form the juice of the grape ; but the combination of all yields the polished and delicious berry, which everyone knows so well. In different climates, and even in different seasons, the proportion and blending of these constituents may vary, but that is not a good cluster where any is wanting. All the ingredients are wanted ; and wanted in their proper proportions. If you analyze the best Christian life you will find in it love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. There we have the fruit of the Spirit, a rich cluster of grapes from the true Vine :—*perfect LOVE.*

Joy is the *happiness* of love. It is love taking a view of its treasure, and rejoicing with joy unspeakable, and full of glory. True religion gives the greatest pleasure ; for those who know God know the highest good. “We joy in God through our Lord Jesus Christ.”

*Peace is love reposing.* It is love in the green pastures ; love resting in the well-ordered covenant. O, the holy calm that comes over the soul, that is sprinkled with the blood of atonement. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

*Long-suffering is love enduring.* If the trial comes from God, long-suffering will kiss the rod ; and if it comes from man, long-suffering patiently bears it, and returns no malice. As we look back to the martyr’s age, we see love enduring, yes, rejoicing in tribulations. Very beautiful was the answer of Margaret Wilson, Scotland’s maiden martyr, to her murderers. The tide in Solway Firth was flowing in and rolling over the stake to which an aged sufferer was tied. Margaret was tied to a stake higher up ; and as she looked at her fellow-confessor in the agonies of death, her murderers said, “What see you yonder ?” Margaret

firmly replied, "I see Christ suffering in one of His members." That was love enduring.

*Gentleness*, or *kindness* (Revised Version), is love in *society*. There is tenderness, warmth, and sympathy in love. "Gentleness is that quiet influence which, like perfumed flame from an alabaster lamp, fills many a home with light and warmth, and fragrance all together." No fruit is perfect without a large portion of the ingredient called "the gentleness of Christ."

*Goodness* is love in *action*. It is love working for the good of others ; it is love following His footsteps, who went about doing good. It is love visiting the sick, love reading in soft and gentle tones the words of promise, and breathing desires in prayer ; it is love taking the beef-tea, or jelly ; or quietly leaving the silver or golden coin, with "God bless you" as a benediction. It is love going to the Sunday-school class, or to the Ragged School ; it is love abounding in good works. In the fruit of the Spirit much goodness is found.

*Faith*, or *faithfulness* (Revised Version), is love in the *battle-field*. Love will make a good soldier of Jesus Christ. Some persons have not love enough to the truth to hate error ; neither have they the ingredient of faithfulness sufficient to constrain them to fight manfully the battles of the Lord. "Be thou faithful unto death, and I will give thee a crown of life."

*Meekness* is love at *School*, you see it in Mary at the Master's feet. Some condemn Martha, but let such remember she also was a scholar. "She had a sister called Mary which *also* sat at Jesus' feet." We want Mary and Martha both in one.

"Mary and Martha have just gone along,  
To ring those charming bells."

Those who learn of Jesus, will sound His name abroad.

*Temperance*. Some perhaps are saying, "Now we shall have a teetotal lecture." No, I shan't give you that on the present occasion. Total Abstinence from intoxicating drinks is a good thing. Myself and my whole household are total abstainers. But the temperance in our text is *self-control* ; it is love watching over the whole man. We want an all-round temperance. Temperance in drink is a good thing, but some teetotalers are great gluttons. We want also temperance in *temper*. If you offend some persons, what an explosion is heard ! What a noise ! Talk about the Falls of Niagara ! or the roaring of the bulls of Bashan ! Well, that is *not* the fruit of the Spirit. We want temperance in *pleasure*, temperance in *dress*, and temperance in everything that is *flesh-pleasing*. A Christian should be an all-round man, *thorough, real*.

Now, in conclusion, if I might blend my remarks with the sermon of our dear brother Winters this afternoon, I would say, "ARISE, SHINE !" Light is fruit, and fruit is light in the Gospel Kingdom.

Shine like the *Sun* if you can, for Jesus is worthy of our best endeavours. But if you cannot shine like the sun, shine as the *Moon* ; catch the rays of light from the Sun of Righteousness, and reflect them all around ; if you cannot shine as the moon, then shine like the *Stars*. Let it be your own light ; "Let your light so shine ;" shine with all the light you have ; and if you have only one talent, don't hide it, but shew it. But if you cannot shine like the stars, then shine like the *Lamp*, or shine like the *Candle*, or shine like the *Rush-light*. The

widow whose cottage overlooked the deep, dark sea, had only a rush-light in the house, but that she lit and put into the window. It was but little that she could do, but that little she did. "Go thou and do likewise." But if you cannot shine like the rush-light, shine as the *Night-light*; if you can only be a little comfort in the sick-room you won't have lived in vain. If you cannot shine like the night-light, then shine like the *Glow-worm* upon the path. There is a beautiful philosophy in that light! It shines for its little companions. Dear hearers, if you cannot shine anywhere else, *shine at home!* Husband, shine for your wife; wife, shine for your husband; Father and mother, blend your rays, and shine for your children. When we have more *home religion*, we shall have a *brighter world!* "Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples." "Love one another as I have loved you." *The fruit of the Spirit is LOVE.*

Mr. W. E. Palmer announced the final hymn, and offered a few words of prayer, which closed the first day's proceedings.

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### LIGHT AT EVENTIDE.

#### THE SOLEMN EXERCISES OF MIND, AND HAPPY DEATH OF HARRIETT WORSSELL.

IN loving memory of Harriett Worsell, who, after a painful illness of nearly three years' duration, peacefully passed away, December 29th, 1886, aged 37, never more to realise either pain of body, or the deep and severe conflict of soul through which she passed while here below, but ever to shout the praises of that rich, free, and sovereign grace, of which she used to say, "If ever I do get to heaven, it will be by grace, free grace alone."

Tried, tempted, and harassed as to her condition before God, to an extent which only those who were with her or visited her could imagine, and even when disease had so overpowered her mind, that she seemed unconscious of all besides, she was fully alive to the solemn condition she would constantly affirm she was in, that of "Nothing but a professor, worse than the vilest sinner under heaven, for whom there could be no hope;" putting far from her any comfort, which many godly persons tried to show her belonged to her, showing only too plainly what a subtle and powerful enemy the poor child of God has to contend with, and how readily he can bring to the mind of distressed ones, some one thing or another to cause them still to fear, lest, after all, they should be lost. And so closely did he beset her, telling her that for one who, like Peter, had (through fear of ridicule, in a passing moment) denied that she was a follower of Jesus, there could be no hope, no mercy. At other times, tempting her to curse and swear, and filling her with such spite and rebellion against God that she used to say, "Would it even bubble up in my throat as I feel it does, were I a child of God?" even tempting her to destroy herself, and know the worst; but a stronger than he was near, although she knew it not then, for instead of doing as tempted, she was helped to resist the enemy, at one time calling me to her, saying: "Don't let me say a bad word if you can help it;" and to a dear friend sitting with her one night, she said, "He is telling me to say such dreadful things," and then, as if to prevent herself saying them, wringing her hands, she repeated five or six times over, "Pure, spotless Lamb of God;" indeed, so was the enemy permitted to buffet her, that nothing can explain her case more fully than good Bunyan did, when he says of Christian, "that he, in great measure, lost his senses, so that he could neither remember,

nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage." All memory, either being gone of all such, or being remembered, were looked upon by her as delusions; with the exception of one very special visit from the dear Lord to her, on the 25th of October, 1886, when twice, during the day, we thought her going home, but in the evening, when although I was sitting close beside her, she did not seem to see me, but said, as if speaking to Him, "Blessed Jesus, where art Thou?" and then, in about five minutes afterwards (although unable, before this, to lift her head from her pillow), all at once she raised herself up in bed, resting on her elbow, and said, in a voice raised from the lowest possible whisper, to double the strength it had ever been, and her dear face lit up with joy indescribable, her eyes fixed upwards:—"Lillie, are you here?" I said, "Yes, dear;" and to assure her kissing her, gave her my hand as she asked again if I was there; she then said: "My Jesus has come; yes, He is come;" and then, seeming overpowered by what she saw and felt, exclaimed: "I can't bear it; I can't bear it." And then to me, "He will come soon to take you home, yes He will;" asking the neighbour who was in the room, if she would like to go to heaven? Then asking for her husband, who, hearing her voice, hastened up to her room, followed by his sister and aunt, each of whom she spoke to, saying to her husband, "My dear, my Saviour has come to take me home; I want you to know He *has* come;" to which my brother replied, "I told you He would come;" but she said, "I never thought it would be like this, I thought it would be all a blank. You *can* preach Christ to poor sinners after this, can't you?" And to Auntie she said, "I never thought it could be like this; I thought I might just have a *little* bright shining, and at the last perhaps, say, 'Victory through the blood of the Lamb,' but I never thought it would be so glorious!" and asking her husband to ask a friend upstairs that she wished to see, and while he was gone to do so she sank back exhausted, saying, "'Tis no use now, O I am afraid 'twas only fleshly excitement after all; it must have been, or He would have taken me home with Him;" and was very disappointed that He had not done so, seeming only to remember that something very unusual had happened, asking us to tell her all about it again and again, her constant fear being that even this came from Satan; and yet, all through the darker days which followed this blessed visit, in the midst of oft-repeated lamentations, such as "Lost, lost, lost! darkness, fire, and chains, eternity, who can grapple with it?" and many questionings as to whether we could and did still pray for her? she would say, "If I am not a child of God, what could it have been that Monday night?" (meaning October 25). And never shall I forget the solemnity of the time once, when she said: "Lillie, can't you kneel down and pray with me? I am on the verge of Jordan, and feel I am lost;" and how, after trying to do so, she prayed so earnestly herself for just one word of assurance that she was the Lord's. Again, how when the deacons of the Church where she stood a member (Ebenezer, Halling; having been baptized in early life by Mr. Waterer, of Hornsey-rise) visited her at her request, to pray with her, she said, when one had prayed, "Don't pray any more, it is too solemn, I am nothing but an hypocrite; I have been deceived myself, and have deceived you." Being asked if she had not meant and felt all she had said to them at different times, she said: "I *thought* I loved the Lord, His people, His house, and His ways. and *thought* I had felt what I said I did, but I never have."

As December drew on, there seemed (in gracious answer to the many, many prayers put up for her) a very gradual softening down of spirit, and all that had troubled her so much, that when she spoke of her soul, she would say: "I have just a gleam of hope;" and then again it would be, "I am so afraid I am lost;" and many and fervent were her pleadings, that if she had never known and loved the Lord before, that He would make her to know Him as her God and Saviour then, that He would do

this for her, and give her dear children grace, being all her desire. About a week before her death, one morning she said, "Look! there are the angels;" telling me and another sister to watch them, or we should lose them, and counting eight, seemed most anxious that we should see them; and seeming very happy, tried to tell me of the dear Saviour who, when on earth, even made a fire and cooked the fish for His disciples; and this seeming on her mind all the day, she would often repeat: "What condescension! Is He not sublime?" then would speak of the angels, and say, "They were very beautiful, but was not like that Monday night;" and then again, speaking of the dear Saviour's condescension, she said, "And presently He will say, *Come and dine.*"

"Come and dine;" oh say, what heavenly rapture,  
Must thrill her waiting heart, for such glad words;  
When burst the "welcome home," that e'en faith's vision captured,  
After such fear, yet trembling hope, that still she was the Lord's.

When presently she heard His voice, whose matchless condescension  
On earth could stoop, His tired and worn disciples' needs to meet;  
Say, "Come and dine," on love divine, oh blest realisation!  
Where needs are o'er, my love explore, oh happiness complete!

After this we could hold little converse with her, she being unconscious nearly all the time, and on December 29, being made able to bear the full blaze of the presence of her dear Redeemer, peacefully she passed away to be for ever with Him; Mr. James Martin, of Meopham, who often visited her, committing her body to the tomb, in Halling Cemetery.

"WHY ART THOU CAST DOWN, O MY SOUL?" (PSA. XLIII. 5.)

Sinner, art thou downcast, languid, poor and sad?	On His great unchanged will I am brought to rest,
Jesus ever liveth, and can make thee glad;	As He knows exactly what for me is best;
He's the sinner's refuge, hope and heaven too,	But in death's grim twilight, when in hope I stand,
Canst thou find a better, one more fond and true?	Jesus then be with me on the border- land.
O, but I would know Him, is the heart's response,	May my future footsteps on and upward tend;
As <i>my very</i> Saviour, as I knew Him once;	Vanquish, Lord, my dread foes to the very end,
When His light shone o'er me, and I saw His face,	Then I'll brave the surges of the mighty deep,
O, the sweet love whispers of his pre- cious grace.	And in "Jesus only," sweetly fall asleep.
But those times are distant, clouds have intervened,	O, the joyous ever, when death ends the strife,
Now I see Him seldom as by others seen;	And the soul immortal enters into life,
What will be the issue? O I dare not think,	Basking there in glory with the Lamb once slain;
Yet I would not say He'll ever let me sink.	Sum of bliss eternal, O "to die is gain!"

W. WINTERS.

## HE RESTETH IN HIS LOVE.

WE have been sustained and kept till the present moment by Him who is the faithful, covenant-keeping God. Were He not the faithful and true Witness, how we should be drifted about on the waves of uncertainty, remembering how faithless and inconstant we are. It is, then, our mercy and comfort to know that He *resteth* in His love. There appears something so blessed in that word *resteth*. We read He smelled a sweet savour of *rest*, when Noah offered his sacrifice, pointing as it did to Him who gave Himself a sacrifice. May we be enabled in truth and sincerity to say, for us. It is there our gracious God *rests* with infinite delight. There He is for ever well pleased.

“ Although the Lord of earth and sky  
Knew what we all should prove,  
He on the Saviour kept His eye,  
And *rested* in His love.”

If we, dear reader, through grace are *resting* there too, we shall find blessed satisfaction and peace, for we *rest* where Jehovah *resteth*, are well pleased with what He is well pleased, so that there is a blessed agreement and oneness between us, and we may sing:—

“ Hence all my hope arises,  
Unworthy as I am;  
My soul most truly prizes  
The sin-atoning Lamb.”

When we are thinking that perhaps after all we are mistaken, deceived, and shall at last appear as mere outer-court worshippers, yet one thing we know, there was a period when Jesus was not prized, was not sought after, was not longed for. Who, then, hath made us to differ? Who put the cry into our inmost souls, “ Lord, save us, or we perish?” And have there not been times when Jesus has been revealed to us, and in us, as most precious, most suitable, and more to be desired than everything else, so that the following verse of Dr. Watts contains the sincere desire of our hearts:—

“ A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength and righteousness,  
My Jesus and my All.”

As we see so much in ourselves to make us groan, being burdened, may we see in Jesus everything to make us happy and completely blessed, remembering that He *resteth* in His love.

J. C.

Chatham.

If the hands are indeed moving at “ the impulse of His love ” the simplest little acts are transfigured into holy service to the Lord.—F. R. HAVERGAL.

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws,  
Makes that and the action fine.

GEO. HERBERT.



## THE PULPIT—THE PRESS—AND THE PEN.

*Our Attitude and Action in relation to current Religious Opinions.* By W. J. Styles. London: W. Wileman, 34, Bouverie-street, E.C. (price 3d.). Mr. Styles has, we think, rendered considerable service to the cause of truth in the publication of his essay, which he publicly read at the annual meeting of the Metropolitan Association of Strict Baptist Churches, held in Keppel-street Chapel on March 8th, 1887. Every page of this pamphlet marks not only the painstaking of the author, but his keenness of perception of many of the subtle forms of rationalism and infidelity now rampant in the religious world, and which he exposes and refutes by powerful arguments. Our author touches upon the baneful influence of modern science and modern thought as opposed to the teaching of inspiration, also upon the general spread of unbelief, the growth of Ritualism, superstition (or infidelity), Arminianism, Fullerism, and Salvation Armyism. His brief critique on the Revised Bible we fully endorse. "Our attitude and action as Strict and Particular Baptists in relation to the progress of the opinions" referred to, "and loyalty to our own people," claim the serious consideration of every lover of divine truth. Also the necessity of "stating our distinctive doctrines with all possible fulness and emphasis" is ably shown on p. 22. Mr. Styles takes kindly notice here and there of the rare qualifications of some of our ministerial brethren, in which we heartily concur; and also refers to certain weaknesses of others whose scholastic training has been less than his own. On the whole the essay is thoroughly sound and good, and will unquestionably be read with great interest by others out of the pale of our own beloved denomination. We sincerely wish it the circulation it so richly deserves.

*The Spirit of the World within the Borders of the Church.* By Philip Reynolds. May be had of H. L. Jaynes, 21, Sebert-road, Forest-gate, E. (price 1½d., post free). This excellent essay by Mr. Reynolds was the second delivered on the same evening as was Mr. Styles' essay. We hail this able address with delight, and believe it will be read with intense interest and with much advantage by those who heard it delivered, as also by many who were not so privileged. It strikes with deadly force at the root of several very grave inconsistencies existing in the present day in a number of professed Churches of truth, and which ought not to be tolerated for a moment.

Surely our author does not mean to state that persons associated with our Strict Baptist Churches actually practice any of the worldly abominations referred to by him in his second paragraph upon p. 5. We fear, however, to press the point, lest it should be found to be too true. "Oh, name it not in Gath!" What are our Churches coming to? yea, what have they come to? How far have they gone from the undefiled religion of the Puritans who resisted the "Book of Sports," and rather than follow its irreligious instructions forced upon them fled the country to the dismal lands of the far West? Thank God for honest and outspoken men of truth! May He grant Mr. Reynolds' essay a most successful sale, and abundantly bless its diligent readers. We thank the beloved author for the studied labour bestowed upon so timely and trenchant a production.

*Circular Letter (the Church's Mission in the World) by the Suffolk and Norfolk Association of Particular Baptist Churches met at Rattlesden, May 25th and 26th, 1887.* This letter, written by Mr. L. H. Colls, of Beccles, and approved of by the committee of the Association, is well to the point, and full of interest to our denomination. In the present day the worldly Church (contrary to the teaching of the Holy Ghost) is studying how best to adapt itself to the masses, and to meet the morbid taste of un-sanctified professors, to the sacrifice of the truth of God, and vital and experimental godliness. We thank God that the Associated Churches have sufficient backbone in them still to contend earnestly for the faith of the Gospel, and are not ashamed of the grand old system of divinity as understood and practised by the Apostles, Reformers and Puritans. We shall not soon forget the truism expressed by the Editor of the *Suffolk Times*, relative to the religious principles held by this Association, i.e., "It will be a bad day for England if ever these unfashionable believers should forsake the faith of their fathers." Friends will better understand the Church's mission in the world after having carefully and prayerfully read this *Circular Letter*. Several of the Associated Churches are weak, but the reports from the entire body are very cheering. We believe that other Churches in the two counties not affiliated with the Association will be led shortly to apply to it for membership. God grant it for Christ's sake. Amen.

*Queen's Jubilee and other Poems.* By G. H. M. Itcad, Margate, "Kebles"

Gazette" Office. This is a sweet little illustrated memorial volume of Her Majesty's Jubilee, and most suitable for Sunday-school and birthday presents. The poems are sound in doctrine, and their rhythm good, and may be read with profit by persons either young or old. The author is suffering much bodily affliction, and is in need of assistance; friends purchasing copies of these Jubilee poems will render great service to our severely-trying brother.

*Specific Unbelief England's Greatest Sin.* By Andrew Simon Land. London: Nisbet, 21, Berners-street. In this small volume our author ably treats of some of the great principles of the Christian faith, mainly that of *justification*. Throughout the book the writer abides by the motto on the title page—"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." We heartily wish the book success.

*A Garland from the Parables.* By W. E. Littlewood, M.A. (portrait). London: W. Mack, 28, Paternoster-row, E.C. Readers who have a taste for genuine poetry will find much in this sweet little volume to admire. Hymn, entitled, "He is precious" (p. 77) is precious indeed, and is almost equal to old Robert Herrick's "Litany to the Holy Spirit." Here is the first verse:—

"Love of Jesus never weary,  
Hear my humble plea;  
In the bosom of Thy mercy,  
Shelter me."

*Mary Pryor: A Life-story of a Hundred Years Ago.* London: Holder and Stoughton, 27, Paternoster-row. Price 1s. 6d. A useful and interesting biography of one of the most eminent and self-denying women of her time. Such a work is calculated to render good service wherever it goes.

*Magazines, &c.*—"Australian Particular Baptist Magazine," "Gospel Magazine," "Amateur Gardening," "British Protestant," "Life and Light," "Silent Messenger," "Kindly Welcome," "Gospel Echo," "Regular Baptist Magazine," "Cave Adullam Messenger," "Day of Days," "Home Words," "The Fireside," "Temperance Chronicle," "Report of the Pure Truth Mission," "Report of the Soho Chapel District Visiting and Sick Relief Society" (1887), "Faithful Witness," "Quarterly Report of the German Baptist Mission," "Jubilee Number Quarterly Record of the Aged Pilgrim's Friend Society," "Jubilee Anthem," by G. Freeman; "Tell me not of 'Jesus Only,'" a poem by Dr. E. Wilkinson; "Is the Bible Inspired," by H. L.

Hastings; also by the same author, "Remarks on the Mistakes of Moses, and Friendly Hints to Candid Sceptics;" "Leaven of Ritualism," a Lecture by J. Ormiston; "Quarterly Record of the Trinitarian Bible Society," "Sunday Closing Reporter," "Quarterly Record of the Aged Pilgrims' Society," No. 11.

*What Does God's Word Teach about the Sabbath?* By J. W. Stanford. London: 16, Bedford-row, W.C. Price 3d. This excellent essay obtained a price of £25 from the Working Men's Lord's-day Rest Association. Our author has drawn his arguments mainly from Scripture in support of his belief of the Sabbath rest, and which he has established in a clear and creditable manner. Mr. Stanford's dual occupation is that of minister of the Gospel and blacksmith. This fact, we think, adds some weight to the value of the subject-matter of the essay.

*The Ten Tribes.* By Alder Smith. London: R. Banks & Son, Racquet-court, Fleet-street, E.C. Price 6d. It may be interesting and important for biblical students to know "where and in what condition are the Ten Tribes at the present time, and what will be their place in the millennium?" We recommend them to read Mr. Smith's book on the subject.

*Israel's True Happiness.* By J. Godsmark. London: R. Banks & Son, Racquet-court, Fleet-street, E.C. Price 2d. Full of good sound Gospel truth, written in a terse and racy style.

*A B C Church and Chapel Directory.* R. Banks & Son, Racquet-court, Fleet-street, London, E.C. This Directory is full of useful information and will be found very acceptable to all ministers and Christian friends in town and country. The price is only 2d., post free 3d.

#### SERMONS:—

*These Little Ones.* By P. Reynolds. This sermon is good, and its title a little taking; but it is not so full of original thought as some of Mr. Reynolds' published sermons. Friends will profit by reading it.

*The Reign of Grace.* By J. Parnell. A well-arranged discourse, flowing with sound divinity.

*The Saviour's Command.* By B. G. Knight. Contains the true spirit of the Gospel.

*A New Covenant.* By J. Battersby. Will repay for a careful reading.

*Setting Forth the Doctrines of Grace.* By Dr. E. Wilkinson. This subject was never more masterly handled than by Dr. Wilkinson.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a *correct*, but a *concise* report.]

## PREJUDICE.

DEAR MR. EDITOR,—I was much interested in reading Mr. Johnson's able article on the "The Truth," in the May issue of your magazine. That article set me thinking of one of the greatest enemies to truth—*Prejudice*. The question was suggested to my mind, "What is prejudice?" Is it to judge a cause without calling in and weighing well the evidence, thus forming conclusions without fairly and dispassionately looking at the facts? In the scriptures, in history and in experience we find men under its influence acting quite contrary to their own consciousness. We have a solemn case in point, when Pilate released Barabbas, and delivered Jesus unto the Jews to be crucified, whilst at the same time he was fully conscious that in Him there was no fault at all.

Again, *Prejudice* leads people—alas! too often—to decide rather according to what they *wish to be true*, instead of what *is true*. We have a clear illustration of this phase of Prejudice in I Kings xxii., the pith of which is contained in the 8th verse: "And the king of Israel (Ahab) said unto Jehosaphat, There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord, but I hate him, for he doth not prophecy good concerning me, but evil." And are not the ambassadors for Christ frequently caused to realise the fellowship of His sufferings in this respect? when in delivering their Lord's message, the Word of Truth has been fastened home upon the conscience how many of their hearers have gone away with a feeling very near akin to hatred of the messenger, saying, "I will not go to hear that man again."

What is Prejudice? Our Saviour tells us of the blind leading the blind. Both blind leaders and those who are not so have ever more or less blind followers, who, unlike the most noble Bereans, either from the absence of a spirit of industrious research and humble prayer, or else from the presence of a spirit of indifference, pin their faith to dear Mr. So-and-So, "for better or for worse."

Then I have seen a vast amount of what might well be termed "*Prejudice according to fashion*." It is that phase of prejudice which is most solicitous as to the drift of public opinion; which must needs wait to see which way the

wind of popularity blows, and ascertain what "the people" think of it, ere it will venture to add its Amen to the message of the preacher. Here again Pilate is an undoubted instance: "And so Pilate, *willing to content the people*, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." Away with calling in a caucus of the opinion of the masses, or social influentials, to decide for a man what to receive and what to reject.

Again, a very common form of Prejudice is the *Hereditary*. "We be Abraham's seed," "Abraham is our father," "We were always brought up so, therefore we continue in the way our fathers trod. We have neither the time nor the inclination to *seek the truth for ourselves*." A great respecter of persons is Prejudice.

I know that "people who live in glass houses should not throw stones," but, looking first to "the beam in mine own eye," and then upon our beloved "causes of truth," I would conclude with this short prayer, "From the disease of Prejudice, in any and all of its manifold symptoms, good Lord deliver us."

SAMUEL BANKS.

17, Summerhill Road,  
West Green, Middlesex.

## A FEW WORDS OF ENCOURAGEMENT FROM AMERICA.

DEAR BROTHER,—I have thought for some time of writing to you words of affectionate encouragement for your labour of love in taking up the pen and carrying on the work left by our late beloved brother, Chas. W. Banks. You have been called in the providence of God to carry on the same work, and contend for the same truths of God's everlasting love and favour to all the election of grace.

I was revolving in my own mind to send you a small present in appreciation of your sterling integrity in the advancement of truth, and your exposure of error, thereby building up the saints in their most holy faith, both in experience and doctrine and practice. I heard that one of our Baptist ministers, Dr. Armistage, had published a history of the Baptists. I ordered two copies, one for you and one for myself. I have not had time to read it, only to glance through

it, but, alas! it is the same old story, birds of a feather flock together. Dr. Armitage's doctrines are decided Fullermanism, the same as all the Baptist ministers I know of here. You will find all the men he mentions in the part on English Baptists, excepting Bunyan, Knolls, and Kiffen, were enemies to the great doctrines of grace.

I see in the June number of the E. V. & G. H. you have published a letter from my well-beloved friend, Mr. John Higgs. I have written to him, telling him to write oftener. I had a visit from him and his wife in May. He said nothing about having written, although our conversation about yourself and your work was canvassed by all the company present. I can assure you all I have spoken to on the subject bears testimony to the truths you advance, and the selections you make from your correspondents, and all say God-speed to all your endeavours, and that the Holy Spirit may guide your pen and water your own soul while you water others, and that as your days so shall your strength be. That our heavenly Father has promised, and He cannot deny Himself. And although the mighty ocean rolls between us for three thousand miles, we still pray that you may be kept faithful.

It is no small mercy to be kept faithful, and to have a conscience void of offence toward God and man. We desire with you to press forward to the mark of the prize of our high calling in Jesus Christ. Bro. Higgs tells you what kind of preaching we have here by all parties—there is very little difference in any of them. I heard a Baptist minister last Sunday say he could not tell how Judas could remain a bad man when he was for three years constantly in the company of Jesus Christ! He said, "I must give it up!" Then he described the anguish of parents when they had to give up their children, &c., and said, "How must God feel when he has to give up a man?" It made me almost shudder that a man should dare to stand up between the living and the dead with such amazing ignorance of the deceitfulness of his own heart, and his ignorance of God's plan of mercy, for we read "He will have mercy on whom He will have mercy, and whom He will He hardeneth." Such a man is unfit to preach to Hottentots.

May the Lord, my dear brother, preserve you for many years upon the walls of Zion, and be with you both in your basket and in your store, and may you be a blessing to your own Church as well as to us strangers scattered abroad.

My love to all that love our Lord Jesus Christ in sincerity.

I remain, yours truly, in the best bonds,

CHAS. GRAHAM.

New York, America,  
June 23rd, 1887.

[How sweet is communion with saints! There can be no true spiritual fellowship without love and unity in the blessed essential principles of salvation. God bless you, brother Graham; we have long had a secret attachment to you for the truth's sake, as others have on this side of the great Atlantic. Kindly remember us to brother Higgs, of Brooklyn, when next you see him, and to all the faithful ones in your immediate neighbourhood whose company you covet. We have many literary friends in Boston and in other of the New England colonies, having written much in the past on the early settlers of America who quitted the shores of old England in search of a home in the dreary wilds of the far West, when Prelatism triumphed over Puritanism. The Church of Christ to-day is being crucified between two thieves—the Papal church and the Arminian church! But like the divine Master the Gospel Church will rise above them all, and live when Antichrist is dead.—EDITOR.]

WOOBURN GREEN.—On June 29th excellent anniversary services were held, when Mr. W. Winters preached two sermons. A goodly company of friends partook of tea, after which Mr. Winters presented, in the name of the friends, a handsome and useful writing-desk to Master George Ayliffe for the help rendered by him at the harmonium during the last two years and a-half. The young musician received the present with evident tokens of pleasure and satisfaction, and his father, Mr. Ayliffe, who is very helpful in the service of praise, expressed a few words of gratitude on behalf of his little son for the gift of the friends. Our dear brother, Mr. John Dullely, is extremely active and self-denying in keeping the cause together. On June 28th Mr. Dullely presented to every child in the village (nearly 1,000) a copy of the New Testament (Jubilee edition) in commemoration of Her Majesty's Jubilee. This gift-book will, no doubt, be held in high esteem in after-days by many, who, by God's grace, may be led to prize it as the Word of Life, and for the donor's sake. On the anniversary occasion the attendance in the afternoon was small, but in the evening the chapel was well filled. Friends from Wycombe were present with their pastor, Mr. W. E. Palmer, also Mr. Tilbury, Mr. Ives, Mr. Tidbury, superintendent of the school. Mr. Dullely and Mr. Ives gave out the hymns.—Ed.

**HORNSEY-RISE.**—Sunday-school anniversary services were held at Ebenezer, Elthorne-road, on Sunday, June 19th, when an address in the afternoon was given in the chapel by Mr. G. Holland, subject, "The Shepherd and His Sheep," and on the following Thursday evening, when a public meeting was held, the annual report was read, which showed marked progress. The balance-sheet showed a surplus in hand, and on the whole the retrospect of the past year and our present position is encouraging. Interesting addresses were delivered by Messrs. I. R. Wakelin, Thos. Cooper, junr., H. J. Wileman, and the chairman, Mr. Holland, and which were interspersed with singing some good old hymns. Collections £5, with which we hope to provide our school with a nice day's outing in the fields, as we did last year. We all felt cheered, encouraged, and helped, and desire to "praise God from whom all blessings flow."

**CLAPHAM.**—At Rehoboth, Bedford-road, the first anniversary of our pastor (Wm. Tooke, senr.), was held on Whit-Monday, May 30th. In the afternoon Mr. W. H. Evans preached a sermon from Isa. xxviii. 16. We were favoured with a goodly number at tea. Mr. J. M. Rundell presided over the meeting in the evening, and addresses were given by several of our ministerial brethren, all of whom were desirous of extolling the name of Jesus. Rehoboth was filled with attentive hearers. This was very encouraging to us, and through grace we will hope for better days. It was cheerfully and unanimously agreed to present our pastor with a five-guinea donation, for which be returned sincere thanks, and was led forth on his way into the country rejoicing, and baptizing three believers. May great grace rest upon us, and all the Churches of truth, is the united prayer of—**THE DEACONS.**

**HORNSEY-RISE.—AGED PILGRIMS' FRIEND SOCIETY.**—The 16th anniversary was held on Friday, July 1, in the beautiful grounds of this lovely home for 120 of the Lord's aged people. Those who have visited it are charmed and delighted. In the afternoon the annual sermon in the chapel was delivered by Mr. Frederick Tryon, of Market Deeping, to a large audience. Tea was provided in the hall, admirably arranged by the Ladies' Committee. In the evening the chairman took his place in the hall. The surroundings were very pleasant. After singing, Mr. S. K. Bland offered prayer. The secretary, Mr. W. Jackson, presented the annual report, giving in detail various facts of interest in connection with the asylum. The oldest inmate is 91, the youngest 62. Six have left for the better land. One aged couple have been married 58 years. The Ladies' Committee systematically visit the inmates and administer the benevolent fund, etc. Services are held in the chapel every Lord's-day afternoon, also on Tuesday evening, and prayer-meeting on

Saturday evening, all of which are open to the public. Special attention of visitors is drawn to the infirmary for the sick and infirm cases, opened during the year. The arrangements, under the superintendence of the Ladies' Committee, have proved very advantageous. The ladies will be thankful for any special contributions towards the infirmary expenses. There are three funds connected with the asylum. 1. Sustentation, or Maintenance Fund. 2. Benevolent Fund. 3. Coal Fund. The first is for repairs of the building, rates and taxes, gas, water, wages, etc. £600 per annum are needed. The second is a most valuable fund. It provides medical attendance and necessaries for the sick, and nurses when required; and in so large an establishment there are many helpless and infirm cases. The third fund is a very important one, for by it the inmates have what is indispensable to the aged and infirm—a warm room in the winter. £100 per annum is needed to make up the deficiency in the income for properly supplying each room with coals. Will our friends kindly remember this as winter approaches? General R. F. C. Crawford, R.A., then addressed the meeting in terms of warm sympathy with the objects of the society, Mr. Parks, treasurer, having previously given his financial report. The following gentlemen gave short, practical addresses: Messrs. H. W. Dearden, W. J. Styles, G. W. Shepherd, W. Baker, and G. Hawker. The collections during the day were for the coal fund. Singing and prayer closed the proceedings. The ladies' sale of work was held on the grounds, and as several articles remain at the asylum unsold, the ladies will be glad if friends, who were not able to visit on the day, will kindly call and make purchases. The matron has instructions to receive visitors. Secretary's address, Mr. W. JACKSON, 29, Marlborough-road, Upper Holloway, N.

**STRATFORD.**—The anniversary services of the Sunday-school were held in Gurney-road, on Sunday, May 15th, and Tuesday, May 17th. The pastor, Mr. J. H. Lynn, preached in the morning. In the afternoon a service of song, entitled "Moses," was given by the children. Mr. Shepherd preached in the evening. On Tuesday, in the afternoon, Mr. W. Hazleton preached from Psalm xcii. 15. A goodly number of friends partook of tea. In the evening, Mr. J. Upsdale presided. The secretary, Mr. A. Davis, presented the report, which showed that there were 395 scholars and 22 officers and teachers, being an increase over the previous year of 95 scholars and four teachers. The average morning attendance had been 89 scholars and nine teachers, and the afternoon 220 scholars and 18 teachers. The largest morning attendance had been 139, and afternoon 275. During the year one scholar had been added to the Church. Addresses were delivered by Mr. Upsdale, Mr. Sears, Mr. Reynolds, Mr. Wakelin, and Mr. El-ey. Collections good; balance in hand of about £20—J. H. R.

## GLAD TIDINGS FROM A FAR COUNTRY.

To the Editor of "THE EARTHEN VESSEL AND GOSPEL HERALD."

MY DEAR BROTHER IN THE LORD JESUS,—You will have seen, by our February (*Australian Particular Baptist Magazine*), that I have received your kind and welcome letter, and that it is fully satisfactory to us all relative to the subject set forth therein. We thank you, and praise the Lord on your behalf. You will find a draft enclosed for £6; £5 from my dear aged brother, Joseph Dickson, for the aged Ministers of "The Earthen Vessel and Gospel Herald Society," who have laboured in love for the Lord and His Saints, and who in their last days are left in much need of "daily bread." Our dear brother craves to be remembered by such in their prayers to the Lord, that his soul may be blest with divine love, and his mortal frame relieved of suffering and pain. £1 is from brother Grice and myself, for the memorial stone of brother C. W. Banks. We have also collected about £26 for your Indian Mission; £30 in Victoria, which will be transmitted about the same time to the proper officials in London, with £5 5s. to the Aged Pilgrims' in another channel; also £10 for the Poor Orphans at Bristol; and £2 for Pastor Chiniquy.

You will remember that we have our own sick, poor, aged, and needy to help in these colonies, as you have in your land. You will see, by our Magazine also, that we are labouring hard, and spending our substance to spread the truth of the Gospel far and near in these great colonies, in which we need the prayers, sympathies, and aid of our beloved brethren in England, whom we lovingly greet in the Lord Jesus, and for whom we wish God-speed in the Gospel.

By our letters in *The Protestant Standard* you will see that we take a very lively and active interest in sending the Book of God to all the nations of the earth, that the Lord thereby may gather His elect therefrom to the praise of the glory of His grace, to stud the crown of His glory to all eternity.

You will see by the notices of my books that the Protestants in this colony, and in the colony of Victoria, are about to make a struggle to get the convents open to inspection, by petitions to each of the Parliaments, largely signed. Lectures and public meetings are being held for this purpose. You will also see that my *History of the Convent* is being much used in both the colonies to carry on this good work. You can help by pushing its sale, from Mr. Kirby's, 17, Bouverie-street, Fleet-street, London, E.C.

A woman rushed out of a convent near me at 5 a.m. to-day, screaming for the people to save her; and she was saved.

My book upon the *Apocalypse* is spreading, and greatly provoking Rome, so that they have made my coffin, cut off my head, and took the flesh off my bones, as you will see by the last *Protestant Standard* I sent you; that is to say, by their designs, com-

municated to me. Nevertheless I live, by the Lord living in me. These murderous designs of Rome upon me are more likely, I think, to prolong my days on earth than to shorten them. My times are in the hands of the Lord.

I hope my new book upon the *Apocalypse* will be acceptable to you and your friends in London, and that you will help forward its circulation if it is so; if it is not so, you cannot.

With unfeigned and inextinguishable love to you and your readers,

I remain, ever yours in the Lord,

DANIEL ALLEN, Pastor.

Sydney.

[We fail fully to enter upon paper our heartfelt indebtedness and love to our dear brother and indefatigable fellow labourer in the Gospel of Christ, Pastor Daniel Allen, for his words of Christian kindness and sympathy, sustained by a substantial gift of £6! We have handed over out of this sum £1 for the Banks Memorial; and the remaining £5 shall be given, as desired, to the STRICT AND PARTICULAR BAPTIST MINISTERS' FUND, if such an institution should shortly be established; otherwise we shall, by the kind permission of the donor, distribute it among the Lord's poor. We always hail with delight the *Australian Particular Baptist Magazine*, and by its monthly contents we feel drawn into spiritual affinity with our antipeed friends and their beloved pastor, Mr. Daniel Allen.—ED.]

RATTLESDEN, SUFFOLK.—I think from all appearances the Association meeting of Primitive Baptists was a great success this year so far as we heard and seen, with the exception of the collections, they having been, we regret, many pounds below those of several previous meetings. On the other hand it has been whispered abroad that the Church at Rattlesden realised a profit of a trifle less than £6. I believe myself that all the ministers and delegates from the Associated Churches and visitors who needed beds were suitably and comfortably supplied, according to the general expressions given utterance to by the accommodated. Among the friends who visited us on the occasion, we were pleased to see your face and to hear your voice, Mr. Editor. I am glad to know that the name of Winters has become quite a household name in Suffolk, and that the name does not always convey Wintery feelings and barrenness, but brings with it sunshine and showers of blessing, causing the light to develop itself and shine through the preached words. I think you were greatly helped, and so all the brethren in preaching and also in prayer. May it be a season long held in remembrance, and that the Church at Rattlesden may not rejoice only in a pecuniary profit, but date from their great gathering a season of spiritual prosperity and progress such as shall develop itself in this life and consummate itself in heaven, to the glory of our ever-blessed God, Father, Son, and Holy Ghost. So prays yours in our Covenant Head,—BESOR.

**HOXTON.**—At Salem, Wilton-square, special services were held on June 26th and 28th. The sermons were preached by brethren W. Flack (pastor), J. Box, and J. H. Lynn. Mr. Flack presided at the public meeting, and gave fresh evidence of his attachment to the truths of the Gospel, and of his increasing love to it, and those who preached it. The chairman then gave a very excellent address on "Foreknowledge," and was followed by Mr. Wileman on "Predestination"; Mr. J. H. Lynn on "Effectual Calling"; Mr. Evans on "Justification"; Mr. J. E. Hazelton on "Glorification"; and Mr. E. Porter on the words of the Apostle: "What shall we then say to these things?" It was a very cheering opportunity, and the saints of God were built up in this most holy faith, and the young persons present were most affectionately addressed by each speaker.—J. W. B.

**BISHOPSGATE.**—The cause of God and truth at Artillery-street is surely one of the most ancient and interesting anywhere to be found in town or country. Being engaged to preach here in the month of June, I was greatly cheered by the kind attentions and encouraging conversation of Mr. and Miss Applegate, Mr. Mills, Mr. and Miss Pyne, and some other dear Christian friends, from whom I heard what greatly delighted me concerning the history of the chapel and cause. Many readers of the **EARTHEN VESSEL AND GOSPEL HERALD** probably know all about it; but to those who do not I presume the information will prove as soul-kindling and spirit-stirring as it did to myself. It appears that the cause was originated by certain Huguenot refugees, who came over from France at the time of the celebrated massacre of St. Bartholomew, A.D. 1572. The chapel has undergone comparatively little alteration since its erection, the wide and massive gallery staircases, and the pulpit with its sounding-board, being rare relics of a past age, the like of which are seldom to be seen in these modern days of slender architecture and platform rostrums. The only alteration effected upon the ancient pulpit is that it has been lowered somewhat, a decided improvement, and the back door done away with. And oh! what a thrill it gives one to be told that the said *back door* was constructed in those times of state church persecution for the speedy escape of the faithful servant of God, when the advent of the king's spies was announced by some watcher at the front. In this case the ramifications of the courts and alleys at the rear of the sacred edifice assisted the good man's flight. In country places we have read of secret trap-doors constructed in the pulpit floors, that the man of God may hide him away into the woods adjoining, and there remain till he heard some pre-arranged signal for his return to continue the service. How ought the rehearsal of these facts to stir our gratitude for present privileges, and make us feel in duty bound to improve them by availing ourselves constantly of the means of grace now so abundant and free! But,

alas! is there not a strange spirit of apathy creeping over us? Are not many professors, who are tainted more or less with Arminianism, far more zealous in propagating error than those who know the truth are in their own direction? How many among us are satisfied with a Sabbath evening attendance, who might, by a little extra effort, attend in the morning as well! How many others will attend frequently, as a matter of convenience, places of worship which are near, but where a *yea and nay Gospel* is preached, truth and error, law and grace, being mixed together in strange incongruity, rather than put themselves to a little inconvenience to encourage God's people, and witness for the truth! Our pious forefathers would not scruple to travel considerable distances, and even stand in the drenching rain, or scorching sun, or up to their knees in snow, that they might hear the Word of Life. O, for a blessed, gracious, spiritual revival of true religion and genuine zeal!—A. E. R.

Dunstable.

**HARWICH.**—On June 26th two excellent sermons were preached by Mr. W. Hazelton. The afternoon service was devoted to the School. Mr. J. Cowell, the president and pastor of the Church, opening the meeting with prayer. The children, numbering about 130, sang the "Anniversary hymn," after which they recited portions of Scripture and hymns. Mr. Hazelton gave a suitable address. Mrs. Cowell took her place at the organ. On July 6th the children's treat was held in Michaelstowe-park. About 160 children were conveyed to the park in covered waggons, kindly lent by Mr. Grice and Mr. Walsb. Thanks were accorded for timely help to Mr. Carter, Mr. Pratt, Mr. Coxhead, Mr. Wickham, Mr. Brewster, and Mr. W. Philo. The children returned to chapel at nine o'clock, where a bun was given to each child, and the doxology closed the happy day's proceedings.

**STOKE ASH, SUFFOLK.**—The anniversary of the Sabbath-school was held on Lord's-day, June 19, when sermons, morning and evening, were preached by Mr. B. J. Northfield. In the afternoon Mr. Northfield gave a stimulating address from the words—"Jesus only," setting Him forth as the Sunday-school teachers' subject, model, and helper. He also gave an instructive address to the children on the words, "A good name," in which he showed some ways by which a good name might be gained. He spoke of the value and usefulness thereof in relation to this world, and, in conclusion, said a little about that dear Name which is above every other name, and must endure for ever. We were favoured with the presence of Mr. Berry of Aldringham throughout the day, who in the afternoon sweetly led us to the mercy-seat. Many other friends from neighbouring Churches visited us, among whom ministerial brethren Debnam of Horham and Tearle of Shelfanger. May the Lord add His blessing, and His name shall have all the praise.—P. BARRELL.

**ALDRINGHAM.**—On Sunday, May 29, the anniversary of the Sabbath-school connected with this Church was celebrated. In the morning the pastor preached from *Pea. lxxviii. 4, 5*. In the afternoon the chapel was crowded, when the children recited various suitable pieces and portions of Scripture, interspersed with the singing of special hymns, the excellent rendering of which, thanks are due to the perseverance of Mr. N. Pearson. On the Monday the children met on the spacious common to enjoy the treat prepared for them. In the afternoon of the same day the prizes were distributed, by the pastor's wife and Mrs. N. Pearson, each child receiving a valuable book and some article of wearing apparel. On the Tuesday the children had a tea given them, and a public tea was provided in the chapel, to which some 200 friends sat down. This was followed by a public meeting, when our esteemed brother Bland delivered a most cheering and inspiring address in connection with Sabbath-school work. This was followed by a few remarks from the pastor. The singing of one of the special hymns brought to a close this most successful anniversary of our Sabbath-school. The collections were good.—**ONE WHO WAS THERE.**

**STRATFORD.**—The 43rd anniversary of the cause at West Ham-lane was held on June 14th. Mr. W. Winters preached in the afternoon. There was a good attendance at the service, as also at the tea-table. In the evening Mr. J. Morter presided in a most efficient manner. After the reading of the Scriptures, Mr. Buttery offered prayer. The chairman remarked that he could go back in his remembrance of the cause twenty years, at which time he was necessitated to go into it in search of the truth, having then but just left the Church of England because of the erroneous doctrine taught therein. He was glad to know that God raised up men and qualified them to preach the Gospel faithfully in Dissenting places of worship. He was also pleased to know that the chapel in West Ham-lane was freehold property, and free of debt. Mr. W. Winters spoke on the origin of the Church of Christ in its Adamic state. Mr. W. K. Dexter dwelt in a fluent and able manner on the redemption of the Church. Mr. W. Hazelton treated briefly on divine teaching, Mr. J. Copeland on the Lord's gracious leadings, and Mr. H. F. Noyes concluded with an address on the glorious destiny of the Church. Brother J. Taylor and other ministers were present. We hope our dear brother J. J. Clinch, the pastor, was cheered in seeing so goodly a company of friends gathered on the occasion. The meeting was indeed a most spiritual and happy one. Our mind reverted back to our early Christian days as we entered for the time this neat little sanctuary, and saw the mural tablet to the memory of one of the late beloved pastors, Mr. Bracher, whose son is deacon of the cause. The Lord graciously bless pastor, deacons, and people, prays—**THE EDITOR.**

**RISHANGLES, SUFFOLK.**—Sunday-school anniversary services were held on Lord's-day, June 26th, when three sermons were preached by Mr. W. Winters. The pastor, Mr. George Harris, was present, and assisted the school in the service of praise, which, on the whole, was well rendered. The chapel was well filled at each service. Deacons J. Peck, W. Peck, and G. Chapman endeavoured to make visitors welcome. Mr. W. Cook, the able superintendent of the school, was at his post, and which office he has well filled for the past 27 years. The good that has been effected by his labours, in conjunction with those of the pastor and teachers, during that long period, only the last great day will reveal. Collections were excellent. Mr. G. Harris, pastor, founded the Church of truth at Rishangles in 1849. A few people met before that time to hear the word preached by Mr. Quinten. The first chapel was erected in 1841, and enlarged in 1847. In 1862 Mr. Harris and his friends erected the present commodious sanctuary. Before a baptistry was made in the chapel, the late Mr. Collins and others baptized several persons in a pond in a field adjoining the parish church, in the presence of 2,000 spectators. Owing to the decrease of the population in the district, the school is not so strong as it used to be. There are nine teachers and 57 scholars. The school has just lost a dear young scholar, Anna Smith, whose spirit is now with God (see *Cheering Words* for August). The prayer meetings and cottage meetings are well attended. We hope brother George Harris will be much helped and encouraged in his pastoral work for the Lord's sake.—**EDITOR.**

**ST. ALBANS.**—The anniversary of the Bethel Chapel Sunday-school was celebrated on June 19th. Special sermons were preached in the morning and evening by Mr. T. Vincent, and in the afternoon an address to the children from the story of Abijah. He also impressed on the teachers the necessity of study and preparation in their lessons. The lessons on which most time had been spent in study, always had most effect upon the children, while a teacher who did not study seldom prospered with his class. The scholars sang special hymns during the day. Collections realised a fair sum.

**REDBURN, HERTS.**—The friends who had to withdraw from their old home some few months since are going on well. God has not only provided us with a new home, but has graciously sent us men after His own heart to preach the blessed Gospel to us; and He has also owned His own work, for six sisters have joined our little band, and were baptized on the last Sunday in May, at St. Albans, by our brother T. Hughes, of Leytonstone. On Whit-Monday, two sermons were preached; afternoon by brother H. D. Mohb, evening by brother Hughes. About 100 sat down to tea; collections good.—**J. BOWDLER, W. KING, E. T. DEXTER, Deacons.**



"IN ALL LABOUR THERE IS PROFIT."—PROV. XIV. 23.

To the Editor of "THE EARTHEN VESSEL AND GOSPEL HERALD."

MY DEAR BROTHER WINTERS,—Peace and strength be with you in your many labours, and grace to carry out in all things the spirit of Him whose we are, and whom we desire to serve. On May 29th, we baptized two friends from Ilford, at Mount Zion, Bow, to whom my testimony had been, by God's wise dealing, owned in the course of the Friday evening services, especially to Miss Faunch, the daughter of the worthy deacon at Ilford; the other was a brother of Mr. Faunch. May the Great Head of Zion grant them very many more such additions, is the prayer of  
W. H. LEE.

PENN, BUCKS.—On Whit-Tuesday, a public meeting (after a tea) was convened in this time-honoured sanctuary. Mr. Collins, of Wycombe, presided, and addresses were delivered on Gospel subjects by Messrs. Palmer, Price, Pierce, Tilbury, Ives, Butcher, and others. During the past few years the cause has become gradually lower, but hopes are entertained now of its being raised, and a Sunday-school re-established. The pulpit is alternatively supplied by brethren Price, Ives, Mayne, Lisley, and Tilbury.

SUTTON, ISLE OF ELY.—Dear brother Winters, I am pleased to say there is a little move here at last; one who has long known the Lord has been proposed for baptism and membership, which we trust will prove a stimulus to others in a like situation. Two others, placed here in the order of Providence, are about to have their transfer from Ramsey. I am glad to say the three referred to are really decided for truth, so will be an increased source of strength to the Church.—W. BEDDOW.

OPEN AIR PREACHING.

I have been long anxious to establish an open air and cottage mission in connection with the Association. Evil of all kinds is continually being promulgated; this, indeed I may say, is allowed to monopolise the whole field of out-door teaching. This, to me, is a burning shame, and not a little blot upon us Strict Baptists. My idea is to hold meetings in chapel yards, where permission can be obtained, about an hour before the usual evening service, sending two or three brethren down for that purpose. Also to hold services on commons in the suburbs where there is no cause of truth.

JOSEPH COOLER.

[We are in hearty sympathy with the use of all lawful means for the setting forth of the glorious Gospel of Christ. All ministers are not suitable for this kind of mission work. We do not see why the truth should not be preached as faithfully *outside* as well as inside of our chapels. Get the right class of men for the work, who are as wise as serpents and harmless as doves, and let them go forward at once; the field is large.—ED.]

To the Editor of "THE EARTHEN VESSEL AND GOSPEL HERALD."

DEAR MR. EDITOR,—During the time I have been here the congregations have steadily improved, and though the Word has been spoken in much weakness God has in much mercy been pleased to own it as His truth by giving a measure of Divine blessing and power with the same. Since last September several friends have been constrained to publicly profess Christ, and cast in their lot with the few despised followers of the Lord in this village. This cause of God is an old cause; the Church-book dates back to July, 1694, and it is evident from the first entry that the Church had been in existence for some time prior to that date. It appears to have been an Open Communion Church, until September 5th, 1733. Benjamin Dutton became pastor in 1732, and in 1733 it was reformed to Strict Baptist order. Mr. Dutton's ministry was acceptable, and the Church prospered, and the present meeting-house was built. In August, 1743, Mr. Dutton sailed to America to solicit aid to clear off the remaining debt; in this he was successful, but in returning, having nearly reached the English coast, the ship was cast away, and Mr. Dutton was lost, to the great grief of his bereaved widow and friends—this occurred in the year 1748. His age was 57. Mrs. Anne Dutton survived her husband for seventeen years; she died November 18th, 1765, aged 73 years, and was buried in the centre of this village.—J. MORTON.

Great Gransden, St. Neots, Hunts.

[We sincerely regret the delay in the publication of the above interesting notes by Mr. Morton. We hope the restoration of Anne Dutton's tomb is, by this time, finished.—ED.]

RUSHDEN.—Successful services were realised in Succoth chapel, on Lord's-day, June 12th, in commemoration of the tenth anniversary of the Sunday-school. Mr. W. Winters preached morning and evening, and delivered an address to the children in the afternoon. The special hymns and anthems sung by the children were well rendered, Mr. Shortland also performed his part well. Great credit is also due to the excellent labours of the superintendents, Mr. J. Ladds and Mr. F. Vorley, and the hon. sec., Mr. B. Vorley. Mr. G. W. Morley is the worthy pastor. On the following day, Monday, the children had their annual treat in a meadow a short distance from the village. We were very happy under the hospitable roof of our kind friend Mr. Eady, of Higham Ferrers, whose genial spirit, as also that of his good wife and mother we shall not soon forget. Several friends from Wilbey, Northampton, Irthlingborough, Sharnbrook, Carlton, and other surroundings of Rushden, were present on Lord's-day. The chapel was crowded to excess, many not being able to obtain sitting room, and the collections were larger than on former similar occasions, being £11 2s. 10½d. The superintendent's report states that last year the scholars numbered

112, this year it has increased to 133, besides a senior class, and 21 teachers. A good Bible-class has been successfully carried on during the winter by Mr. Morley, the pastor. More school accommodation is greatly needed, and the only thing required is money to build. May the desire of the pastor, superintendents and teachers be granted in this matter, prays—THE EDITOR.

**GREAT BERKHAMSTED.**—Special services were held in the Assembly Rooms, on July 11th, when Mr. W. Winters preached two sermons. There were large gatherings of friends from Chesham, Lee Common, Tring, Two Waters, and other neighbouring places. In the evening, brother A. E. Realf, of Dunstable, who had been preaching at Berton, read and offered prayer, and brethren S. R. Shipton (pastor), Wood, Kendall, and Sanders, assisted in the services. An excellent company partook of tea. Brethren J. Cato and J. Pierce were present, as also friends Mr. Monger, Mr. Bouchamp, Mr. J. Sills, of America, and Mr. Sills, of Walthamstow. Our dear aged sister, Mrs. Sills, and daughters, kindly entertained us during our short stay, for which we feel grateful. The pastor, Mr. Shipton, has laboured hard in this locality for the last twenty years. We regret, however, that the cause is low. May the Lord graciously encourage our brother in his labour of love, and prosper the cause.—ED.

**OTLEY.**—The most interesting point of history connected with this pleasant part of the county of Suffolk is the Strict Baptist Chapel. We have visited many of the Suffolk sanctuaries, but have not seen one better situated and more comfortable for speaking in than that at Otley. The recent improvements in this chapel in the shape of repairs and painting add to the benefit of those who worship therein, and the debt thereby incurred is, we are happy to say, liquidated. A short time since new stables were erected opposite the chapel for the accommodation of the horses of friends coming from a distance. The minister's house, occupied by the pastor, Mr. P. B. Woodgate, well corresponds with the chapel for neatness and respectability. Our dear brother Mr. Woodgate has been the honoured pastor of this Church for the past 27 years, and many signs of the Lord's approval of his work have been made apparent during that period; his earnest desire is still that God would own his ministry to the salvation of many souls dead in sin. The details of the early history of Otley Chapel are extremely interesting. Mr. Woodgate informs us that it was first opened for divine worship June 25, 1800, when the Church was formed, consisting of 24 members. On that great opening day the following ministers took part in the services: Messrs. Hall, Ipswich; Farmary, Diss; Thompson, Grundsburgh; Ridley, Bury; and Cowell, Ipswich. In 1837 this chapel was considerably enlarged, and made to accommodate 200 more persons. In 1868 it was completely renovated, and in 1872 it was, with the minister's house, enfranchised, and made thereby the

freehold property of the people. Our brother Mr. Woodgate has given a brief account, of considerable interest, of the origin of the Otley cause in his memorial introduction to a collection of original hymns and poems by Mrs. Elizabeth Bedwell, of Brandiston, Suffolk. We notice the well-known hymn on page 16 of this collection beginning, "See a poor sinner, dearest Lord," &c., is attributed wrongly by the late Daniel Sedgwick to Samuel Medley, and which appears in an abridged form in Lenham's Selection, 732. On Wednesday, July 6th, the annual meeting of the Sabbath-school and re-opening services after repairs and painting were held, when two sermons were preached by Mr. W. Winters. Special hymns were sung by the children in the afternoon. After the afternoon service the school children were regaled, in an adjoining meadow, with an abundance of cake, bread-and-butter, and tea, and each scholar, before leaving the ground, was presented with a Jubilee mug, sweets, &c. Mr. Wilson is the worthy superintendent of the school. Upwards of 200 friends afterwards partook of tea in the chapel, and the whole day's proceedings proved a decided success. Brethren W. Gill, J. Field, and the pastor took part in the services. Brethren J. Grimwood and W. Harris were present. During our short stay at Otley we were made happy and comfortable in the house of the beloved pastor, whose great kindness, with that of our dear friend Mr. W. Wilson, we esteem as unmistakable evidences of Christian love. God ever bless the cause at Otley, prays—THE EDITOR.

**CHELMSFORD.**—The fourth anniversary of the pastorate of Mr. F. G. Burgess, was held on Whit-Monday, when Mr. W. Winters preached two sermons. Tea was served in the beautiful schoolroom at the rear of the chapel, to about 160 friends, provided by Mr. Hicks in his usual good style. Brethren W. Beach, of Chelmsford, I. Smith, of Yeldham, E. Debnam, of Bottisham Lodge, were present, also friends from Canewdon, Braintree, Witham, Bilericay, Good Easter, and London. We were delighted with the commodious and comfortable chapel, being our first visit to it. Our dear friends, Mr. and Mrs. Beach, entertained us most hospitably, and their conversation refreshed us greatly. The Lord continues to bless our brother Burgess' labours in a very marked manner. The prayer-meetings and preaching services are well attended, and prove to be most profitable seasons indeed. It gave us great pleasure to meet with our sister, Mrs. T. Chaplin, of Gullely Wood, whose hymns and poems are so well received by Christian readers. We hope the Lord will continue to largely bless the labours of our brother Burgess' at Chelmsford, and those of our brother W. Beach, whose praise is in all the Churches. The past life of Mr. W. Beach, in connection with David Denham, Jeffery Moody, and James Wells, is most interesting, and well worthy of publication in book form.—ED.

**CAMBERWELL.—AGED PILGRIMS' FRIEND SOCIETY.**—Anniversary services were held on Thursday, June 9th. Sermon in the afternoon by Mr. John Box from Prov. viii. 6. Our brother keeps to the excellency of the good old Gospel. May his life be long spared to preach its eternal truths. Tea was provided under a spacious tent on the grounds, which was not so well filled as the cause demanded. In the evening F. W. Lloyd, Esq., took the chair. After singing and prayer, the secretary, Mr. W. Jackson, gave his usual annual unwritten statement of congratulation—gratitude to the Lord for past mercies to this old home for 42 aged disciples, who find it a peaceful, happy resting-place. Fifty-two years has it been established. The chairman proved himself worthy of the occasion in his opening address. The speakers who followed were Messrs. B. Cassin, H. J. Perkins, J. Sears, and J. S. Anderson and their addresses were just to the point—short, practical, cheerful, helpful words. Mr. Silvester closed with prayer. The collections were on behalf of the benevolent fund of the asylum for aiding the sick and helpless inmates, paying medical officer, and supplying other comforts. The Ladies' Committee will be always glad and thankful to receive help in kind, in the form of articles of diet for the sick, and special contributions to meet the expenses attendant upon so many sick cases. Friends are invited to visit the asylum any week-day.

**SHARNBROOK.**—Sabbath-school anniversary services were held on Whit-Sunday, May 29th. Three sermons were preached by Mr. W. Archer. In the afternoon the children recited select pieces. Monday, the 30th, was the children's treat; tea at 3. Friends at 4 o'clock in the barn, kindly lent for the occasion. Prizes and rewards were given to the children belonging to the school in the park. Meeting in the chapel at 6.30. Mr. Archer presided. Addresses were delivered by brethren Collyer, Martin, Allan, Bennett, Corby, Clayson, and Wright. Collections good.—W. A.

**CHARSFIELD.**—Our dear brother Mr. J. Grimwood, pastor of the Church at Stonham, preached three sermons on the occasion of the Sunday-school anniversary, Lord's-day, July 10th. The morning sermon was based upon Isa. liv. 13; afternoon, Gen. xxii. 17, 18; and evening, Isa. xl. 11. The chapel was well filled morning and afternoon; at the evening service many friends who resided at a distance could not stay. The Word was much blessed to the souls of many present, and the children sang their songs of praise in a praiseworthy manner, which reflected great credit on their teachers. Collections £2 19s. It is remembered with pleasure that Mr. J. Grimwood was pastor of this Church eleven years, and it shows a very nice feeling to be called to visit them again. The services were continued on the Wednesday following.

**BOW.**—The eighth anniversary of laying the foundation stone of Mount Zion Chapel was held on July 10th and 12th. On the first day two sermons were preached by the pastor, Mr. W. H. Lee, and on the second day Mr. G. W. Shepherd preached a sound Gospel sermon in the afternoon. A capital number of friends partook of tea. In the evening there was a large gathering of friends. Our dear brother Mr. J. M. Rundell (deacon of the Surrey Tabernacle) presided, and having read 1 Pet. ii., which he ably illustrated by a running exposition, Mr. J. H. Dearsly offered fervent prayer. Full weight Gospel addresses were delivered by brethren G. W. Shepherd, F. C. Holden, W. Winters, G. J. Baldwin, W. H. Lee, pastor, and J. M. Rundell, the chairman. Just before the close of the service our brother W. H. Lee read a letter from an unknown friend, in which was enclosed fifty guineas in aid of the cause. This donation was received with expressions of heartfelt joy by most of the friends present. Lovers of a pure, free grace Gospel ministry are not all dead yet. The fact is they cannot die whilst the blessed Lord Jesus lives.—Ed.

**ILFORD.**—The 51st anniversary of Ebenezer Chapel was held Lord's-day, May 22nd, and continued on Tuesday, 24th. Brother Mr. Geo. Holland preached, and we experienced times of refreshing from the presence of the Lord. On the following Tuesday afternoon a sermon was preached by Mr. J. Flavel. Tea was served to a number of friends. In the evening Mr. Harris presided. Brother Palmer having prayed, the chairman read John xv., and brethren Burbridge, Copeland, Flavel, and Pardoe gave goodly words. Our tribute of praise we render to our covenant God for the help of His blessed Spirit in taking of the things of Jesus and revealing them to His people at this time.—J. D. FOUNTAIN.

**LIMEHOUSE.**—Spiritual and successful services were held at Elim on Lord's-day, June 26th, and Tuesday, 28th. Brethren Myerson and Bush preached good sermons, which were well received. On Tuesday we were cheered by the presence of deacons and friends from all our neighbouring Churches. Brother Haines, of Homerton, took the chair, gave liberally to the collection, and well conducted the meeting, which was addressed by brother Myerson, on "Christ as God's servant;" W. H. Lee, on "The infallible proofs of Christ's resurrection;" J. Bush, on "The Gospel as the rod of God's strength;" Mr. Dearsly, on "God's people not being ashamed;" Mr. Saunders (in the absence of Mr. Kempston through domestic affliction) on "Christ the foundation stone;" and Mr. Margerum, on "Christ as the Captain of our salvation." Brother Noyes offered prayer. Collections £14 5s. The pastor thanked the chairman and friends, and the happy meeting closed by singing the doxology.—F. C. HOLDEN.

**PLYMOUTH.**—**DEAR BROTHER,**—I have just come home from a visit to some of the Churches—Bournemouth, Bath, and Exeter—where I have preached sermons and visited some sick ones and many kind and dear friends of the cause we love. I want to enlist your sympathies in a case at Plymouth. It is a Miss Bardens, sister of our brother, late of Hayes. She was matron of our jail at Plymouth nine years, a member, I believe, of Mr. Hemmington's Church, at C. Christi, many years ago. Four years she has been confined to her bed with cancer (internal), a pitiable sight indeed. She longs to be taken home; and though she has had many friends, including the wife and widow of the late Rt. Hon. C. Forster, M.P., yet six years is a long time, and she is wholly dependent on the bounty of friends. If you could help her by making her case known to the benevolent among the Churches, I would be glad, and myself or Mr. Hockaday, 3, Chapel-street, Stonehouse, would receive subscriptions.—Yours in Him, **W. TROTMAN**, 2, Durnford-street, Stonehouse, Devon. [We thank our brother Trotman for his kind letter, and trust the necessary help required to supply the stark need of Miss Bardens will not be long wanting.—ED.]

**ENFIELD.**—Anniversary services were held in connection with the cause of truth at Putney-road, of which Mr. R. Alfrey is the pastor. Mr. Wild gave out the hymns, Mr. J. Sampford, of Ware, read the Scriptures, and Mr. F. C. Holden, of Limehouse, preached an excellent sermon on "The death of the cross." A good company partook of tea. In the evening Mr. W. Kempston occupied the chair, and good Gospel addresses were delivered by brethren R. Bowles, J. House, F. C. Holden, J. Sampford, W. Stringer, and the pastor. Many friends present found it good to be there. Collections were excellent. May God greatly bless our brother Alfrey and his people.—**A FRIEND.**

**NASH.**—The anniversary of the Sunday-school was held on Sunday, May 29th, when two sermons were preached by Mr. A. J. Ward. Also in the afternoon an interesting address was given to the children, who answered the questions well; special hymns were well sung, which gives great credit to both to children and Mr. W. King, who presided at the harmonium. Each service was well attended, and many expressed it good to be there. On Monday, May 30th, the children assembled at 3.30 for tea; and at 4 the sanctuary was filled with friends to partake of tea; at 6.45 Mr. G. Mackerness, superintendent, presided, the meeting being opened by singing "Kindred in Christ." Mr. A. J. Ward offered prayer, after which the chairman spoke of the blessing he derived from the Sunday-school. Mr. A. White spoke sweetly on Sunday-school work. Mr. J. Hewlett spoke very encouraging words to the teachers from "Be not weary in well-doing." Mr. A. J. Ward dilated on the words "The Lord hath been mindful of us."

Each address was listened to with great attention, each speaker being helped by the Holy Spirit. This was one of the most successful anniversaries held for many years. The Lord's name be praised.—**GEORGE MACKERNES.**

#### THE BRITISH EQUITABLE ASSURANCE COMPANY.

Many of our readers are interested in the welfare of this Company, so that no apology is needed for occupying some portion of our space with an account of the laying of the foundation stone of the new offices, which are now being built on a large plot of land adjoining the premises that the Company at present occupy in Queen Street-place, E.C., and which have become too strait for the manager and his staff to conduct the continuously-increasing business of the Company.

On Friday afternoon, July 22, the foundation stone of the new building was laid by Fountain John Hartley, Esq. (the chairman of the Company and hon. secretary of the Sunday School Union), in the presence of a large assembly of friends of the institution. Previous to laying the stone Mr. Hartley made a statement tracing the progress and history of the Company from its foundation in 1854, when Mr. William Gover (we believe the father of the present energetic managing director, Mr. William Sutton Gover) was elected its first chairman. During the first year the Company issued 1,371 policies for £212,135, the annual premiums amounting to £8,000. The present premium income amounts to £153,793, and the accumulated fund increased to £1,042,741. Mr. Hartley referred to several names well-known in Nonconformist circles who have been connected with the Company, and concluded his interesting history; having proceeded to lay the foundation stone, F. J. Hentsch, Esq., G. J. Dawson, Esq., W. G. Lemon, Esq., and W. S. Gover, Esq., assisting; this portion of the ceremony was brought to a conclusion by an earnest prayer being offered by Dr. White.

The premises are being most substantially built of Cornish granite, Portland stone and brick, the interior arrangements having been very carefully considered; so that every arrangement is being made for the convenient and prompt conduct of the business of the Company. The architect is Mr. Arthur Sutton Gover, A.R.I.B.A.

The day's proceedings terminated with a well-served dinner provided at the famous Guildhall Tavern.

Amongst those present we noticed Dr. Underhill; Messrs. W. G. Lemon, J. W. Hare, William Olney, A. H. Baynes, J. W. Fairley, W. J. Basden, and others.

We trust that the Company may continue to progress in the future as in the past, and that many in the hour of trouble may find some little consolation in help that such an institution is able to afford.

**STONHAM.**—Anniversary services were held on Lord's-day, July 10th. Mr. T. Field of Chassfield preached three encouraging sermons. This was the children's anniversary, and all passed off in a happy and successful manner.

THE NEW THEOLOGY—ITS LAST  
SORROWFUL REGRET.

"The Old Theology dies hard!"

AY, yes, indeed, it must be so,  
As myriads still will prove,  
Freed from all sin, its guilt, and woe,  
And filled with Christ's own love.

And we rejoice it must be so,  
In spite of modern thought;  
And all its nattering to and fro  
Will surely come to naught.

Well, perhaps 'tis best, we cannot tell,  
Truth still its path will keep;  
And as the worst it saves from hell,  
We surely need not weep.

Sin, too, dies hard, and Gospel truth  
Alone true life can give;  
So we shall pray that its bright youth  
May still remain and live.

What it has done, it still will do,  
And hence we have no fear;  
It brings Christ's beauty into view,  
And shows His presence near.

How can that die in which He lives?  
Will modern thought explain?  
Through it He life to millions gives,  
And saves from endless pain.

And can that die in which Christ lives,  
Reveals His beauteous face?  
Through which He every blessing gives,  
And triumphs through His grace.

W. POOLE BALFERN.

Brighton.

In Memoriam.

William Ambrose, at the age of 86, and after an association with the Church at Two Waters for above forty years, was removed on the 18th of last May, to "that rest that remaineth for the people of God. He loved the house of prayer, and was prepared by grace for the mansions of praise. Mr Room preached his funeral sermon from 2 Cor. v. 8, being the words chosen by our late brother.—FRED. D. BEAUCHAMP.

William Sherley Mayo, died March 13, aged 77 years. He was a faithful preacher of a free grace Gospel for many years at Kighton, in Wales, also at various Churches in Hertfordshire. His end was truly peace.—T. B. S.

Mrs. Belsbur, aged 35, a member of Wellesley-street, Stepney, baptized by Mr. T. Steed, passed away to her eternal rest, on Lord's-day, May 22nd, and was interred in the chapel-yard, Sutton, Isle of Ely, on Sunday, May 29th. Mr. W. Beddow officiated at the grave. Between three and four hundred friends attended the funeral service.

Died at Stromness, Orkney, on Sunday, June 19th, Captain T. K. Mowatt, member of the Church at Elim. A liberal supporter of the cause, and treasurer of the Building-fund. His last words were "Jesus only." He was a good and kind friend.—F. C. HOLDEN.

William Golding "fell asleep in Jesus" on June 19th, 1867, at Blackwater, near Christ-

church, Hants. Deceased walked in the fear of the Lord for many, many years, and of him we can now truthfully say, "he is not, for God took him." He came to the grave in a full age, being nearly 80 years of age. For more than 25 years he was a teacher in the Strict Baptist Sunday-school at Poulner, and walked many times seven or eight miles on the Lord's-day morning to teach in the school. He was deacon of the Church at Poulner for many years, and was known and respected as a faithful servant of the Lord. About eight years ago he started a school at East Parley, and lived to see it prosper. In 1879 he obtained his dismissal from the Church at Poulner to that of East Parley, as the distance was so great for him to walk. He never lost interest in the Church at Poulner. On the Friday before he passed away his pastor visited him, and brought away many pleasing sentences the aged disciple uttered, showing he was trusting and resting only in the finished work of the Redeemer. Memorial services were held on the Sunday following the Thursday on which he was buried, at the Baptist chapel, Poulner, when the pastor, G. Diffev, preached in the morning from the text, "We that are in this tabernacle do groan, being burdened," &c., &c., and in the evening from the words, "An old disciple" (Acts xxi. 16), both discourses bearing special reference to our departed brother and friend.—EDWIN DIFFEV, Ringwood.

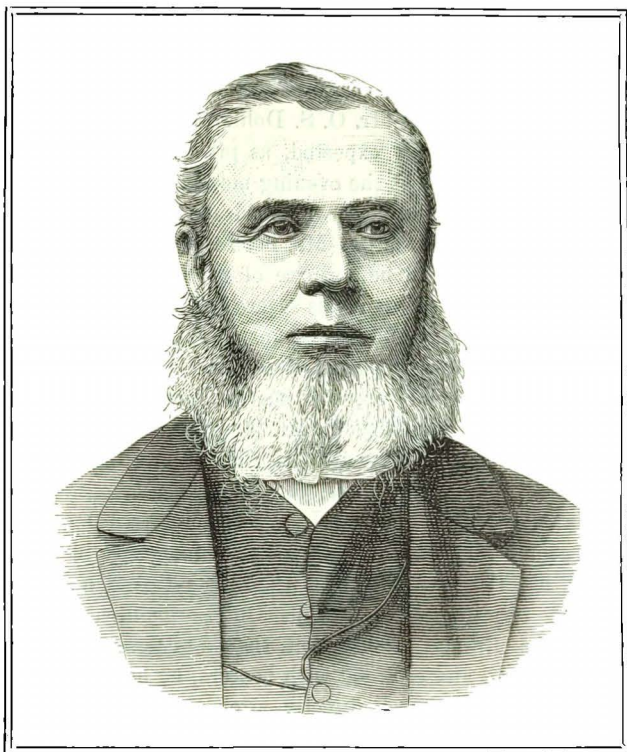
On February 17th, 1887, Maria, widow of the late James Smithers, of Kingston-on-Thames, fell asleep in Jesus, at the age of 77. She was baptized with her husband at Brockham, Surrey, where she became a member about the year 1832. She afterwards joined the Church at Providence chapel, Kingston-on-Thames. Her death may be truly termed "awfully grand"; awful, to see her battling with death (nature's last enemy); grand, to hear her uttering the most sublime sentiments that Christians alone can experience or express. It was wonderful to hear her quoting almost up to the very last verses of hymns and texts of Scripture. At one time a few hours before her departure she seemed to have a glorious vision of the realms of the blessed, for she suddenly made an ejaculation, and her face beamed with delight, and when asked if she could see anything, she exclaimed, "Beautiful! beautiful! grand!" Her life and death proved to all that saw her the reality of vital religion. Mr. Higham officiated at the interment of our dear sister, and preached her funeral sermon from, "For me to live is Christ, and to die is gain."—W. J. B.

Rebecca Lane fell asleep in Jesus, January 12th, 1887, aged 77 years, was interred in Nunhead Cemetery, Mr. Flack officiating on the occasion. She was a member for 44 years of the Church meeting in Zion Chapel, New Cross, and was baptized by Mr. Felton, in Giffen-street. She was afflicted for seven years, during which time her kind mistress, Mrs. Gale (a member of the Surrey Tabernacle), nursed her with every kindness and care. When in health the House of God was her delight, and there she enjoyed much of the Lord's presence. May the God of Israel abundantly bless Mrs. Gale and her brother, who so kindly gave the departed a home under his own roof, and may they realise the truth of Matthew xxv. 40, is the prayer of—G. CHAPMAN, Brockley.

In affectionate remembrance of Sophia Elizabeth Dorling, who departed this life Friday, June 3rd, 1887, aged 62. "An abundant entrance." "Victory in the Lamb."

"The place of John I covet  
More than a seraph's throne,  
To lean on my Beloved,  
And breathe my final groan."

Interred in Nunhead Cemetery.



**The Late Mr. Edman Forman.**  
(PASTOR OF PROVIDENCE CHAPEL, MARCH, CAMBS.)

“We grieve to think, our eyes no more  
That form, those features loved, shall trace.”

**O**UR divine Lord and Master continues to thin the ranks of His servants—His beloved Messengers, by calling them to Himself. It must be a source of more than ordinary grief when a loving Christian minister is removed from his flock by death; and especially so when a close, spiritual relationship has existed between them for many years, as in the case of our dear departed brother, Mr. E. Forman, pastor of Providence Chapel, March, who entered his eternal rest, after a painful illness, on Monday morning, August 1, 1887, at the age of 73.

Our late brother's occasional visits to the Metropolis and its suburbs

were always acceptable, and whenever we were privileged to listen to his voice, we invariably found his ministrations and conversation to be most genial and spiritually profitable. We have pleasurable remembrance of having heard him preach at the Surrey Tabernacle, Wansey-street, as also at Mount Zion, Dorset-square, Wandsworth, and at Hayes Tabernacle. On the never-to-be-forgotten day (June 15, 1887) of the public recognition of Mr. O. S. Dolbey as pastor of the Surrey Tabernacle, it was generally expected, as previously announced, that Mr. Forman would preside at the evening meeting, but on the morning of that day a telegram and letter reached us from one of the good deacons of the Tabernacle stating Mr. Forman's inability to attend the meeting. This was felt to be a source of regret to many, and it was the first occasion of our hearing of his severe illness. We were then most unexpectedly called upon to fill the vacant chair in his stead.

We gather from the local papers that Mr. Forman had been pastor of Providence Chapel, March, for nearly forty years. Although possessed of a robust constitution, Mr. Forman suffered many years from rheumatism, which frequently deprived him from taking much bodily exercise. He, nevertheless, continued his labours among his people, assisted at times in the Lord's-day services by one of his excellent deacons, Mr. W. Morton. Mr. Forman was, in fact, in the discharge of his ministerial duties when he received a shock to the system which terminated in death. On Lord's-day, June 12, he preached at the Branch Chapel, on the Whittlesea-road, and the building being small and crowded with hearers, he became over-heated, and on riding home, almost directly after the service, in an open conveyance, he caught a chill, which, however, had no perceptible effect upon his health until several days afterwards. On the following Sabbath, June 19, Mr. Forman preached his last sermons, the morning one being based upon Eph. i. 3, and that in the evening upon Psa. xcii. 13, 14. The evening of June 22 he spent in spiritual conversation at the house of Mr. J. Morton, of Stonea, in company with Mr. J. Jull, of Cambridge; but on his return home he became so ill that he was obliged to be conveyed to bed, and never recovered.

We are informed that the late Mr. Forman was the son of Mr. Michael Forman, and was born at Halton, near Spilsby, in 1814. Early in life he was called by divine grace to know the Lord, and was baptized at Monktonbyre, in Lincolnshire, by Mr. David Wilson, then of Parney. Shortly afterwards he was brought into the work of the ministry, and preached occasionally in many of the neighbouring chapels. In the year 1848, the Church meeting in Providence Chapel, March, being without a pastor, invited him to their pulpit, and his first sermon was preached in April of that year. On the following November

he fully entered upon his stated pastoral labours. At that time the friends met for worship in a small hired building, originally used as a barn, situated in Bevill's Yard. Soon afterwards the Church had notice to quit the premises, and as the congregation continued to increase, it was decided to erect a new chapel on a site purchased of the late Mr. H. Johnson. A chapel and minister's house were then accordingly erected, at a considerable cost. The ministry of Mr. Forman continued to be successful, insomuch that a gallery had to be built in order to accommodate the people; and about that time a schoolroom was also erected, and a Sunday-school commenced. In 1860 other enlargements were made in the chapel and schoolroom, but even they proved insufficient to meet the growing requirements of the congregation, and additional room was made at an outlay of £183. In 1873 the old chapel was pulled down, and a new one erected to accommodate 750 persons.

Mr. Forman's ministry was, to the last, a grand success. The influence of his godly life, and the power of the great truths of the Gospel he so boldly and constantly preached during the greater half of his life, was instrumental in the accomplishment of much real good in and around the immediate locality, and which will only be fully known in the "land of far distances," where we shall see the King in His beauty, and be like Him. Our desire is identical with that of a master poet, C. L. Ford, when he sang,—

"Still let me be with Thee, Father, and ever be Thou with me;  
When the clouds of death shall gather, O then let me trust in Thee;  
Let me hide in Thy quiet shadow, let me dwell in Thy secret shrine,  
The home of the men that love Thee, the souls that Thou callest Thine."

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

## NOTES ON THE LATE MR. E. FORMAN.

BY HIS DAUGHTER.

EDMAN FORMAN was the youngest son of a farmer, Michael Forman, who was a strict Wesleyan, but being a good singer, and a young man of high spirits, he chose the Church of England, and joined the choir at Halton Church (in the village where he was born), Mr. J. Yawnsley being the rector. His talent for music and affability caused him to become a favourite, and he remained there several years, and became seriously impressed. He went from place to place of worship to try and find rest for his soul, but could find none (the Lord had met with him, and would not let him rest until He had completed His work). He resisted his convictions for several years, till at last, under Mr. Wilson's preaching (Baptist Minister of Partney), he was set at liberty at the age of twenty-four, and was baptized after a time, having proved that he was really called of God. As his talent for preaching became developed, he was asked to assist at Partney Chapel, Monksthorpe, and many other small causes which have had reasons to bless God he was sent amongst them. He gradually became known to those who were in need of ministers. Lady Lucy Smith, Wilford, Mr. J. Harrison, Leicester, and the friends at March, obtained his services; the two latter being in need of a minister. Between the two there was to be his choice of



taking the pastorate; the former with no difficulties, the latter with many. He saw God's hand in the latter. Through all the difficulties his wife strongly opposed March, seeing what there would be to encounter, but he was firm through it all; the cause being then very small; the former ministers being Mr. Felton and Mr. Creasy, the latter (through death), Mr. Forman succeeded. Some not being pleased with his strict doctrines, divided and opened a schoolroom close to the chapel, and persecuted the minister and people to the fullest extent. In a few weeks they hired the old chapel over the heads of Mr. Forman and the cause. There was nowhere else for them to go; they sought for a piece of ground, and with much difficulty, bought the piece where the chapel now stands, the money was raised, for the people loved their pastor, and amongst the young much good was done. In 1849 they settled in the new chapel, called Providence (through the mysterious hand of God on their behalf). Mr. D. Irish preached the opening service from Gen. xxvi. 21. Mr. Forman's first text was Psa. xviii. 2. The congregation soon began to increase, until they found it necessary to erect a side gallery, then another, and then a schoolroom, and so on until 1873, when a new chapel was built. Mr. Forman has left many friends and sympathisers, who will bear him in their hearts to their death as being their spiritual earthly father, counsellor, and friend. He bore their temporal as well as their spiritual burdens, relieved the poor, and was indeed a present help in time of need. He continued his labours until June 19th, preaching that day two sermons, never to be forgotten by his people; many said, this must be his last time amongst us, he seemed to have a double portion of the Divine unction of the Holy Spirit. He was for many years a martyr to rheumatism, but the final disease was acute phthisis, which ended fatal on the 1st of August, at the age of 73. During his illness four were baptized, and since his death one more proposed.

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### THE LAST HOURS OF MR. FORMAN.

BY MR. J. JULL, OF CAMBRIDGE.

THE disease—inflammation of the lungs and pleurisy, set in to an alarming extent; at times he was unconscious. For some few days after this his mind became dark, and the tempter tried him, and he was sorely cast down. At one time one of his deacons went to see him (Mr. W. Morton), he then said the Lord had appeared again and delivered his soul; he was no longer troubled, all was bright and clear, and he now felt confident all was right. The following passage was sweetly applied to his soul: "Come, now, and let us reason together, though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool" (Isa. i. 18); which gave him great comfort and peace. He was often heard to say by his friends who waited upon him: "For me to live is Christ, but to die is gain." As the weeks passed away he became weaker, and to most all who saw him it was clear he could not recover, yet he himself thought he should; he had, even now, a desire to get better. One day he said to his daughter-in-law and housekeeper: "I want to be alone for an hour to pray to God; each of you go and pray to the Lord that I may be spared; if not, ask Him to give me grace and submission to bow to

His will." They did so, and afterwards he seemed more calm and reconciled. Though at times unconscious, yet he was often heard, in silent, to offer ejaculatory prayer to the Lord.

Sunday, July 31, he told his friends he was sinking, but not to tell the Church and congregation lest it should affect them. The day to him was a most happy one, such calm resignation, all was right and bright, with no fear, but waiting for the Lord. Sunday night his sufferings were great, and at six o'clock, August 1, the Lord took his spirit to Himself. His friends, who have listened to his voice so long, deeply deplore their loss. During his affliction they have been most kind and considerate in ministering to his needs. Mr. Forman has left behind three daughters and one son; also one widowed daughter-in-law, with five children totally dependent upon her, and a most kind, self-denying housekeeper, who has been most devoted to him—whose whole conduct towards the departed deserves the highest praise and commendation. May the Lord preserve the bereaved Church and congregation together in peace and love, and in His time send them another pastor after His own heart.

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### THE FUNERAL OF MR. FORMAN.

ON Friday afternoon, August 5th, the remains of Mr. Forman were interred in the Cemetery at March.

The ceremony commenced with a service in the chapel at two o'clock, at which a large number of persons were present, in addition to the relatives of the deceased, including J. Jull (Cambridge), S. Kevan (Ramsey), S. Willis (Whittlesea), A. B. Hall (Chatteris), Turner (Peterborough), S. H. Firks (March), J. L. James (March), J. Sanger (March), and Lamb (Somersham).

The solemn service commenced with the singing of the hymn,

"Why do we mourn departing friends,  
And shake at death's alarm?"

Mr. Jull then read part of 1 Cor. xv., after which Mr. Lamb engaged in prayer. Mr. Jull delivered an address, in the course of which he alluded to the many pleasing occasions on which they had met together in that building. Six weeks previously, when he last addressed them there, he little thought that their next meeting would be for the purpose of paying a last tribute of respect to the memory of their pastor. On June 19 he (the speaker) discoursed with Mr. Forman sweetly and earnestly upon spiritual topics, and little thought it would be their last meeting together. But so it was; he was taken from them, and they were left behind to labour in the field. Although it had fallen to his lot to address them on that mournful occasion he had only known Mr. Forman for about sixteen years, but their deceased pastor's kindness to him would ever linger in his mind. He had a deep affection for him as a Christian brother and as a Christian minister. Mr. Forman had exceeded the allotted term of human life. He had endured a great amount of bodily suffering and had often preached to them when undergoing great pain. In his conscious moments during the last few weeks he had fully realised that his work was done, and had had the consolation of knowing that he would receive his reward. He had preached to them a living Christ, and had died in His embrace. The doctrines of

grace which he consistently preached were very dear to him, and now he had departed to enjoy the glory of them. They were not only that afternoon burying a Christian man, but they were burying a Christian minister, who, by the providence of God, had for nearly forty years laboured in one vineyard. What great cause, therefore, they had for thankfulness that God had sustained and blessed him during that long period. There were many present who could testify that through their deceased pastor's instrumentality they had been led into the way of truth. He had in large numbers "seals for his hire, and souls for his ministry." Many of his seals had preceded him into a better world, and many others were left behind to mourn his loss. How often had his words profited and encouraged his congregation; but now his voice would be no more heard within those walls. As a Church and congregation the decease of their pastor had left them quite a new pathway to tread, for there was perhaps, hardly another congregation in the country so favoured as they had been, in having for forty years retained the services of one pastor. Other Churches in the county had oftentimes by changing circumstances lost their ministers, but it had not been so with them. So long a period had elapsed since Mr. Forman's settlement there, that but few indeed in that congregation remembered his coming amongst them; and therefore they knew not what it was to experience a change of ministry. Under such circumstances as those they required watchfulness and prayerfulness, as well as forbearance one towards another. They must not expect perfection, and should trust to their deacons in the arduous duties that would now devolve upon them. Mr. Jull concluded by urging his hearers never to forget their late pastor's admonitions, his walk and conversation, and his kindness towards them in ministering help and counsel when it was needed.

The hymn—

"What though the arm of conquering death,"

having been solemnly sung, Mr. Willis gave a brief address of a consolatory character, in the course of which he spoke of Mr. Forman as "not lost but gone before," and made some observations respecting the verse printed on the mourning cards—"Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them." He pointed out that Mr. Forman had had a very large share of human suffering and trial, but had now gone where all was peace and joy. He alluded to the pleasure it had given him to perform the ceremony of believers' baptism for Mr. Forman on several occasions of late years, and expressed a hope that the words he had spoken might still be fruitful in the conversion of sinners in the future, and that that funeral service might be blessed.

The hymn—

"In vain my fancy strives to paint  
The moment after death,"

was sung, and the service was brought to a conclusion with prayer by Mr. Jull.

The congregation then slowly left the building, and the coffin was borne to the hearse in waiting outside by the following members of the Church:—Messrs. Henry Bates, Hy. Skinner, T. V. Watts, William Bates, G. Feary, and Hy. Rowe. A procession was then formed, and slowly walked to the cemetery, and included many of those who were

present at the service in the chapel. Some of the shops along the line of route were partially closed, and at some of the private residences the blinds were drawn down. On reaching the cemetery the coffin was deposited in the grave, and another address was given by Mr. Jull.

Mr. Willis also made a few remarks, and prayer having been offered by Mr. Jull, the ceremony terminated.

The arrangements for the funeral were under the superintendence of Mr. W. Weldon.

On the Sunday evening following a funeral sermon was preached by Mr. Jull at the Providence Chapel. The text selected was Rev. xiv. 13, "Blessed are the dead which die in the Lord; they rest from their labours, and their works do follow them." The sermon contained several references to Mr. Forman's bright Christian example.

The well-known sacred piece, called "Pope's Ode," was sung on the solemn occasion by the choir.

The chapel was crowded with attentive hearers, many of whom were moved to tears.

[We are obligingly indebted to Miss Forman, Mr. P. H. Davies, of March, Mr. S. Willis, of Whittlesea, Mr. J. Jull, of Cambridge, and other friends, for their kind and ready help in supplying us with many interesting passages relative to the life, death, and burial of the late Mr. Forman.—EDITOR.]

## THE POSSIBILITIES OF FAITH.

"All things are possible to him that believeth."—Mark ix. 23.

*Substance of a Paper prepared by the Request of, and Read to the Pastors' Conference,*

BY JOHN HUNT LYNN.

**T**HE Faith of God's elect is the Gift of God (Eph. ii. 8), the Operation of God (Col. ii. 12), and the Effectual Ministry of the Word of God (Rom. x. 17). It abides (1 Cor. xiii. 13), it overcomes the world (1 John v. 4), it purifies the heart (Acts xv. 9), it stands IN THE POWER OF GOD (1 Cor. ii. 5). By Faith we Live (Gal. ii. 20), Stand (Rom. xi. 20; 1 Cor. xvi. 13; 2 Cor. i. 24), Walk (2 Cor. v. 7), Work (1 Thess. i. 3), Serve (Phil. ii. 17), and *have access* into the Grace in which we stand (Rom. v. 2). Without Faith it is impossible to please God, and everything is sin (Heb. xi. 6; Rom. xiv. 23). Faith is joined with Hope, therefore has fellowship with Eternity; and with Love, therefore has exercise in fellowship with the Love of the eternal God.

"*After his kind*" is Divine and universal law. For God to reveal His character or attributes is to imply the nature of His deeds, and, conversely, to behold His doings, or to hear His words is to infer His attributes and character. God cannot deny Himself, nor act nor speak inharmoniously with Himself, or dissonantly from His revealed word. Naught created can be, do, or produce but "after his kind." Faith in all its aspects, exercises, doings and productions is ever wrought thus. By it we realise the indwelling of Christ, the promise of the Spirit, and

our being and blessing as children of God. Faith has a definite Object with which it ever deals, and which is also its source.

Faith is not blind credulity, nor dark fatalism. OF GOD, who is Light, it is perceptive. Of His operation, it is efficient. By His word it is instructed. Its range is the fulness of God, but ever regulated by the Divine Word. A common error aims to separate faith from experience, and induces the absurdities, either of superstitious or excitable credulity on the one hand, or of Antinomian fatalism and presumption on the other. In *this* case, the letter of certain selections from the written Word, or forms of doctrine, are substituted for the living Lord, and false security scorns godliness. In *that* case, religious enthusiasm, often running to strange excesses of unseemly zeal, destroys solidity of character, and excludes true communion with God. The usual expression of the error is the implication that men may ignore feeling, and "only believe." In the avoidance of this error, there is, however, frequent and sore temptation to exaggerate emotion and to push aside the word of God in its clearest applicability in the hope that the desired condition of feelings may be vouchsafed. The sphere of Faith is the Life, Walk, Conflict, and Service of the Saints. Every manifestation of these must be *of Faith*, otherwise it is sin, and all of them must be *by Faith* (Heb. xi.). Every spiritual act, or experience, confirms faith, and every operation of faith co-acts to the growth of gracious experience, knowledge, and deed. ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH! What rebuke to our feebleness, and to our meagre service! What onward beckoning! What mighty encouragement! What glorious prospect! *Possible*. This word involves *both Authority and Power*. Lexicographers trace it to a Hebrew root for "*Lord*." Faith, therefore, energises by the AUTHORITY OF ENTHRONED JESUS, and is ABLE IN HIS MIGHT. This is holy ground. Braggart presumption trying to tread here retreats to defiant infidelity, and ignorant zeal becomes stupefied with disappointment. In Matt. xvii. 20, the Lord said, "If ye have faith as a grain of mustard seed . . . *nothing shall be impossible to you.*"

Possible—yes, indeed—but conditioned. Prayer is requisite (Matt. xvii. 20, 21). True prayer reaches the throne, touches God's character, grasps His faithfulness, and pleads His word who cannot lie. As the living truth of God is received, in so far is faith both inspired and directed. All things so suggested to our hearts are, THEREFORE, possible to us. God's Word brings into communion both with His character, His thoughts, and His counsels. The special aspects of truth revealed supply their corresponding faith, and characterise its work always. Putting forth of faith is not mere wish or request, but both *deeply wrought in the soul*, and the greater the doing before us the deeper and more mighty the inner operation. Witness the effectual fervency of Elijah, the anguished wrestling of Jacob, the persistency of Moses, the travail of Paul, the heart-broken daring of Luther, &c., and the midnight vigils of the Son of man. Oh, I am ashamed and bowed with sadness. I think of my life, of the much grace and forbearance of my precious Saviour, and I ask, how is it I have no faith? What have I accomplished in my gracious Master's name? Do not many of us take the place of a false humility and ask for crumbs, for drops, for tokens, for grace to keep us sound in truth, for a little comfort to the saints to attend our stammering testimony, with now and then a soul called to the feet of the Lord? Have

we not a kind of secret dread that asking largely or daring to hope for *great things* would be presumption? And is there not a lurking Phariseism in all this—thus—“We are such nothings, so we must pray with bated breath;” that is to say, if we could form a higher opinion of ourselves or our abilities we might seek more? Surely this is to make something in self the ground of God’s blessing, and in so far to exclude the name of Jesus and the “For His sake.” We have what we thus ask. The *Word of the Lord* never talks in such strain, but of rivers of blessing, of life more abundant, of God readier to hear than we are to pray: “Ask, ye shall receive.” “To him that hath shall be given.” We confer with our own hearts, with the narrowed thoughts of friends, with the opinions of those we love, with the bulk-failures of numbers of tall-talkers who have been galvanised into hollow professions, and so we hang back. God forgive us and cause us in power to receive the full riches of Gospel joy, hope, promise, and soul-travail, and, thus nourishing our faith, lead us into the possibilities.

We do not need the increase asked in Luke xvii. 5 (literally, “*add to*” our faith). The Lord replied at once, “If ye had faith as a grain of mustard seed” the possibilities would be yours (an illustration commonly then used for smallness). The essential is its character, viz., precious faith of God’s elect. We need to stand the reverse side of Psalm lxxi. 13:—“Oh that My people had hearkened unto My voice.” Zephaniah thus laments (iii. 2):—“She obeyed not the voice, she received not instruction (marg.), she trusted not in the Lord, she drew not near to her God.” Who hath ears to hear, let him hear!

Faith works by love. The Church at Ephesus left her first love. So too has the whole Church from the Apostles till now, and the Apocalyptic rebukes to the Churches are to us. If by the Lord’s grace we be humbled under His mighty hand, and be caused to cry with our whole heart, as in Psalm cxix. 176, ours may yet be the joy of the wrought possibilities.

*Possible.* This word is thus presented elsewhere:—“*Able to build you up;*” “*Able to do above that we ask or think;*” “*Able to make all grace abound;*” “*Able to keep from falling.*” FAITH STANDS IN THE POWER OF GOD (1 Cor. ii. 5) whose “*abilities*” are revealed for our blessing (see Isa. xl.). The everlasting God gives of the greatness of power to the faint. Possible, surely, for, “What things soever ye desire when ye pray, believe that ye receive, and ye shall have” (Mark xi. 24); “If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done” (John xv. 7); “If we ask anything according to His will, He heareth us, and if we know that He hear us whatsoever we ask, we know that we have the petitions that we desired of Him” (1 John v. 14, 15). Knowing that the petition desired is His will, prayer cannot miscarry. Elijah-like persevere. It *must* be done. Disappointment would frustrate the omnipotent will.

Although the “*adding to*” faith which the disciples sought was not granted, yet increase of the right kind is propounded in 2 Cor. x. 15. Here faith is treated by the Holy Ghost as *vital* and capable of “*GROWTH*,” thus applying and extending the Saviour’s answer in Luke xvii., and He uses the same word in 2 Thess. i. 3: “Your faith *groweth* exceedingly.” Such growth by the nutriment of “the word,” coupled with intercourse with God in and by the same word, and with conse-

quent service (see whole of 1 Thess.) eventuates in the "greater works" of believing toil.

Review of the source, scope, and object of faith shows that the potentiality of the text is in every vessel of mercy; that the marked and fearful shortcomings of the saints are coincident with the terrible power of association with the present spiritual, practical, and doctrinal attitude of Christendom; that a gracious loosening from such bonds by separating mercy, coupled, as it would necessarily be, with the reversal of Zephaniah's lament, would accomplish the blessedness of our theme; that new trial and conflict of service would be the occasions for the display of the might of God in His children's humble faith and in the rich communings of truth and of promise. **THE ONLY LIMITS ARE THE POWER AND RESOURCE, REGULATED BY THE WILL, OF GOD.**

May He in abundant grace fulfil the prayer "that our God would count us worthy of this calling, and fulfil all the good pleasure of His will, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us and we in Him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. i. 11, 12).

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## A VISIT TO MY FATHERLAND.

BY ISAAC LEVINSOHN.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isa. lix. 1.

**T**HE Committee of the British Society for the Propagation of the Gospel amongst the Jews, being anxious to make enquiries, through its own representatives, of the spiritual condition of the Jews in the Holy Land, after prayerful consideration requested me to undertake the mission.

Charmed with the prospect of seeing the land of my fathers, and delighted with the anticipation of opportunities of preaching the Gospel to my brethren in the land of my fathers, I gladly undertook the task, and immediately made preparations for the journey.

Inspired with joy at the prospect of treading those holy fields, so precious to every Jew, and objects of veneration to every Christian, I hastened as fast as the express train would enable me from London to Folkestone, and thence to Paris, *viâ* Boulogne. Having rested for a couple of hours in the French capital, we hastened on our journey direct to Rome; although a weary journey, yet delightful with the scenery meeting the eye on every side. As the train steamed through French and Italian magnificent landscapes, lakes, vineyards, and mountains with snowcaps, and with the sun shining most brilliantly on all, presented an appearance which inspired beholders with admiration.

On and on our unwearied iron horse pressed, as if glad to charm us with the variety of scenery; labourers working in the fields with their oxen, ploughing; here and there a group of Italian labourers resting under their vines, and refreshing themselves with the fruits of their

gardens. All of a sudden our train is enveloped in darkness, smoke and gloom encircling us. Where are we? Where are we? is the enquiry.

What a long tunnel this is. What is its name? Why, this is the famous Mont Cenis, is the polite answer of a French young fellow-traveller. Thus for two days and nights keeping our seats in the railway carriage, although tired, yet delighted with the constant changes of scenery. In the day-time the sun's life-giving properties on every object; at night the moon casting her cheering light on the Mediterranean coast, the calm, blue water presenting a most charming spectacle. For hours we would not allow our weary eyelids to close in sleep, but continued to watch, and, as it were, drink in the sweet moonlight scenery. Here and there, rivers flowing with different coloured waters, all running direct to the blue Mediterranean, where all are absorbed in the waters of the sea.

At last in Rome! Here we broke the journey. Rome! the ancient city of Paganism; modern world of Paganism in form of Christianity. Rome! from whence the armies went forth to conquer the world. Rome! once the mistress of civilisation, for many generations slave to Popery and degradation. From here the conquerors went forth to destroy the land of Israel: it was here the victorious general, Titus, brought the precious vessels from the sanctuary. Passing through the ruins of the ancient city, the passers-by must say, "How are the mighty fallen!"

Among the numerous places of interest the visitor is, of course, anxious to see, is St. Peter's, the most famous church in Christendom. This magnificent church stands upon the supposed site of the tomb of St. Peter,—although there is no shadow of historical proof, yet firmly believed by the Roman world. Standing before that majestic church, which stands on the very site of Nero's circus, where multitudes of early Christians were martyred, and where splendid testimonies were given for Christ Jesus, the Lord and Redeemer of men, from among all nations, tribes and kindreds. Passing through the famous church there is much to be admired by the visitor,—works of the masters Raphael and Michael Angelo to charm the spectator; but, from a religious point of view, there is much to make the heart sad, and full of pity to the thousands of Christians who, inspired with an earnest desire to worship God, yet do so without knowledge. Truly it may be said of them, as St. Paul said of ancient Israel, "They have a zeal of God, but not according to knowledge" (Rom. x. 1).

A view of the famous bronze statue of St. Peter, sitting on a throne of white marble, in splendid dignity, the extended foot of which the devotees kiss with all earnestness imaginable. To this place mothers bring their infant children, pressing their offspring's lips against the toes of St. Peter, evidently sacred to them. A little further on sat an aged Cardinal on his throne, dispensing his benediction and absolution to hundreds of pilgrims kneeling before him in quick succession. These were all touched on their heads with a long, thin rod in his hand. Thus touched with the sacred rod, and gratified with the reception of a blessing from his eminence,—the devotees doubtless believing themselves so much the better for these devotional exercises, which seem to be more worthy of a Pagan Temple than a Christian Church. Under the dome stands the High Altar, under which is the supposed



tomb of St. Peter. This shrine, where the ashes of this distinguished Saint is said to rest, is enclosed behind bronze gates, beautifully and richly gilt. Around this shrine are eighty-nine lamps always burning. Again turning to the High Altar is the tribune; in the centre the sacred Chair of St. Peter, around which are the figures of Saints Augustine, Ambrose, Chrysostom, and Athanasius. From this spot we turn to the left, or south side, and a variety of chapels are before us, with some splendid monuments. Among the most interesting sights in this edifice is the chapel called "The Capella della Pietà," from Michael Angelo's charming work of the Virgin, with the dead Saviour on her knees.

From St. Peter's naturally the visitor turns to the Vatican, the most extensive palace in the world, the residence of the Popes, and of Charlemagne during his residence in Rome. The picturesque costumes of the Papal soldiers, or Swiss Guards, were designed by Michael Angelo.

A visit to the *Sistine Chapel* is among the most enjoyable treats to the visitor. The chapel, adorned with frescoes by Michael Angelo, makes it the most choice art treasure of the world, and hours are spent in delightful meditation.

Taking our walk in the "eternal city," objects of great interest constantly meet the eye, among them a view of the Piazza Colonna. In the centre stands the column of Marcus Aurelius, erected A.D. 174. The bronze statue of the Emperor was thrown down in 663, and on the summit now stands the statue of St. Peter. The height of the column is 125 ft.

Being Thursday, we turn to the fountain of Trevoi, the grandest in Rome, which had been completed in 1762. The central figure of Oceanus on a car is a beautiful sight. Behind the car are the well-worked statues of Fertility and Salubrity, and above statues of the four seasons. Being assured that the water is the best in Rome, our thirst was soon quenched with a free supply thereof, and thus refreshed were prepared to walk about to see more of the wonders of ancient Rome.

Not a little curiosity and interest is raised when beholding Trojan's Column, erected A.D. 117, the height of which is not less than 128 ft., composed of thirty-two huge blocks of marble. On the summit stands St. Peter in stately dignity.

Wearied through walking about the streets, we found a place for rest in the famous Church of St. John Lateran. This place claims to be the mother of all the churches of the city of the world. Here the Pope is crowned. This place was constituted as a Papal residence by the Emperor Constantine.

The Basilica here claims to possess many precious relics, such as portions of the manger in which the infant Saviour was cradled; the shirt and seamless coat said to be made for Him by the virgin, and some of the loaves and fishes miraculously multiplied to feed the multitude; the linen cloth with which Christ dried the feet of His disciples; also Aaron's rod with which Moses smote the Red Sea.

Among other objects of interest and painful superstition is the "*Scala Sancta*, or Holy Staircase." These are said to have been trodden by the Lord Himself when on His way to Pilate's judgment hall. Twenty-eight stairs of veined white marble. These,

we are told, have been brought from Jerusalem by the Empress Helena. None can ascend the staircase otherwise than on their knees. It was whilst making his ascent on this holy staircase that the text flashed across the mind of Luther, "The just shall live by faith," whereupon he arose from his knees and left, and then by divine help shook the world to its very foundations.

After considerable rest our delights were again amidst old ruins of the marvellous Colosseum. Near that stands the triumphal arch of Titus commemorating his triumph over the Jews. Gazing at it, we are reminded of the captive Jews brought to Rome with broken hearts to behold the precious vessels of the Holy Temple profaned in the city of Pagans. The carving on the right-hand side of the arch boldly represents the triumphal procession with captive Jews, the silver trumpets, the table of shew-bread, and the golden candlestick with its seven branches. Many pious Jews in Rome will not pass through it, it being to them an object of pain and humiliation.

Having seen enough of the ancient and modern Rome, we gladly hastened to Naples. Have often heard the Italian proverb, "See Naples and die!" was therefore glad to take the opportunity of paying a visit to that city—a spot doubtless the loveliest in the world. "The beautiful bay, reflecting the buildings in its azure waters; the picturesque amphitheatre formed by the verdant, villa-sprinkled hills that enclose the city; mighty Vesuvius on the right; the fair shores, sweeping round on the one hand by Portici and Castellamere to Copre, and on the other side by Pozzuoli and Misenum to romantic Ischia."

After visiting all places of interest time would allow, a trip to Mount Vesuvius was most enjoyable. Walking over the ruins of Pompeii, observing the houses, signs, &c., we could not help but learn that the inhabitants of ancient Pompeii must have been amongst the most degraded on the earth; the burning mountain standing a living sermon declaring that there is a Judge who will surely visit with judgment and destruction all those who forget Him, and who delight in iniquity.

At last we were on the road to Brindisi, from whence a splendid voyage awaited us to Alexandria. This town is small and dirty, people lazy and wretchedly clad, marks of Popery visible everywhere; so that we were glad to get away. As soon as the splendid Austrian Lloyd's steamer came into harbour we hastened to get on board, and soon we started on our voyage to Egypt. Having taken our berths, and settled comfortably, a Turkish gentleman made his appearance with Oriental courtesy and numerous *salam*s. We became friends very soon. To our surprise we learned that this kind gentleman was favoured with his *harem*, wherein were his four wives. These were perfectly content to dwell in the tent on deck, the lord and master taking it as comfortably as possible in the saloon.

(To be continued.)

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## A BRAND PLUCKED OUT OF THE FIRE.

*(Continued from page 170.)*

**I**N 1877 I went to work on the Felixstowe Railway, which was the beginning of the most severe trial that ever I had—too fearful to relate fully. I was at work with about forty men of the most ungodly kind; I was the only one that professed to love Jesus, and they soon begun to persecute me to the most fearful extent. My heavenly Father seemed to leave me to their will and the will of my wicked heart. I soon found myself in such a state that none but an Almighty arm could pluck me out. There came a coldness to the means of grace, prayer was neglected at home, then the more public means were forsaken, and I became in a fearful state of soul-guilt and darkness. I forsook that which was right and went in paths that were wrong. I soon found that the way of transgression was hard; flood after flood arose and overwhelmed me. I knew not what to do. I was brought under the power of an awful temptation to destroy myself. One Sunday afternoon when all my people were out, I went to my drawer, and, with a full determination to take away my life, took a razor from it, and drew it across my throat three times till the blood began to run. At this point the enemy of souls came and said, "Make a final cut of it." But as I was about to do it, the Lord came and interposed, and stopped me in the dreadful deed, and I flung the razor across the house as if I would break it to pieces. On my people coming home and finding what had happened, they were wholly confused. My brother-in-law came and led me out for a walk, thinking it would do me good. I talked like a madman, and I felt like one too I can tell you. Praise with me the marvellous interposition of Almighty God, who thus appeared for me just at that moment of time.

God is a refuge and strength, a very present help in time of trouble. I went to bed that night full of agony, not knowing what to do. The morning came, but it brought me no comfort; the darkness increased, and so exhausted was I, that I was unable to get up to go to my employment. Billow after billow rolled over my soul, so that I thought into hell I must fall. The darkness still grew more and more intense, till I was overwhelmed with a darkness that might be felt; two or three days I lay in that state, when all at once the mouth of hell appeared to open in the room where I was, and the flames went up around my bed. I thought every moment that I should be engulfed for ever. The agony of soul I was in was too fearful to describe; the Lord only knows what it was. At one time the room appeared all at once to become full of devils, all with weapons in their hands pointing at me, as if they meant my destruction, and I heard a voice out of the midst of the flames saying, "I am come for thee now." The agony of my soul was so great that I was rendered almost unconscious. My dear wife was afraid of me for five days, because I kept saying that I would kill her. The doctor came and saw me. He said it was over-much study and reading. Blisters were applied, but in vain; the disease was too deep for human skill to reach. In that fearful state I remained for eight or nine days, all hope that I should be saved being taken away. All I could see was fire and devils. I

felt in hell: the sweat running off me all the time. But He who wears the keys of hell and death came to my rescue. Just as the enemy was about to fetch his last blow, to put a full end to my existence and to plunge me in the burning lake, the dear Lord appeared, and caused the shadow of death to be turned into the morning. These words were used in my deliverance: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Then with sweet and almighty force these words followed: "I have redeemed thee, thou art Mine; thou shalt glorify Me." Who can describe the joy which followed in my soul! it was glorious—it was overwhelming. I scarcely knew if I was in the body or out of the body. I said, Lord, instead of hell Thou hast brought me heaven. The joy was more than I knew how to bear. My heart overflowed with gratitude to Him who had plucked me as a brand from the burning. Tears of joy ran down my cheeks. The thought pressed heavy on my soul, What an awful thing to be lost! In gratitude to Him who had saved me with a marvellous deliverance, I prayed that I might be able to do something in the service of my dear Lord.

About a year after this, I was asked by a brother in the Lord, who was going to preach in a little chapel about six miles off, to go with him to keep him company. I went. He asked me to read and pray for him, I told him that I could not, thinking that it was not the dear Lord's will that I should do it. He persuaded me again, till at last I promised to try. My brother spoke in the morning, and gave notice that I should read and pray in the afternoon, which made me tremble from head to foot, afraid I was out of my place, feeling my weakness. We went to a dear brother's to dinner; while I was there I was pressed to take the whole service. I said that I would read and pray. I felt I wanted to say something for my dear Lord, who had done so much for me, and yet I was afraid to venture. At last, being pressed, I consented to try, on this ground, that if I felt unable to go through, I would come out of the pulpit, leaving my friend to finish the service. I read Psalm lxxxvi., beginning, "Bow down Thine ear, O Lord, for I am poor and needy;" and I felt so too. I engaged in prayer, my knees knocking together as I stood. They sang the hymn before the sermon. While they were singing, no one can tell the awful conflict in my poor breast; I felt as if it would rend me to pieces. I was just about to get up and walk out of the pulpit, when a beautiful still small voice came with power into my soul: "Fear thou not, for I will be with thee." Oh! the watchfulness and care of our heavenly Father: He knew my state and my condition.

I had no text, and knew not where to look for one. While they were singing the last verse, these words came to me: "It came to pass that the beggar died, and was carried by the angels into Abraham's bosom;" with the following verse. I tried to set forth the vast difference between the righteous and the wicked, the poor man going to a state of eternal bliss, while the rich man descended to the depths of hell. I felt very bad all the time, and shook like a leaf; I scarcely knew what I said, but I tried to speak well of my precious Jesus. From what I heard them say, the dear Lord blessed my labours to their immortal souls. When I came out of the chapel, the officer who gave out the hymn asked me to come again, as they wanted a supply once a

month. I told them I was willing to do my best. He said they would be glad to have me come. So I agreed to go, and often found a holy pleasure in the work. There is no work so blessed as that of pointing poor sinners to Christ.

Soon my conflicts began again; the enemy suggested to me that I was running where the Lord had not sent me; my soul sunk into deep sorrow and grief, I feared I was a blind leader of the blind, and both would fall into the ditch; I was greatly distressed, and knew not what to do. Then came a season of awful conflict; I tried to pray, but could get no reply. I feared that I had no right to speak in the Lord's name. Night and day I besought my heavenly Father to give me a word of comfort, to go on in the good work of the Lord. While at my daily work I prayed sometimes under the hedge, sometimes in the ditch, with my mouth in the dust. I carried a Testament in my pocket, and as often as I could searched it to find a word to comfort me, but none could I find. I began to sink in despair; I thought that I had taken a wrong step, and that the Lord had forsaken me. For nearly three weeks the conflict lasted, until my poor body was nearly exhausted. I was dismissed from my work for reading my Bible and praying—proving the truth of the Scripture, "That all who will live godly in Christ Jesus shall suffer persecution." But, blessed be my God, I also proved that: "Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven."

About two years ago I was greatly afflicted in body; it was just in the harvest time; the agony of body I suffered no one can tell but my dear Lord. When I sat down, it took two men to lift me up. While in this state of bodily suffering, from chronic rheumatism, as I was trying to move to my work, the words came to my mind: "Curse God, and die," but the dear Lord, who is always the devil's master, came again to my help, and put me in a blessed frame of mind, so that I did say with all my heart, "Though He slay me, yet will I trust in Him." I must now bring this piece of my infirmity to a close; it is but a brief outline of the dear Lord's dealing with my soul. May He forgive my weakness that is manifest in it, and may some poor sinner's heart be made glad by the relation of the Lord's mercies to me. I have been many times in deep waters, I have been "persecuted, but not forsaken; cast down, but not destroyed." Few have been more buffeted by Satan than has this poor worm, and few have oftener proved the words, "As thy days, so shall thy strength be."

ARTHUR WADE.

Rushmere, Ipswich.

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## MINISTERING THE WORD.—No. IV.

TO THE MEMBERS OF CHURCHES.

**B**RETHREN AND SISTERS, our Lord and Master, in establishing His kingdom in the world, in order to transmit to all ages His Word and Ordinances, and for the mutual help and instruction of His children, as well as to have a visible and united assembly of witnesses in the earth for His name and glory, was pleased to direct His followers to gather together and watch over each other as loving brothers and

sisters in one family. You, having united yourself to this family, are confessedly a member of "the household of faith." You are no longer simply a hearer of the Word, but more, you are an avowed "doer of the Word." It will be for your personal happiness, and the happiness of those with whom you are associated in the fellowship of Christ, that you ever remember the honourable relationship to the Church of God upon which you have entered. You can never again be so personally free as you were before you joined this heaven-appointed union. You have duties and responsibilities toward the family of God, as well as towards the Father of the family. If you fail to rightly fulfil your engagements, either towards Him or them, you will soon discover that your position is not a very comfortable one. No one can hold an office and neglect its duties without, sooner or later, finding the post a painful one.

When the Holy Spirit, on the day of Pentecost, began to gather this spiritual family into one Church at Jerusalem, there were two family marks which, above all other traces of their heavenly origin, pointed out the chosen ones—viz., *love* and *liberality*. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." This was a happy family indeed. But discontent and murmuring soon became manifest, "because their widows were neglected in the daily ministration." There was not found, by any means, perfection in this Church; neither will you find it in the members of the Church you have joined. You will find, very often, a fresh cause for the exercise of charity and patience. Therefore, unless you are united in heart to the people as the children of God, you will, perhaps, have hard thoughts, and speak harsh words of some of them. Be ever watchful and prayerful against the disposition to do this; consider your own failings, and pray for the weak; remember they are the Lord's as well as yourself. Be very pitiful; toward the officers of the Church, as well as the minister, show the greatest respect, and be ever willing to obey and encourage them. Your words and conduct will be a source of strength or weakness to them, as well as to your fellow-members, and the congregation generally. Do not burden the labouring oxen, nor expect, because they hold office, that they are to do all the work for you. And while you are not to discourage others, you are not to be discouraged yourself. "Be not weary in well-doing." Your little help is real help, and will be rewarded.

The love of the brethren is an essential mark of relationship to Christ. If this be wanting, there is nothing to take its place. "See that ye love one another with a pure heart, fervently." "By this shall all men know that ye are My disciples, if ye have love one to another." From this love alone can spring "brotherly kindness." The family which is not held together by love will soon be rent asunder. Love is the best safeguard both to the soul and the assembly; and love will exhibit itself in liberality: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is not what you are *able* to do for the cause of God, but what you are *willing* to do? "She hath

done what she could," was a high commendation. "If there be first a willing mind, it is accepted." What God appoints is best, as well as right. Do not, therefore, slight Church membership, for it is of God, and hath a blessing in it from Him.

Essex.

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## WINTER AND SUMMER.

BY JOHN WATERS BANKS.

LOOKING for a moment, away from self, and musing on the wonderful works of God in the world of nature, beholding His great wisdom in again furnishing the trees of the forest, and the rude, rough, and rugged hedges with their beautiful foliage, and in making the "grass to grow upon the top of the mountains" (Psa. cxlvii. 8), and covering the slopes and valleys with "verdure green;" listening to the sweet notes of the warbler, as it soars aloft with its song of praise. As we stood thus soliloquising, the words of Solomon came to our mind: "The time of the singing of birds is come" (Sol. Song ii. 12). There is, we think, a striking analogy between the world of nature and the world of grace. The words we have quoted imply a darkness, a Winter-time, a dreariness, an apparent death. The world of nature is now gay and glowing with its new and natural attire; the sun pours forth its rays, and causes "the earth to yield her increase, and the trees of the field their fruit" (Lev. xxvi. 4); and herein we not only behold the creative power of the Almighty, but His faithfulness to His promise—"While the earth remaineth, seed time and harvest, and cold and heat, and Summer and Winter, and day and night, shall not cease" (Gen. viii. 22). We cannot have the Summer without the Winter; the cold, the frost, and the snow kills infections in the earth, and prepares it for the gentle, gradual, and then the full glare of the Summer sun; and oh! how nice, how precious is it, thus to see the wonder-working hand of God in the universe of nature, "where the mountains and hills break forth into singing, and the trees of the field clap their hands" (Isa. iv. 12).

The sweets, the joy, the blessedness, the reality of the Gospel, the warm and cheering rays of the Sun of Righteousness cannot be experienced till the quickening influences of God the Holy Ghost has convinced of sin, opened up the depravity of the human heart, showed the utter helplessness of the poor sinner to do anything towards his own salvation; broken up the fallow ground, causing the soul to seek and cry most earnestly, "God, be merciful to me, a sinner." Till the Holy Spirit has thus operated upon the undone, helpless, broken, bruised reed, we see no beauty in Him that we should desire Him; till then,—

"'Tis midnight with my soul, till He,  
Bright morning Star, bids darkness flee."

Every saved soul has his winter time. What an example of this have we in the history of David; what was it wrung from his heart and his pen the fifty-first Psalm? he had sinned greatly and deeply in many ways, but the sensibility of his sin against God was greater than all, hence he cries out from his innermost soul and feeling: "Have mercy upon me, O God, . . . Against Thee, Thee only, have I sinned. . . . Purge me with hyssop, and I shall be clean. . . . Restore unto me the joy of Thy salvation." These are words of earnestness, and how often have they supplied the poor, erring, seeking, longing soul with expressions at the throne of grace, as telling out the exact, the minute, the true feeling and desire of his heart; while we leave in abeyance the cause of David's writing this portion of Holy Writ, yet we do very fervently thank the God of all grace for this rich and precious cluster of supplicatory requests

which burst forth from his (David's) heart, as also from that of many a sin-burdened soul since his day. But David had his Summer-time. When the Sun of righteousness shone in upon his soul he was exultant, and with a heart overflowing with joy—the effect of divine inspiration—he exclaims: “Bless the Lord, O my soul . . . who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.” That was a winter time with Jonah when he would go the wrong way, but he had to suffer for his disobedience, and notwithstanding his declaration, “I fear the Lord, the God of heaven,” and notwithstanding the good intentions and kind-heartedness of the ship's crew, it did not preserve him from the punishment in store for him, for exercising his own self-will. While undergoing his term of imprisonment, his very soul was stirred within him, he began to pray right earnestly. Poor Jonah said, “I cried, by reason of mine affliction, unto Jehovah, and He heard me; out of the belly of hell cried I, and Thou heardest my voice.” And after portraying the very anguish of his soul, when he felt himself wretched, forsaken, helpless, and forlorn, then a little light broke into his soul, piercing the watery walls into his animated dungeon, and although he felt and said, “I am cast out of Thy sight, yet I will look again toward Thy holy temple.” Now, it seems very plain, that all the while Jonah was undergoing his incarceration, and much physical pain and bodily suffering, his heart and faith were up to and in his God, and that must have been a great relief to his pent-up soul, when he exclaimed: “Salvation is of the Lord.” Then came his deliverance. “And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.” What must have been his feelings, when he found himself once more with his feet upon the solid ground, and the high arch of heaven above him, can neither be described or imagined; surely it was the summer time to his soul—the most eventful period in his history. We have no stones to throw at Jonah, or at any other poor erratic brother or sister, for “All we, like sheep, have gone astray; we have turned every one to his own way” (Isa. liii. 6).

Jonah's disobedience brings to mind a circumstance in our own life. When about eighteen years of age, we were seeking to mark out a path for ourselves, different to the sphere in which we were moving, one which we thought would be more lucrative, and more congenial to our own feelings; the word came distinctly and repeatedly: “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you” (Matt. vi. 33). Like the prophet, we heeded not the voice, and this rejection of the Spirit (for so we have since thought it) gendered a cold, dark, frame of mind, and have been, therefore, “through fear of death, all our life-time subject to bondage” (Heb. ii. 15). But, thanks be to God, we never quite lost our hope; and although the dark, wintry clouds of dismay frequently hang over us, and we have often felt as poor Jonah did, when he said, “I am cast out of Thy sight,” yet there have been times when a little light has broken in; and we well remember one occasion, some twenty-five years ago, while walking through Dover-road, Borough, when everything within and without seemed as black as it could be, the words came so sweetly and so precious: “Yet I will look again toward Thy holy temple.” Darkness was turned to light, and a little summer-time was enjoyed. We are now often found mingling with the people of God, and listening to His servants, and can give our assent to the truths advanced, but the real sealing home of the Word by the Holy Spirit is not so frequent as we desire. Our faith is weak, but “Fear not” helps us to adopt the language of George Herbert, in his paraphrase on “Their Master's Table,” where he says:—

“Here will I wait then, till I see  
 What is my portion, Lord, from Thee;  
 Yea, if it be but drops and crumbs,  
 I'll bless the hand from which it comes.”



The other Thursday evening, while Mr. G. W. Shepherd was preaching at Jireh, City-road, he was led into a vein of argument, or reasoning, to encourage those of little faith, and in his simple, yet telling and forcible manner, he said, "Is there not somewhere, deep down in the bottom of your heart, a love for His name?" We were ready, and did almost audibly exclaim, "Yes, there is!" because His name has often proved to be "as ointment poured forth," for

<p>"It makes the wounded spirit whole, And calms the troubled breast; 'Tis manna to the hungry soul, And to the weary rest.</p>	<p>Dear name! the Rock on which I build, My shield and biding-place; My never-failing treasury filled With boundless stores of grace."</p>
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These are little helps by the way, which give an *impetus* to our hope, and we go on rejoicing in His most precious name, with faith to believe that the Sun of Righteousness will yet shine upon us and substitute "the garment of praise for the spirit of heaviness" (Isa. lxi. 3).

Look at Peter. Who ever would have thought that the strong, valiant, and zealous Peter could turn his back on his Lord and deny Him? Yet he did, and that to a shocking extent. What bitter anguish, what grief, what remorse, what a sting to his conscience did it bring when he heard the cock crow. What was the consequence? He remembered his Master, and went out and wept bitterly. It was a severe winter time to his soul indeed; it was a humbling time, and it just showed Peter, and it just shows every living soul how dependent he is upon God for His preserving mercy, for it is God alone "Who holdeth our soul in life, and suffereth not our feet to be moved" (Psa. lxxvi. 9). But Peter, when the winter of his adversity was past, and the Sun of Righteousness shone into his poor, dark, distressed soul, in answer to his Lord said, "Thou knowest all things, Thou knowest that I love Thee" (John xxi. 17). May the Lord in His mercy, by His Holy Spirit, look upon us with that look of love and compassion which shall draw us nearer to Himself, so that we may live and walk as becometh the Gospel of the grace of God.

Not only individually, but His Church collectively, have their times of adversity, and there are many places now in this our land where the principles and practice of the New Testament have been faithfully contended for, are passing through a winter time, yet we rejoice to say there are some (and not a few) spots where His presence is realised with signs following. As we sat in the Surrey Tabernacle, on the occasion of the public recognition of Mr. Dolbey, the words kept coming, "The winter is past. . . The flowers appear again on the earth, the time of the singing is come," etc. They have experienced a long winter of widowhood, but we are now looking forward in fond anticipation, with faith and hope in the great Head of the Church, for a long summer time of prosperity. At Heaton-road, Peckham, through the instrumentality of brother Harsant, the wilderness is turned into a fruitful field. At Providence, Islington, our heart delights to behold the large and growing congregation listening to the ungarished truth as advocated by our brother Reynolds. At Elim, Limehouse, brother Holden is highly honoured of his God with a prosperous cause and loving deacons. At Enon, Woolwich, under the ministry of W. K. Squirrell, the Lord is blessing His own Word to the ingathering of precious souls. East, West, North, and South in this great metropolitan city, and in the provinces also (thanks be to God), there are numerous causes of truth who are enjoying the summer-time of prosperity; though there are some of the ancient landmarks where the cloud still hovers, and where we should rejoice to see the time when they could say, "The winter is over and past; the flowers appear again on the earth; the time of the singing of birds is come."

June, 1887.

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## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a *correct*, but a *concise* report.]

### A NOTE OF THANKS TO MR. CHARLES GRAHAM, OF AMERICA, FOR HIS MARKED KINDNESS TO THE EDITOR OF THE "EARTHEN VESSEL AND GOSPEL HERALD."

**BELoved BROTHER IN THE LORD,**—Your kind letter, dated New York, America, June 23<sup>rd</sup>, 1887, which appeared in our August number, and which announced your loving intention of presenting us with a copy of Dr. Armitage's "History of the Baptists," we read with delight, and waited anxiously for the arrival of the work, which came to hand this day (July 29<sup>th</sup>). It is indeed a beautifully illustrated volume, which we shall highly prize in honour of the faithful and generous giver. The letter-press, engravings, binding, and artistic finish of the book exhibit considerable painstaking and taste on the part of the well-known firm of Bryan, Taylor and Co., of New York. Dr. Armitage, as a compiler of Baptist history, has done his work exceedingly well, considering the materials for the subject he had ready to hand, and from which he has made some valuable selections. However, the body of the work is little more than a republication of what is so well known to all English readers of Baptist history, and of which the question put by Solomon is apropos, "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us" (Eccles. i. 10). The fact is, our American historians possess no early records of their own of the rise and progress of most of the old religious and civil institutions of this country. The lack of these necessitates them to travel along the same beaten lines as those known to John Foxe, John Bunyan, Hanserd Knollys, Benjamin Keach, Dr. Gill, Thomas Crosby, Joseph Ivimey, Dr. Ryland, Robert Hall, Andrew Fuller, Professor Carey, Abraham Booth, and a host of other writers. The truth of this is acknowledged by Dr. Armitage when he says, "A lamentable lack of intelligence exists amongst us in regard to our origin and principles as Baptists."

Some points in the religious principles of Dr. Armitage are, in our view, as decidedly antagonistic to the teaching of Christ and His Apostles, and the writings of such men as Dr. Gill, Dr. Crisp, and other sound divines, as the poles

are distant from each other. He does not hesitate to link Antinomianism with hyper-Calvinism (p. 559), which unholy alliance he affirms "struck the Churches with a blight that was fatal not only to their growth, but often to their existence." This gratuitous statement of our author is, we fear, purely the result of prejudice against the distinguishing doctrines of the sovereign grace of God. We sincerely pity Dr. Armitage in his want of appreciation of the doctrines of grace as declared in the ministry and writings of Dr. Gill. Because Dr. Gill could not invite sinners indiscriminately to the Saviour, but "held that God would convert such as He had elected to be saved," Dr. Armitage says of him that "with all his (Dr. Gill's) ability he was so high a supralapsarian, that it is hard to distinguish him from an Antinomian." We are almost tempted to question whether Dr. Armitage really knows the meaning of the ugly word *Antinomian* or not. The doctrine of Dr. Tobias Crisp, which stirred up the spleen of the Arminian Baptists, Presbyterians, and Independents of his own day, is most unkindly stated by Dr. Armitage on p. 559 of his book. It would be well if our American open and free-will Baptists experimentally understood and practised daily the sentiment couched in the works of Dr. Crisp, entitled: "Christ made sin," and "Revelation of grace no encouragement to sin," &c. It is an astonishing fact which cannot, we think, be denied, that nine-tenths of the professing Churches of the present day, both in this country and in America, are steeped either in Fullerism or rank Arminianism. Go where you may you will hear little else from the most popular pulpits but a Gospel consisting of part works and part grace, God's love and human merits mixed together, which system of divinity any person can readily endorse and follow without having been born again. It does not require a change of heart to believe and to preach such carnal principles. We greatly rejoice, however, that there are a few here and there who love the good old-fashioned Gospel of the grace of God, and are not ashamed to adhere to it, and to declare it when opportunity offers. May you, dear brother, Mr. Charles Graham, be preserved to the end

in the much-despised way that leads to eternal life. As regards your very kind present, we shall frequently look into it, and think of you. Should we never be permitted to meet upon earth we hope we shall in the home of many mansions above. We are, dear brother, affectionately yours in Gospel bonds,

Waltham Abbey.

W. WINTERS.

#### MUSIC, SINGING, AND PREACHING.

DEAR MR. EDITOR,—Mr. Reaff, a short time since, opened up a large subject when he touched upon the above question in the *EARTHEN VESSEL & GOSPEL HERALD*. It is too true and sad that a great deal of the preaching of the present day will not draw the people, and so music and singing of a high order must be had recourse to, to make up the deficiency. But these preachers find to their cost that when a congregation is drawn together for the purpose of hearing the music and singing, they will not endure to hear the Word of God preached, and so their hearers' fancy must be tickled with secularism, which brings true religion into contempt, and has the tendency to make atheists and infidels wholesale! Therefore, music, when used in this sense, drives the Word of God from our places of worship. Some may say there are extreme cases, I grant there are, but they were not so at first; they have gradually grown to what they are by pandering to the tastes of the people, instead of preaching the Word, whether men will hear, or whether they will forbear.

This is an evil that is growing apace. Churches of the establishment, chapels of all denominations, have their regular concerts to get money; so much so, that a music-hall proprietor lately publicly protested against it in a local newspaper, stating that the competition so affected his returns that he could not make the thing pay. But as they cannot legally charge for admission at the doors, without a music-hall licence, they evade their liability to a penalty by selling the programme, which you must produce to gain admission, or by making a collection: the former is mostly adopted. There was a case in point not long ago. Certain persons were determined to do the thing as it ought to be done, and as a consequence, nothing less than a band and chorus of a hundred performers would satisfy them; and this, be it remembered, in a chapel that once stood as firm in the great distinguishing truths of the Gospel as any Church does now! The spirit of modernising has done its work. A choir is all very well in its place, no doubt, but when it is once formed, the pastor has found to his cost that it is a very ticklish thing to deal with. Choirs are not long satisfied with simple hymns and tunes. No; they soon begin to fly at something higher, to show their skill, and, as a rule, will introduce something that the pastor objects to, and then comes the crisis. They become offended, and say, "If we can't sing what we like, we won't sing at all;" and in some cases they are dismissed altogether.

And now, sir, coming to the suggestions of "Harmony" (page 152). Some are good, others I disagree with, and one is impossible. The 1st, 3rd, and 4th are good, if in the 4th emphasis is laid on the word "good," when speaking of new tunes. There is one, for instance, in the "Bristol," called *Evan*. Why almost ever since I can recollect that tune has been associated with free-will singers, such as ranters, Mormonites, Salvation Army, &c. The latter part of 5th and 6th of the article by "Harmony" I cannot agree with. The suggestion that I consider impossible is the latter part of 1 and part of 2; in the first "Harmony" says, "The musical part of the service should be simple and such that all the congregation can take part in;" and then in 2 says, "No person should attempt to sing any part but the air who cannot sing the other parts as written in the book."

Now, sir, I was wondering how a man with a deep bass voice, who does not know the other parts, as written in the book, could sing the air, and get up to say F or G in the treble. If discordant singing is to be done away with, you must do away with discordant voices. Some voices are sharp, some are flat, some are cracked, generally called "old combs;" some above a certain note are broken, and instead of its sounding the note its owner wishes, it sounds some horrible discord. Who is to tell these people to desist? and how can all sing if they do? Below are a few instances of what I have cited above.

(a) Choir formed; after short time, disagreement with pastor; dismissed; heart-burnings with the choir and their friends.

(b) Powerful and wealthy deacon introduces harmonium, modernises the singing, persuades the old pastor to resign, brings in one who does not like the whole truth, and as a consequence he "goes over."

(c) Likes the fashionable mode, is afflicted with that terrible malady called enlargement of views; while the disease is developing, he educates the Church and congregation into "Spurgeonism;" resigns, student from Mr. Spurgeon's college takes his place.

(d) Choir wanted to sing something, pastor objected to it, and is refused; pastor removed at this juncture, so cannot tell the final result.

(e) Choir dismissed.

In conclusion, the way that suggests itself to my mind to improve the singing is for as many as can to meet together, say once a week, for practice. Then those who do not know music can learn the tunes, and what is of equal, if not more, importance, time; for that is the soul of music. If time is kept, as a rule, in a fair congregation there will not be much the matter with the singing.

Yours in Gospel harmony,

THOMAS KING.

— Friends of the cause at Zoar Chapel have a debt on the building of £350. They are making strenuous efforts to pay it off, but they are very weak and poor. Who will kindly help them? Address, A. BLISS, 88, Newcomen-road, Wellington.

**WALTHAM ABBEY.—EBENEZER.**—The pastor's anniversary was celebrated on July 28, when Mr. John Bush preached an excellent sermon based upon Psa. v. 11. A large number of friends partook of tea in the school-room. In the evening Mr. James Lee occupied the chair, and conducted the meeting in an able and praiseworthy manner. Many precious soul-refreshing words were uttered during the service by brethren C. Cornwell, E. Langford, H. Hall, W. Milbourne, and the pastor, W. Winters. Mr. H. Lee offered fervent prayer. Brethren Hitchcock, Harris, Hewitt, and friends W. Cotts, of Epping, W. James, and Smith, were present. The hearty and united thanks of the Church are due to the chairman and ministers for their kindness on the occasion. Collections were excellent. The pastor and people at Ebenezer are happy and united. God grant a long continuance of the same with abundant success, prays—**ONE OF THEM.**

**YATELEY, HANTS.**—The 60th anniversary of the cause at Cricket-hill was celebrated on Bank Holiday, August 1. A good company of friends came from Reading and other neighbouring places. Messrs. Rose, Martin, Lee, Ives, Newman, and Nash were present; also the beloved pastor, Mr. Stevens, who has laboured at Zoar, Cricket-hill, for more than twenty years. The domestic trials our brother labours under are great, having a dear afflicted wife; but the Lord has sustained him in ministerial usefulness thus far. The chapel is a neat little building, surrounded by the rustic scenes of nature; but the God of grace dwells within it when those who love His name are gathered there for holy worship. Bank Holiday was a good day at Zoar. Brother Rose, of Reading, preached an excellent sermon in the afternoon, in the absence of Mr. W. Winters, who preached in the evening. Tea was served on the green in a very efficient manner to a large number of friends. Collections were good. We were well entertained by Mr. J. Ives and his wife, of Crowthorne, whose kindness will not soon be forgotten by us. The Lord graciously bless pastor, deacons, and friends at Yateley, prays the writer.

**GRUNDISBURGH.**—The anniversary of the Sunday-school was held on Lord's-day, July 10th, when sermons were preached in the morning and evening by Mr. Denmee. Recitations were given by the children in the afternoon, and were most effectively rendered, after which an address was given by Mr. Denmee. On Monday the annual treat was held in the park, kindly lent by Mr. Hunt. Tea was provided by kind friends at 4 p.m. for the children. After tea various games and harmless amusements were indulged in, and prizes given for recitations. A remarkable feature of the day was that the superintendent has this year attained his Jubilee year in Sunday-school work, during which time he has not been absent 25 times! During last year the children presented him with an easy chair.—**W. GILL.**

**IRTHLINGBOROUGH.**—The seventy-first anniversary of the Sabbath-school was celebrated on Lord's-day, when two sermons and an address to the children were delivered by Mr. W. Winters. Notwithstanding the heavy thunderstorm during the day, the chapel was well filled, and especially at night, when it was full to overflowing. Collections were better than ever—£10 14s. 4d. After the address to the children in the afternoon, Mr. Winters presented Bibles to several scholars on their leaving the school. Mr. Sykes gave out the special hymns during the day, and the children sang in good style. The organist performed his part well. Mr. John Rappit, superintendent, and Mr. W. Austin, secretary, assisted by the noble staff of teachers, deserve honourable mention for their able assistance in rendering the occasion successful. There are 87 girls and 71 boys in the school. The Lord graciously smiled upon the labours of the day. We were comfortably entertained (although very unwell at the time) under the hospitable roof of Mr. and Mrs. Perkins, for whose kindness we tender our sincere thanks. There is every prospect of this cause being favoured shortly with a stated pastor. More we cannot say on the subject at present.—**Ed.**

**WHO WAS JUDAS ISCARIOT?—**DEAR SIR,—I caught sight of the paragraph in Mr. C. Graham's letter, p. 251 E. V. and G. H., where he relates a minister's remarks concerning Judas Iscariot. And as I know there has been gross ignorance published respecting Judas Iscariot, by even those dignified with the suffixes D.D. to their names, I have ventured to ask the question, Who was Judas Iscariot? at the same time making a few observations from the Gospel narratives concerning him. Now it appears to me that it is not left a matter of doubt in the Gospels as to who he was, and there is more information concerning him and his parentage than of some other of the apostles. John tells us that Judas Iscariot was Simon's son (xii. 4, and xiii. 2). What Simon was this? Luke relates a narrative of an entertainment of our Lord by one Simon, a Pharisee, (vii. 36-50), and though Bethany is not mentioned in the narrative, it will appear very clearly, by comparing other Scriptures, that it was at Bethany, the town of Mary and her sister Martha, where this entertainment took place. And it will appear from this narrative in Luke that it was on this occasion, when Mary, called Magdalene, washed our Lord's feet with her tears and wiped them with the hair of her head, and received that most comfortable testimony from our Lord that her sins were forgiven. So also the character of Simon may be discovered by a careful study of the 39th verse. Again, we learn from Matt. xxvi. 6-16 and Mark xiv. 3-16 that it was at Bethany, at the house of a Simon, who is by both called "the leper," where our Lord was entertained on the night before His public entry into Jerusalem (see John xii. 1-16), at which supper Lazarus also was entertained, after he had been called forth from the tomb; and it was

at this same supper that Judas Iscariot took offence at what he deemed the waste of the precious ointment, and the rebuke which our Lord administered to him for quarrelling with Mary, and went straightway in the heat of his anger and bargained with the chief priests to betray our Lord unto them. Now I judge from these several texts that Simon the Pharisee, Simon the leper, and Simon the father of Judas Iscariot was one and the same person. It is clear from Luke vii 39 that Simon the Pharisee was not much of a believer in Christ, or His mission, not even to the extent of believing that He was a true prophet, endowed with the Spirit of God. And there must have been some other motive which induced him to entertain our Lord. This motive can be accounted for, if we bear in mind the strong delusion which pervaded the minds of all the Jews, not even excepting the apostles after our Lord's resurrection (see Acts i. 6), that Christ would be an earthly king in Jerusalem, and Judas being treasurer to the company of the twelve apostles and Christ, might afford this worldly-wise Simon and his covetous son Iscariot sufficient inducement to entertain our Lord occasionally.—W., Leicester.—[We must urge our friends to be brief in their questions and answers, as our space is extremely limited.—ED.]

**CHELMSFORD.**—School anniversary was held on July 10, when sermons were preached by Mr. F. G. Burgess (pastor), who also addressed the scholars in the afternoon. The annual meeting was held on Monday evening, under the presidency of Mr. W. Beach. The report, which was read by Mr. J. W. Cottee, stated that Mr. G. Pizev (the superintendent) had been obliged through failing health to tender his resignation, which had been accepted with regret and thanks for past services. Mr. J. Harvey, who for several years has had charge of the Bible-class, had been nominated to fill the vacancy. Several changes had also occurred in the teaching staff and librarians, the present number of teachers being the same as last year—ten. There were ninety-three scholars, which was an increase of thirteen over last year. The cash account showed receipts amounting to £13 7s. 2½d., and payments £13 ls. 10½d., leaving a balance in hand of 5s. 4d. The growth of the school had led to an increased expenditure, and it was hoped that this would be met by additional subscriptions. Addresses were delivered by the chairman, Messrs. J. White, J. Watson, and J. Robinson. The pastor then distributed a number of reward books, and spoke of the great moral benefit of Sunday-schools. He also referred to the missionary work carried on by the Baptists in India, and to the circulation of the Scriptures by the Trinitarian Bible Society. The proceedings closed with a vote of thanks to the chairman. The annual school treat took place on Wednesday, in the meadow at Goldley House, kindly lent by Mr. C. H. Gray.

**CLAPHAM.**—Divine services during the whole of the day were held within the lovely sanctuary of Ebenezer, Wirtemberg-street, commemorative of the 26th anniversary of its opening. This is the old-fashioned way, and a good way it is. Our fathers used to do the same, and those were seasons long looked for, and much realised when they came. Most Churches have shortened the day, and even then it seems too long for some persons to devote to the worship of God! As early as seven o'clock in the morning several friends, with their beloved pastor, Mr. Henry Hall, met for solemn prayer and praise, and the occasion was one of blessing and spiritual good. At eleven o'clock several ministers and friends assembled, presided over by the pastor, when singing, prayer, and speeches occupied the remainder of the time before dinner. Excellent words on prayer were given by brethren H. Hall, C. Cornwell, G. Crutcher, J. H. Dearsly, W. H. Lee, J. Parnell, R. Burbridge, and W. Tooke, sen. The friends adjourned to the school-room, where a substantial repast was served to several ministers and friends. In that beautiful room we saw a splendid illuminated banner obtained as a prize by the Ebenezer Sunday-school for proficiency in Biblical knowledge. In the afternoon Mr. W. Winters preached to an appreciative audience, after which a good number of friends sat down to tea. In the evening Mr. G. W. Shepherd, who was very unwell, preached a sound Gospel sermon. The day was indeed one of real soul profit, and the numbers attending the services exceeded those of last year. The ministerial brethren present besides those who spoke in the morning were Messrs. Noyes, Battson, Lewis, Welsh, Runeckles, and others. The Lord graciously continue to greatly bless our brother Henry Hall and his good deacons and people, prays—**ONE WHO WAS THERE.**

**HOLLOWAY.**—The opening of the Sunday-school in connection with the Baptist Chapel, Tollington-park, formerly meeting in Wedmore-street, Holloway (pastor, Mr. H. Boulton), took place on Wednesday, July 27th, and Lord's-day, July 31st. On the opening day (July 27th) Mr. W. Winters preached in the afternoon from Gen. xviii. 17. A goodly company of friends partook of tea, served in Tollington Hall. In the evening the pastor presided, in the unavoidable absence of Mr. C. Wilson, when excellent speeches were delivered by brethren Boulton, Jones, Thorne, Bennett, Burbridge, Harsant, and others. Mr. Sandell, the secretary, read the report, which showed the cheering progress the friends had made during the last few years, and hopes were entertained that the excellent site adjoining the new school-room would soon have a suitable chapel erected upon it. The secretary remarked that it was about twelve years ago since Mr. H. Boulton came to labour amongst them, and since that time the cause had revivied to such an extent that their old chapel in Wedmore-street had become too small for them. Some of the friends started a building

fund, which at first increased somewhat slowly. Since the committee entered upon their arduous work they had endeavoured to carry out their plans with all possible economy, and they had been much assisted by their kind and generous builder, Mr. S. Dickens. The adoption of the report was moved by Mr. Thorn, seconded by Mr. Jones, and agreed to. Mr. Thorn thanked the ministerial brethren for their support, and others present who had rendered them valuable assistance in many ways. It was stated that public worship would be held in the schools until the chapel was completed. The new school-room was capable of accommodating over 100 persons, and when the whole building was completed there would be accommodation for over 500, at an estimated cost of £1,000, of which £300 had already been subscribed. Donations towards the building fund will be thankfully received by the treasurer, Mr. Thorn, 83, Grove-road, Upper Holloway. It is to be hoped that our good brother Boulton and his friends will be so encouraged by the Lord's blessing as to soon arise and build a new and commodious sanctuary on the vacant spot.

**SUDBURY, SUFFOLK.**—Anniversary services, in connection with the Sabbath-school, were held on Lord's-day, July 17. Mr. W. Winters preached three sermons, assisted by brother W. Hudson. The children sang special hymns, and the Lord's blessing was realised by many present. The brethren in office, Mr. Scott and Mr. Alston, are united in striving hard to keep the truth in Ebenezer, Sudbury, but we regret to say the cause is low, not, however, beyond the power of God to revive. Friends from Glemsford and Hadleigh were present. Collections, £3 9s. 7½d. On Monday the superintendent, teachers, and scholars, had a very enjoyable day in Mr. Clover's field, to which pleasant spot they were taken in Mr. G. G. Whorlow's waggons. Mr. Scott and Mr. Golding distributed presents to the children, and both old and young were highly entertained. The children partook of tea at 4 o'clock, and the teachers and friends at 5. Mr. A. J. Ward, of Glemsford; Mr. Elliston, of Sudbury; and Mr. Perry, of Hedingham, were present. Mr. Golding, Mr. Alston, and Mr. Scott, threw much interest into the day's proceedings, and the ladies also worked hard and well.—Ed.

**NEWTON ABBOT.**—MY DEAR BROTHER WINTERS,—I would like to tell you that I made an engagement to preach on the 24th of July in the dear old Baptist Chapel at Newton Abbot. This very chapel is where my soul first cried to God for mercy 35 years ago. Oh, what a blessing to be led to speak of the truths that are felt and loved in one's own soul. I do feel in myself to be a poor helpless sinner, yet by the electing grace of God I long to preach His truth to vessels of mercy with the humble gift imparted to me.—Yours in the best bonds, B. WOODROW, 32, Jervis-road, West Kensington, S.W.

**KILBURN.**—Special services were held at Ebenezer on Sunday, July 17th, in aid of the Sunday-school. Two sermons were preached, morning and evening, by the pastor, Mr. W. Wileman, who also gave an address to the children in the afternoon. The chapel was well filled at all three services, and special hymns were sung suitable to the occasion. The friends responded most liberally to the appeal for funds in aid of the annual treat, which took place on Tuesday, July 19th. Nearly 200 children and friends went to Bushey, where a most enjoyable day was spent, great praise being due to our friends Mr. and Mrs. Beckly, the proprietors of the ground, for the liberal way they catered for the wants of the children and friends. The indefatigable superintendent, Mr. C. Stamp, aided by a zealous band of workers, were enabled to provide a constant round of amusements for the children. About 100 adult friends sat down to a first-class tea. On returning home at night the company assembled in the chapel, where a hymn was sung and prayer offered to God for all His goodness during the day. Thus ended one of the most enjoyable Sunday-school treats ever experienced, and the teachers and superintendent must again express their grateful thanks to God for the continued prosperity of the Sunday-school and for the gracious answer to their prayers.—H. PUTTENHAM, Secretary.

**BIERTON, BUCKS.**—The Sunday-school anniversary was held on July 10. The chapel is a very neat and substantial structure of red brick and Bath stone. On the front of the building is an inscription carved in large letters, "Baptist Chapel, erected 1831, enlarged 1885." The alterations were effected at a total cost of £270, which has all been subscribed and paid. This cause is one of those which, happily, though at first "Open," has been "Strict" since 1851. It always was "Calvinistic." In 1885 it was not only externally enlarged, but internally re-pewed, and an elegant and suitable pulpit erected. Mr. Thomas Norris was pastor when the present Church was formed in 1851, and continued in that office two years. For a period of three years he was succeeded by Mr. H. J. Lester, now of Quainton, since whose time the little flock has been without an under-shepherd, the pulpit being regularly supplied by various servants of God. The present Sabbath-school was commenced 23 years ago; but there had been one previously, which broke up. On Lord's-day, July 10, the chapel, which seats 200, was fairly filled morning and afternoon, but in the evening crowded even to the pulpit-stairs. There are about 80 scholars. The gallery was well-filled with singers, who, under the able leadership of Miss Todd (who presided at the organ), assisted by a violinist, sounded out their anniversary hymns heartily and cheerily. The writer endeavoured to improve the occasion by preaching Christ, and in the afternoon addressed the scholars and friends. Rapt attention was paid throughout, though the weather was ex-

ceedingly hot. We trust that, through God's favour, some abiding impressions were made. Mr. W. J. Markham is the respected superintendent, and he is ably assisted by a staff of willing and earnest teachers. On Tuesday, July 12, the scholars were treated with a dinner and tea in a spacious tent erected in a meadow, and spent the day in innocent sports, prizes being distributed to them in the afternoon for regular attendance.—A. E. REALFF, Dunstable.

AMERICA, NEW YORK. — Beulah Particular Baptist Church meet for worship on Sunday morning at 10.30. in Greenwich Hall, 501, Hudson-street, corner of Christopher-street, up one flight of stairs, first door on the right. A note from our attached friend and brother, John Axford, says, "We are without a pastor. A few of us assemble together for the purpose of reading the Word, singing, and prayer. Should any of the Lord's people be coming this way, especially His ministering servants, we shall be pleased to see them." We should be more than delighted to know that the Strict Baptist cause in New York were honoured with a suitable pastor who was instrumental in the hands of the Lord in feeding the Church here, and in bringing in His own who are hidden beneath the ruins of the fall, and dead formality. Mr. John Axford, 337, West 16th Street, New York, will be glad to communicate with any friends of the truth travelling thither. We thank our American correspondent for his very kind and spiritual communication.

WIVELSFIELD.—Anniversary services were held on Wednesday, July 20th, to commemorate the formation of the Church of God, now in the pastoral care of Mr. G. Virgo, a brother well beloved. It was meet that the Lord's great goodness should be abundantly uttered, seeing that for 107 years His truth has been maintained in the midst of this people, and that it is still loved and lovingly proclaimed. Mr. Masterson, of Brighton, discoursed in the morning from the words, "I am the God of Bethel." Mr. Nunn, of Hailsham, spoke in the afternoon from Ruth ii. 10. Mr. Gray, of Brighton, preached in the evening from the words, "I will fasten him as a nail in a sure place." Eliakim was considered typically, and attention was called to the reliability, availability and immutability of Christ, who, of God, is made a nail. Under a large tent erected in a field adjoining the chapel a most substantial dinner and tea were served. Both repasts attracted large numbers, and elicited well deserved praise. Quite a regiment of Brighton friends, and friends from sister causes, were present on the occasion. There was joy in Israel all day long. The hill of Zion yielded a thousand sacred sweets, and the men of grace drank of joys which flow hard by the foot of the eternal throne. The Lord abundantly encourage, bless, and prosper the esteemed and beloved pastor, his partner in life, and the people of his charge.

RATTLESDEN.—Anniversary services were held here on Lord's-day, June 19th. Three sermons were preached by brother R. E. Sears. The children sang the pieces well, the organ being under the presidency of Miss L. K. Garrod, who conducted it most efficiently. The congregations and collections were good, but not quite equal to last year.—Thanks to you and brother Banks for your complimentary report of the Association meetings contained in the EARTHEN VESSEL AND GOSPEL HERALD for July, and am bound to say we feel gratified to know the friends were pleased with their entertainment, which causes us to ruminate over our labours with pleasure, as I can assure you the meeting the wants, and ministering to the comforts of the ministers, messengers, and friends to their gratification was as much an object with us as the £ s. d., and if we succeeded in the former, we are pleased to say we were highly gratified with the latter. To the praise of our friends, all, especially our young friends, I say if, they had a mind to work to secure the comfort of all our visitors. I am pleased the singing, as well as the preaching and praying, was so well appreciated, our new organ placed in the tent being a good help, which was conducted by Miss Garrod, assisted by Miss Smith, of Grundisburgh, whose services were much appreciated, as far as the Association, and its gatherings are concerned. I think many can say in reference to the past, as also to the future—

"Beneath His smiles my soul has lived,  
And part of heaven possessed;  
I praise His name for grace received,  
And trust Him for the rest."

May succeeding gatherings be still more successful, profitable, and God-glorifying, is the prayer of—R. A. HUXHAM.

IPSWICH.—We spent a most enjoyable day at Bethesda on Sunday, July 17, our school anniversary. Brother Box preached with great acceptance and much soul profit. The chapel was crowded, the collections were good, and the scholars sang their pieces well, as conducted by Mr. and Mrs. Last, so that all passed off very pleasantly and profitably. To our God be all the praise. On Sabbath-day, August 7, we had a very encouraging service. Five believers were baptized, and the same day added to the Church, so that our gracious Master, in answer to our united cries, is still confirming the Word with signs following. Although some are being transplanted into the upper garden, others are being ingathered to the garden below.—W. KERN.

SAFFRON WALDEN.—Anniversary services were held on Tuesday, July 5th. Mr. Philip Reynolds visited us for the first time, which visit we hope will not be the last. The friends heard him exceptionally well, especially in the afternoon, from the words, "Thine eyes shall see the King in His glory." Our esteemed brother J. Simpkin, of Stapleford, was with us, and took part in the services.—MINIMUM

**TROWBRIDGE.**—Mr. Schofield preached the sermons commemorating the 59th anniversary of the Zion Chapel Sunday-school on July 31. In the evening this ancient, though neatly modernised, place of truth was crowded, and the scholars sang suitable hymns under the directorship of Mr. Gideon Gore (junior superintendent). On the Wednesday following, Mr. W. Applegate (senior superintendent) gave a free invite to the teachers and a large number of the grown-up scholars to a beautiful ride up the river Avon to Limpley Stoke Aqueduct, where an excellent tea was provided, after which Mr. and Mrs. Applegate received the hearty congratulations of the numerous guests for their kind and gratuitous excursion and entertainment.—*Local Paper.*

To the Editor of "THE EARTHEN VESSEL AND GOSPEL HERALD."

DEAR SIR,—I hope you will pardon my breaking in on your valuable time. One of the EARTHEN VESSELS for July was sent to me by my dear brother J. Braoly, Editor of the *Regular Baptist Magazine* of this country. That number has set my thoughts at rest on one or two questions, which I should liked to have asked before, if I had only known to whom to apply. The principal one being (1) Has the Church at the Surrey Tabernacle obtained a settled pastor yet? (2) Is my dear brother C. W. Banks still living and sending forth the word of truth by the EARTHEN VESSEL? (3) Is that good man, J. B. McCure, still employed in the Gospel vineyard, or has he been called home to rest? I never saw him or heard him, but have quite a number of the EARTHEN VESSELS that have accounts of him and his Australian career. With regard to Mr. C. W. Banks, I gather from your magazine he has gone to rest. I felt bound to him in Gospel bonds. I first heard him preach on a week-night in Cave Adullam, Stepney, about 45 years ago, and have loved him as a brother ever since. As to Mr. James Wells, he was indeed a burning and a shining light. It is now 32 years since I left England for this country, consequently, I never saw his new Tabernacle, but I watched the proceedings with the greatest interest, and my only desire for a long time was to visit England again, and to hear a good Gospel sermon from Mr. J. Wells. I have about 150 of Mr. Wells' sermons, and about 40 EARTHEN VESSELS, the last one I got contained the account of Mr. Wells' death, a short sketch of his last sermon, and an account of his conversion and coming into the ministry; and now this number shows me the man that is to take his place. That pulpit will be easier filled now than if Mr. Wells had not been dead more than four or five years—not that any of the truths of the Gospel can be omitted, for they are a discerning people; but they have heard so many different ministers, men with different manners and talents, that they have in a great measure forgot the manner of Mr. Wells' delivery. From the account that is given in your July number of Mr. Dolbey, he appears to be a man quali-

fied and sent by God to do His work. He is no novice. I see he has been in the ministry sixteen years; and as to his articles of faith, they are sound and fixed on Zion's bed-rock, and can never give way. O, how I would like to shake hands with the good brother. May the dear Lord keep him and instruct him, and may his own soul be continually fed and watered with heavenly manna, and may the glory of God appear in the Surrey Tabernacle, and His name be glorified in the salvation of souls, and the comfort and building up of His Church and people. If I could see the new pastor, I would say to him, "Never, no, never move from the articles of your faith as set forth before the Church and congregation on the day of your recognition as pastor." Yours in the truth of God,

THOS. W. KINGSBURY.

Tallahassee, Florida, U.S.A.

[Hearty thanks, dear brother Kingsbury, for your kind letter. Our beloved brethren, C. W. Banks and J. B. McCure, have both gone to their eternal rest.—ED.]

#### EVERLASTING LIGHT.

"The Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx. 19).

There is a bright kingdom,  
The Lord is the King,  
The subjects are happy,  
His sceptre they sing.  
The Kingdom is lighted,  
For God is the Sun,  
And inwardly guarded  
By God's Holy One.

O Zion, I love thee,  
Blest City, how fair,  
The Lord is within thee,  
His glory is there.  
What City so favoured  
With light from above,  
The Lord is thy glory,  
All beaming with love.

Thy light everlasting,  
Jehovah the flame,  
Above they are basking,  
But here 'tis the same.  
There filled with His glory  
'Tis heavenly noon,  
And Grace is the dawning  
Of glory begun.

The City is lighted  
By His blessed face,  
The people delighted  
All sing of His grace,  
The King in His beauty  
Doth often appear,  
The Land of far distance  
Is brought very near.

When walking in darkness  
We know not the way,  
One ray of His glory,  
And, lo, it is day!

'Tis noonday while with Him,  
Though midnight the hour,  
And midnight without Him,  
Yet noontide in power.

O, tell me, dear Saviour,  
If I have a part  
In that Upper Kingdom  
Where always Thou art;  
Where Thine shall be like Thee  
And with Thee above,  
Where Thou art the Glory,  
The Light, and the Love.

Dalston.

G. F. BURRILL



**MASBORO.**—Our Sunday-school sermons were preached on July 17th, by Mr. D. Smith, of Bilston. The congregations were moderately good, and collections about as usual. Mr. D. Smith is a very promising minister. His sermons were excellent, truthful, and highly acceptable to our people. Our cause here is as an oasis in a large desert. Truth in these parts is scarce, and the joyful sound of free and glorious grace, quickening into spiritual and heavenly life the dead in trespasses and sins, is never heard with distinctness in the many Arminian assemblies around us. Oh how both people and ministers should unite in constant prayer for the attendance of power upon our ministers! This is the secret of all real success. We know full well our absolute dependence on the divine Spirit for all power of increase, fruitfulness and blessing. May we be led to give ourselves, as the apostle says, "unto prayer, and unto the ministry of the Word." Oh that the Lord would pour out abundantly upon us the spirit of supplication, that waters may break out and streams in the desert.—**JOSEPH TAYLOR.**

**LEWISHAM.**—Tuesday, June 21st, was a day of joy and gladness for the friends at College-park, and apparently for the numerous friends who availed themselves of the opportunity afforded by the holiday of coming over to rejoice with us on the occasion of opening our new schoolroom. The pastor, Mr. W. Hazelton, occupied the pulpit, and took for a text Isa. lix. 1. The discourse was a good one. Tea was prepared in the new school-room, and about 100 sat down to it, after which the pastor drew attention to a large cupboard, almost empty, which was called the library. He appealed to the friends to send their spare books, either to himself, at 11, Pascoe-road, or to the superintendent, at 70, Loampit Vale, Lewisham. In the evening an appropriate and stirring address, quite unique in character, was delivered by Mr. Wilmsburst from Judges i. 15. Mr. Shepherd then preached an excellent sermon from Ps. xxxii. 1, 2. The collections were good. May God still bless and prosper the cause, and enable us soon to clear off the remainder of the debt on the new building.

**EATON BRAY, BUCKS.**—The friends of Providence Strict Baptist Chapel celebrated the jubilee of their Sabbath-school on Lord's-day, Aug. 7, when Mr. J. Sanders preached and addressed the young in the afternoon: and on the following Monday Mr. H. G. Maycock preached in the afternoon, and in the evening another meeting was held, when addresses were delivered by Mr. Maycock and the writer. Tea was provided between the services. Considerable enthusiasm was manifested. The services were all well-attended, the occasion being one of great interest, thanksgiving, and joy. Much sympathy was felt for our brother Kempston, who was to have preached, but was prevented by illness.—**A. E. REALFF, Dunstable.**

**DUNSTABLE.**—Lord's-day, August 7, was a season of joy to the friends worshipping here. In the morning a baptismal service was held, when the pastor preached to a large and deeply interested congregation from Matt. iii. 7, and then immersed a dear sister, much afflicted in body, who has recently quitted the Wesleyan denomination. In the afternoon the pastor's Bible-class held its first meeting, and in the evening, after a discourse from 1 John v. 6-8, the Lord's Supper was administered, and the right hand of fellowship given to the newly-baptized, and to two other friends restored to the Church after some years of separation.

**STONHAM, SUFFOLK.**—August 7th was a happy day in this house of God. Mr. J. Grimwood, after preaching from Ezek. xliii. 11, administered the ordinance of believers' baptism. Twice the pool has been opened recently, and the friends hope that others will soon come forward. These seasons are blessed indeed. God be thanked for a few of them.

**STONEHOUSE, DEVON.**—We rejoice to hear that the Lord is blessing His own Word at Ebenezer, Stonehouse, through the instrumentality of the pastor, W. Trotman. Favourable intelligence continues to flow to us that this ancient sanctuary, where the late C. W. Banks, J. Wells, and others of the past, and H. Myerson, J. H. Lynn, G. Crutcher, and many others of the present day, have proclaimed the Gospel, is often well attended with anxious souls listening to the same blessed truths as proclaimed by our dear brother, W. Trotman.

**AUSTRALIA.**—On Wednesday, June 1, the Church at Castlereagh-street celebrated its 28th anniversary, and the 17th of the pastorate of Mr. Daniel Allen. A large company gathered to tea. In the evening the pastor presided, and excellent addresses were delivered by pastor D. Allen, Mr. Hicks, Mr. Beedel, and others. The Lord graciously bless this cause of truth, and preserve in much usefulness and honour its beloved pastor for years yet to come. The *Australian Particular Baptist Magazine* has just issued No. 1. of vol. iv. May it have the circulation it so richly deserves.

**AMERICA.**—The editor of *The Regular Baptist Magazine* (August 1) referring to the English Strict Baptist, says:—"That our people here may understand just who these people are, we will, in the next issue, give a synopsis of a sermon preached by Mr. Dolbey on being installed as pastor of Surrey Tabernacle; also the faith enunciated by him that he expected to preach and teach. We ask for these a careful and considerate reading. When we consider the acknowledged influence for good that these people wield by their tenacity in holding the truth as held by their fathers, and their industry in preaching it to their children, it seems to us that it ought to shame us into a greater activity in the cause of the Master."

**CLAPHAM JUNCTION.**—The quarterly tea and social meeting of the teachers and friends of the Sunday-school was held on Wednesday, July 13th, when a very suggestive and interesting paper was read by Mr. Newman (the first superintendent of the school), on "The Sabbath-day and its observance," a subject of considerable importance now that special inducements to pleasure-seekers and the public generally to the desecration of the Lord's-day are so freely held out by influential societies, when increased facilities for travelling, and a growing national disregard of the day, together with an apathy on the part of the Christian Church on the subject, all seem so favourable in the direction of a Continental Sabbath for England. An interesting discussion followed, in which Mr. Moxham took a prominent part.

**CHATTERIS, CAMBS.**—The Sunday-school anniversary was held on July 17th, when three sermons were preached by Mr. G. Whatmough, The congregations through the day were very good. The children sang their hymns well, which reflected great credit upon their teacher, Miss Lucy Smith. The collections were good. It was a day that will long be remembered by many.

**NASH.**—In this pleasant village stands a noble little sanctuary, in which the praises of God have been sung very many years. Anniversary services were held on Wednesday, August 3rd, when two sermons were preached by Mr. W. Winters. A good company of friends partook of tea in the chapel. Brother A. White who occasionally preaches at Nash (in turn with Mr. Hewlett), gave out the hymns. There were present no less than thirteen ministers, representing many shades of belief. Mr. W. King, of Holywell farm, was exceedingly active, with other friends, in making, under God's blessing, the services successful. Mr. Leech, the oldest living deacon, and his good wife, gave us a hearty welcome, and never were we more happy than when under Mr. King's hospitable roof. The Lord graciously prosper the cause at Nash. The school is well attended and conducted by an efficient superintendent in the person of Mr. G. Mackerness, and a good staff of teachers. Praise the Lord.—E.D.

**POULNER, NEAR RINGWOOD.**—The 47th anniversary of the Baptist Sunday-school was held on July 17th. Pastor G. Diffey preached in the morning from Psalm cxvii. 7. In the evening, the annual "children's service" was held, when several scholars gave recitations, "A little pilgrim," by Lizzie Lambert, was well rendered. A large number of young people were present. We were cheered by the visit of a good brother from Dorsetshire, Mr. George Lawrence, who gave us a hearty soul-cheering address. The pastor spoke to children and teachers, and several friends gave short but encouraging addresses. Special hymns were sung. On the Thursday following, the annual treat to children was given. At the public meeting, the pastor gave the report

for the year. As regards the Church, two persons had been baptized during the year. The numbers of scholars are about 60, and the teachers 6, all of the latter professing to be followers of Christ, four being Church members. The collection for the school was £1 2s. 6d.—EDWIN DIFFEY, Ringwood.

**WOLLASTON.**—The anniversary services in connection with Zion Sunday-school were held on July 10th, when Mr. A. Lester preached in the morning from Mark vii. 34 a stirring and inspiring sermon, on communion, sympathy, and work. In the afternoon he gave an address to the children; and in the evening preached from Deut. xxxii. 47. A large audience listened with deep attention. The collections exceeded those of former years. Mr. Field, who is retiring, has supplied the pulpit of Zion Chapel alternate Sabbaths for more than 19 years, and is much beloved. May signs and tokens of God's presence be seen in deeper love to Him, and more entire consecration, and may many be constrained to say, "We will come with you, for the Lord is with you." Mr. A. Lester has accepted an invitation to the pastorate, to commence in September.—M. SANDERS.

**TWO WATERS.**—On the 11th July the friends at Salem held their 69th anniversary, on which occasion Mr. Newman, of Rea-bourne, in the afternoon spoke very ably and encouragingly from Psa. xxxiv. 6, "The poor man cried," &c. After tea, the now aged Mr. Warberton occupied the pulpit, and showed forth the mighty power of true faith, as seen in 1 Sam. xvii. 50.—FRED D. BEAUCHAMP.

**SOMERSHAM, SUFFOLK.**—The anniversary of the Sunday-school was held July 10 and 13. Mr. B. J. Northfield preached on the Lord's-day, and on Wednesday a public meeting was held, presided over by Mr. S. K. Bland. After prayer by Mr. Ladbroke, suitable and stirring addresses were given by Messrs. Edgar Haddock (the late pastor, who is soon to commence his ministry at Blakenham), Reynolds, of Wattisham, Kern, of Ipswich, S. Haddock, of Occold, and Ransome, from the Wattisham Church, who is now preaching at Somersham, with the hope, on the people's part, that he may prove to have been sent of the Lord to take the oversight of this Church. Brother Sewel, from Hadleigh, concluded the cheering meeting by prayer, and the following day the school children were well thought of and cared for in their annual festival and recreation.

**NOTTING-HILL-GATE.**—The annual excursion of the scholars and teachers connected with Bethesda Sunday-school took place on Tuesday, July 19th, to Croham-hurst. Several friends accompanied us, which was great encouragement to those in office, and we desire to thank them for their presence on that occasion, and all others who aided us by their subscriptions towards the expenses.—H. S. T.

**SUTTON, ISLE OF ELY.** — The Lord has appeared for Zion here according to His promise. It is just nine years since the baptismal waters were moved in this part of His vineyard. The Word preached has been blessed in constraining five lovers of the Lord to be baptized. It was my privilege to lead them down into the river on Wednesday afternoon, June 29. Mr. Flavel gave a short suitable speech at the water-side. There was a considerable company present. In the evening Mr. A. Baker, of Needingworth, preached in the chapel from Rom. vi. 4. On Lord's-day evening, July 3rd, eight received the right hand of fellowship, and were admitted as members. Two of these, husband and wife, had an honourable dismissal from Ramsey. The candidates were Mr. and Mrs. Markwell, sisters Nunn, Palmer, and Rayner. The Church now desires to thank God and take courage. — W. BEDDOW.

#### JACOB'S BLESSING.

WHEN the pressure was the strongest,  
When the wrestling night was longest,  
When the danger was the nearest,  
Danger coming to the dearest,  
When the sin so long lamented  
Seemed about to be resented,  
Came the blessing full and clear:

"Lord, send Jacob's blessing here."

Many a year a word of power  
From the Lord had been his dower,  
Stores of earthly good were round him,  
But his enemy had found him.  
Now from *failure* he would gather  
God had *never* been his Father,

"Lord, Thou saidst it," was his plea,  
"There He blessed him," Lord, bless me.

I like Jacob, worn with waiting,  
Fearing, sorrowing, debating,  
Sick at heart to feel the evil  
Born of nature and the devil,  
Looking to the fore with terror,  
Wondering if past joys were *error*,  
Crippled by Almighty strength,  
Look for Jacob's joy at length.

God is *changeless*, troubled Christian,  
Pray and wait, but never question,  
Though the fruits of bygone actions,  
Waken misery's bitterest factions,  
Though there looms that awful danger  
Hell at hand and God a stranger,  
Has He spoken? Hold Him fast,  
Jacob's God shall smile at last.

Galleywood.

MRS. T. CHAPLIN.

#### A SIMPLE CONFESSION OF FAITH.

A very interesting, baptizing service took place at Eden Chapel, Cambridge, on July 20, when a sister, being 78 years of age, was immersed. She is living in the village of Great Wilbraham, and had never seen the ordinance administered from her early days. Although living in different families of clergymen, she had no opportunity of hearing the Gospel. Of late she came to her native village, and has been brought to see the ordinance of believers' baptism. Miss Wilds sent to me (J. Jull), expressing her wish that I would baptize her. I visited her, and the following is her own statement in her own language:—

"For many years I have been a Christian and feared the Lord; but had not till lately thought

so seriously of obeying the commandments of the Lord. From my early life I have been thoughtful. I am not free from sin; for it is true 'None doeth good, no not one;' 'All have sinned and come short of the glory of God.' Only can I be saved through Jesus. I cannot merit heaven; it must be all of free grace.

That is such a beautiful passage to me, "While we were yet sinners Christ died for us. Much more then, being justified by His blood, we shall be saved from wrath through Him." I am saved by His blood and righteousness. He (Jesus) worked out a righteousness, and His blood washes from all sin. He is made unto me wisdom, righteousness, and redemption.

My prayers are imperfect. I pray that the Lord would be merciful. I pray night and morning, and sometimes in the day.

"Do you feel the Lord has pardoned you?"

"Yes, I hope He has; for years I have hoped so; but during the last four or five years, through reading Mr. Spurgeon's sermons, they have given me to see more plainly. I feel I am pardoned through Jesus' blood. They give me great comfort, and set me up."

"Do you believe you must be born again?"

"Yes; I quite believe I must be born again. I feel I am; I hope and believe so, for I should not be so comfortable. I hate sin, because I know it grieves my Lord. That verse takes my attention (John v. 24): 'He that believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' I am so comfortable, because I feel I am forgiven; I feel that Jesus died for me."

"Could you of your own free will come to Jesus?"

"O, not nothing good in me; I am helpless only as He helps me. I shall go to heaven through Jesus, and through Him alone. It is all free grace; for He says, 'He chose His own before the foundation of the world.' None of His people can ever be lost; He says, 'They never can perish, nor any pluck them out of My hands.'"

"I love to pray, but I do not feel so lively at times as I could wish; sometimes I feel great joy in the Lord."

"I feel there is no condemnation for me. I feel happy on that point because I have passed from death unto life."

"I do not consider it is ever too late to keep the commandments of God. I think it is right to obey; though I do not think by being baptized it will save me."

"I was christened when I was a baby. Now, a baby cannot believe, nor can it confess; and the Lord says we are to confess with our mouth and believe with the heart. Now, a baby cannot do either of these."

"It is not for me to argue, but to obey. It is not necessary to eternal life, but it is important to obey; for we miss very great comforts in not obeying the Lord; and I feel I shall not be happy in not doing so. I feel Jesus has put away my sin on the cross, and I have faith in Him. Our Lord said it is 'not every one who saith, Lord, Lord, but he that doeth the will of My Father shall enter the kingdom.'"

"I believe the Lord will give me courage and strength; for it is 'in keeping His commandments there is great reward.' What He commands it is right to obey. Infant baptism is no good."

"I am not afraid to die. 'I fear no evil; His rod and staff they comfort me.' I am going into happiness and be free from sin."

The following is a letter to Mr. J., written by Miss Wilds the day following her baptism:—

I was forced to write a few lines to thank you for all your kindness, I may say loving kind-

ness, to me. I shall always remember it and pray for you and your Church, that God will abundantly bless you and it, by giving you rich fruits to your great joy and ripe Christianity, that you may rejoice in your labours; that the love of God may be shed abroad in your heart by the Holy Ghost.

I hope I shall be able to follow your example of love, trusting in God my Saviour. . . . Please thank the ladies for me for all their kindness. For I was like Ruth; I met with much good from God's people, and seeing so much kindness, it had a heavenly look and feeling about it, and the remembrance of it is sweet. Where shall we go to meet with such kindness as we do from a true Christian? How different from the world, so cold and stern! There is no peace, no joy with the world; but your beautiful self-denial has much blessedness with it. The Lord will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you."

Your humble servant,

ANN WILDS.

**BRIXTON TABERNACLE.**—Special services were held on Bank Holiday, August 1, at 11 a.m. The prayer meeting was conducted by our brother Macdonald, who spoke from Psa. cxliii. and cxv.; after which several brethren addressed the throne of grace. At 12 o'clock the pastor, Mr. C. Cornwell, delivered a sermon from Isa. xxxiii. 8, "The high ways lie waste." At 1 o'clock several friends sat down to a good dinner. In the afternoon, at 3 o'clock, Mr. Bennett delivered a sermon from Luke i. 53. He was enabled to speak very sweetly on (1) Mary's song, (2) the store, (3) the hunger, and (4) love's unwearied work. About 140 friends partook of an excellent tea. Both dinner and tea gave great credit to Mrs. Cornwell and other ladies, who spared nothing to make all comfortable, and succeeded well. The evening meeting was presided over by Mr. J. Lee, who has always shown a liberal hand and a warm heart towards the cause of truth at Brixton. Brother Battson engaged in prayer; after which Mr. Harsant spoke from Malachi iv. 2. Mr. Holden spoke on "Confirmation by the Spirit," not by man. Mr. Ward followed with the words, "There remaineth very much land yet to be passed." Mr. Bennett addressed the friends upon the Gospel being the power of God. Mr. Tooke, sen., spoke on the ability and liberality of Christ. The pastor, in a few words, thanked the chairman in the name of the Church, and also other friends, for their kindness. Our aged brother Ponsford closed the services with prayer. The collections for the day were £17 11s., being more than £2 in advance of last year.—R. GUILLE.

**STOKE ASH, SUFFOLK.**—As a Church we feel God has greatly honoured us. On Lord's-day, August 7, our senior deacon, brother Müller, celebrated the 60th anniversary of his baptismal day. We thank God that for the space of 60 years he has been preserved and kept an honourable, useful, consistent member with the Church at Stoke Ash. How many prayer-meetings he has led we know not. He has bid farewell to his 82nd birthday, yet is in full possession of all

his mental faculties. He is very rarely absent from chapel, and oftentimes on the Sabbath is present at all three services. Lord's-day, August 7, was also our dear pastor's anniversary, the day on which he commenced his 39th year of pastoral labour at Stoke Ash. Our chapel was well filled in the morning, and hearers were gratified to see the pastor in his place, and hear him preach an excellent sermon from Deut. xxxiii. 27. He referred, while preaching, to the changes that had taken place in himself and in the Church since first he came to Stoke Ash, when he was not much more than a stripling. Now he has grown old and somewhat enfeebled. The Church-book shows there remains only about 18 names of members out of about 116, who were living when first he came. Mr. Hill spoke of the immutability and unchangeableness of that God, whose everlasting arms are always beneath His people. He has fulfilled His Word; for instead of the fathers have come up the children, and at the present time there are 166 members. Our pastor has not felt strong and well for several weeks, yet we are very glad to say on his anniversary day he was enabled to preach two powerful sermons in the chapel, and in the evening he went to Thronon, and there conducted open-air service.—P. BARRELL.

**WEST BRIGHTON.**—On Friday, July 29, the new Baptist chapel, built by Mr. G. T. Congreve entirely at his own cost, was opened by public worship. Large gatherings assembled at both afternoon and evening services, and much gratification was expressed with the beauty of the building. Mr. David Davies (late of Regent's-park chapel) was recognised as the new pastor.

### In Memoriam.

On June 8th, after a sudden attack of syncope, Joseph Veary departed this life at the age of 62. He was born September 19th, 1834. His last words were, "Beautiful! beautiful!" He has left behind a sorrowing widow, who feels her loss most keenly; yet, notwithstanding, she is supported under the trial, the Lord having spoken to her soul the precious words, "Thy Maker is thy Husband." Our brother was formerly a member of the Church at Mount Zion, Dorset-square, and was baptized by Mr. John Foreman. He and his wife have been identified with the Church at Shouldham-street, and that from its formation. He took a very active part in the Sunday-school, being treasurer and secretary. His loss to the school is, therefore, felt very much. His remains were interred at Willesden Cemetery on June 13th by the pastor, Mr. J. B. Warren, in the presence of a goodly number of friends.

Our dear brother, Nathan Southgate, died happy in the Lord on Lord's-day, June 26th, aged 69 years. He stood an honourable member for some years at Rehoboth Chapel, Bedford-road, Clapham, and was much esteemed by us. His illness was long and painful, but in which he experienced much of the divine support. It was my favoured lot often to visit him, and I found that the Lord had given him a blessed share of patience and resignation to His will. He had also a sweet assurance of his interest in Jesus; and when near his end and past speaking, he made signs to us by which we clearly

understood that he was happy in the Lord, and would soon be with Him. His hope was firmly fixed upon the finished work of Jesus. May the Lord enable us to live the life of the righteous, and die rejoicing in Him. A sermon was preached relative to the departure of our dear brother by Mr. Warren, founded upon the words, "In my Father's House are many mansions," etc. (John xiv. 2).—H. BOURNE.

On Monday, July 4th, the beloved wife of Mr. F. King, Baptist minister of Carlton, Beds, entered into her everlasting rest. For many months she bore her affliction with exemplary patience, and though unable to attend the house of God, was often favoured with spiritual consolation at home. During the last few months dropsy set in, and made rapid progress; but she kept about, though with difficulty, and was downstairs on the day before her death as usual. Early in the morning of the day above-named her husband perceived a great change, and said, "My dear, is it well with you?" As her hearing was failing, she at first misunderstood the question. Her husband said, "My dear, I was asking about the state of your mind." She said, "It is well with my soul." These were nearly her last words, and soon after she peacefully fell asleep in Jesus. Mr. Bull, of Wellingborough, consigned her remains to the grave in Carlton Meeting Buryal-ground on the following Thursday in the presence of many friends, who manifested their esteem for the departed, and their tender sympathy for the bereaved husband and family. On the following Lord's-day the deacons and other friends took part of the services, and the sorrowing pastor gave a short address in the morning from the words, "And she answered, it is well," and in the evening from Heb. vi. 12. Dear reader, whoever thou art "Is it well with thee?"—F. K.

Mr. George Howard, of Stanstead, departed this mortal life on May 18, 1887, aged 91. When a young man he was appointed parish clerk; but the dear Lord called him by His grace, and he was soon compelled to seek the living bread. He was led by the Holy Spirit to Ebenezer, in the year 1830, and was very soon baptized and appointed deacon of the Church, which office he honourably filled for 56 years. The greater part of that time he gave out the hymns in the chapel. He was deprived of the privileges of the Sabbath for several years past; but having a village station at Stanstead, he was favoured to hear and give out the hymns for us in the same old loving way. On May 11, he met with us and expressed his delight at hearing the Word from Luke xv. 2. The last hymn he gave out was—

"Awake my soul in joyful lays."

Little did we think that the next Wednesday he would pass the gloomy vale of death, to see and hear what he so many years longed to know more fully.—A. J. WARD.

Mr. J. J. Burton, of Duwom, passed to his eternal rest on July 26. His brother, Mr. B. Burton, was called home in November last.

Again have we been visited by the grim messenger death. Four aged worthy members have been taken from us to enjoy the rest that remaineth for the people of God. The first that left us was Mrs. Ann Baker, of Stoke Ash, Suffolk. She loved, and while life lasted, tenaciously held fast to those truths most surely believed among us. On Christ her hope was fixed, trusting in Him alone for salvation. She peacefully passed away from earth on May 20th, 1887, aged 84 years, having been an honourable member with the Church at Stoke Ash 29 years. Her mortal remains were interred in the burying-ground belonging to our chapel, and on Lord's-day morning, May 29, our pastor, Mr. C. Hill, referred to her while preaching from Num. xiii. 10.

Mrs. Ann Maria Thurman was born on May 7th, 1815, and in 1827, having experienced a change of heart, she joined the Wesleyans in the village of Cotton, Suffolk. After a while, not feeling altogether satisfied, she was led to cast in her lot with the Baptist Church at Stowmarket. Being accepted by the Church there, she was baptized by Mr. Lingley in November, 1834, and was received into fellowship with the Church, and there remained an honourable member until (at her expressed desire) she was received into fellowship with the Church at Stoke Ash on Lord's-day, July 14th, 1872, and there continued in membership until her death. She loved the means of grace, and while she was able failed not to fill her place. She was very gentle and kind in her manner, and often had a word of encouragement for the weaklings in faith. Through affliction she was confined to her home for more than twelve months before she died, but her love to the Lord, to His Word, and to His people never grew cold. She was a warm-hearted Christian sister and true pastor's friend. A few days before she died she said she should soon have to cross the river, yet not alone as her dear Lord had done, for He was with her. She peacefully fell asleep in Jesus on June 22nd, aged 73 years. Her remains were quietly laid to rest on Monday, June 27th, in Stoke Ash Chapel-ground. The pastor officiated. On the following Lord's-day reference was made to her life and death by our pastor while preaching from Rev. vii. 13.

James Blake was baptized at Stoke Ash on September 3rd, 1843, and was a consistent member for nearly 44 years. When able he always filled his place in the Lord's house, and it was a pleasure to listen while he supplicated at the throne of grace. He had a long and trying affliction, but he knew in whom he had believed, and when death came he was prepared and glad to go. He breathed his last on Monday, July 25th, aged 74 years, and was buried in the Thornham Magna Churchyard. On the following Lord's-day reference was made to our departed brother by our pastor from the words, "For he was a good man" (Acts xi. 24).

John Kent, of the good old Puritan type, has been called to his heavenly home.—P. BARELL.

#### THE LATE MR. TAYLOR, OF MANCHESTER

ALEXANDER BARRIE TAYLOR, pastor of Roshals-road Church, Manchester, entered into rest on Sunday, August 7th, 1887. Our deceased brother was born in Perthshire in 1804. In early life he learned the art of engraving for calico printing. When a young man he moved to Accrington, near Manchester, where he followed his profession till near fifty years of age, occasionally preaching in causes of truth in the surrounding neighbourhood. He had many calls to the pastoral office. Eventually, in 1849, he succeeded the late William Gadsby (of blessed memory), and took the oversight of that renowned Church, which he was enabled, by the help of the Holy Spirit, to sustain for 38 years, contending for the distinguishing doctrines of grace. His mortal remains were interred in the cemetery on Thursday, August 11th. It is a singular coincidence that Mr. Gadsby was pastor of the Church the same number of years—i.e., 38. During the whole of our deceased brother Taylor's ministry of 60 years he was never known to break one engagement. At the age of 82 he was being driven in a cart to preach, the wheel of the cart came off, the driver was confused, Mr. Taylor took the reins, drove the horse against a brick wall, both lives were saved, and Mr. Taylor reached the place and preached, without mentioning the circumstance. Our correspondent has promised further particulars next month.

## “Despise Not Prophecyings.”

THE prophecyings or prophecies here expressed are mainly threefold, relating to the past, present, and future history of Christ and the Church. As regards the past, Biblical prophecies refer to the coming of Christ, His special mission on earth, as characterised by the offices He sustains, which must not be despised. These prophecies, when read in the light of the New Testament, prove the accuracy and worth of the Old Testament. They also give great force to the New Testament, establish the true nature, person, and work of the Messiah, and illustrate the beauty and meaning of those glorious types and figures which relate to the Gospel Church, the Israel of God. However, prophecyings, we understand, mean more than the prediction of unfulfilled events; they refer to the daily spread of the Gospel in the work of the ministry.

The exhortation of the apostle is especially needful in the present age, as many Christians have grown indifferent to the value of a living ministry. Paul speaks of the gift of prophecy as greater than that of many others common in his day, because in it was set forth the direct teachings of Christ, by which the Church should be fed and sustained until He comes again. When the ministry, as a public service, ceases, the Church will cease as an organised body, bound together by Gospel ordinances. We are cautioned not to despise prophecyings because they treat of matters of eternal interest, and exhibit the love of Christ in preparing a way whereby sinners are saved and God is glorified. What is chiefly intended by these prophecyings is the preaching of the Word of God, whether by educated or uneducated persons, as the gift of prophecy was distinct from and greater than the gift of tongues.

They should not be despised, because the subject matter of which they treat—the holy Scriptures—is in reality a revelation from heaven, being a pure stream of the fountain of eternal wisdom itself, and the very reflex of the mind of God, in which He greatly humbles Himself in unfolding to finite minds that which is infinite and eternal. We are prepared to say that men despise prophecyings because they go beyond reason, yet are not contrary to it. The earliest writers on ethics drew the basis of their productions from Holy Writ, although many of them have not acknowledged the fact. Where, we would ask, did the spurious prophet of Mecca obtain all that is worth reading in his wonderful Koran but from the Holy Bible? and this he was assisted in procuring by the aid of two Christians! The Scandinavian *Eddas*, or Bible, was drawn from the writings of Moses, as was also the *Try Pitikos* of the Buddhists, and the sacred books of the Chinese contain the sayings of some of the prophets and those of the sages of after days on the duties of life. The inspired prophecies of God's Word vastly outweigh them all in point of antiquity and spiritual worth. Men continue to despise prophecyings or teachings of infallibility, and prefer the mutable and corrupt writings of uninspired men. Even the Church of Rome to-day is destitute of a Bible that will bear any comparison with the one in constant use in our Protestant homes and places of worship. Many of

the most noted infidels have despised the Word of God, and when questioned as to their acquaintance with it, have frankly declared that they had either not read it, or only partially, and that with a view to criticise it. What, then, is the value of their verdict in this matter? God would never suffer His mind to be revealed to dying mortals in a book unless He had inspired the writers of that Book. Had holy men written it without the Holy Spirit, it would have availed but little as regards the salvation of sinners; and had it been left for bad men to write, we should have had no real Bible at all.

Many object to the prophecies on account of the various opinions of men respecting their true meaning, and the seeming contradictions in them. But when the awakened soul becomes conscious of its need of a Saviour, its greatest concern is what to do to be saved. And as the light of heaven shines upon the Word of God, perplexing passages become plain, and the believer in them grows in grace until the prophecies are by the Spirit of God made a part of his own experience. When conversion takes place, the earnest seeker ceases more or less to criticise the Bible, and to be satisfied with the study of the opinions of men, but he is anxious to read his interest in the Book of books, and to see if there is any hope for his soul in Christ. As light increases, so the believer grows into a knowledge of himself, and in appreciation of the dear Redeemer. His language respecting Christ is—

“He’s all that’s good and great,  
All that I can admire;

All that’s endearing to my soul,  
And all my soul’s desire.”

The language with which the mind of God is clothed is objected to by many of the wise of this world because of its simplicity, but simple as the language is, no man can understand its spiritual meaning savingly unless taught by the Holy Ghost.

Prophecyings take in the future concerns of the Church, much of which is recorded in the Book of Revelation, and which is to be consummated in Christ. All dispensations point to Christ as the true spirit of prophecy: “To Him give the prophets witness.” He is the witness of His own truth in believers. The most beautiful examples of true Christianity worthy of imitation are to be found in the prophecies. In them we have a clear foreshadowing of the completion of the election of grace, and of the gathering in of the Jews. Thus in the prophecies nothing is omitted which is of real benefit to the Church of Christ. Let us therefore be mindful of the divine exhortation, “Despise not prophecyings.”

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

#### DIVINE PROTECTION.

THERE is an eye that never sleeps  
Through all the shades of night;  
There is a hand a record keeps  
Of every moment’s flight.

There is an ear that’s never shut,  
But hears us when we call;  
There is an arm that bears us up,  
And holds us lest we fall.

There is a heart that shed its blood  
For sinners doomed to die;  
There is a voice that’s full of love,  
And pleads for them on high.

There is a path that leads from earth  
To realms of shining day, [worth  
And those who know how great its  
Can never miss the way.

There is a place where all is bright,  
A land beyond the tomb,  
Where all is endless day—nor night,  
Nor sorrow cannot come.

N. OAKLEY, JUNR.

THE BELIEVER'S CONFIDENCE AND ITS  
REWARD.

*A Sermon preached at the Annual Meeting of the Suffolk and Norfolk Association of Strict Baptist Churches, at Rattlesden, on May 26th, 1887,*

BY MR. EBENEZER MARSH, OF LAXFIELD.

**B**ELOVED FRIENDS,—If in every society of the world, each individual member of that society, for the benefit of the whole body, is expected to do their duty, much more so in the Church of the living God every living member of the same is required by the great Head of the Church to do "whatsoever their hand findeth to do;" and the performance of their duty unto Him shall be the greatest privilege unto themselves, and benefit to the household of faith. It is in the path of duty I appear before you this afternoon; appointed by the Association to speak in the name of our Lord, at this our annual gathering. As He shall help me, I will address you from the words which have long laid on my mind in connection with this meeting; and O, may the Spirit of the Lord be now present to help the speaker to deliver the word, and the hearers to receive His truth and reject whatever is not in accordance therewith! Lord, be Thou our Helper!

The portion of Scripture to which, as the Lord shall help me, I crave your attention, you will find recorded in Hebrews x. 35: "Cast not away, therefore, your confidence, which hath great recompense of reward." While the world has its lawyers, the Church wants no better advocates of her principles among men than such an one as Paul the aged, whose powers of argument prove how clearly he was "set for the defence of the Gospel." He who had declared, "By the grace of God I am what I am," ever in his ministry discriminated between the "shadow" and the "substance." And while there is no shadow without a substance, he places the shadow of the ceremonial law in its right light before the Hebrews, as foretelling the one great sacrifice that was to be offered, who when He delivered up Himself, the "sacrifice offered once for all," for ever eclipsed, like the meridian sun, every lesser light. Coming events cast their shadows before them, and the Mosaic economy was of Divine appointment until the fulness of time, when "God brought forth His only begotten Son." Now we look back to that to which our brethren looked forward, and unite with them to sing, "Worthy the Lamb." They were confident God *would* fulfil His promise; we are confident that He *has*.

From the words chosen let us consider: I.—The believer's confidence—your confidence. II.—The exhortation concerning it—cast it not away. III.—The argument used to enforce it—it hath great recompense of reward.

I.—The Believer's Confidence! What is it? What is the nature of that possession which the Christian is here exhorted unto? It is not the self-confidence natural to every fallen son and daughter of Adam—for of this every child of God must sooner or later be stripped. We shall realise the nature of this confidence by a consideration of the fact that (1) "*God is the Author of the life which bears confidence as its fruit.*" Confidence in the unknown is utterly impossible. Faith in the Lord Jesus Christ is the evidence of new creatureship—a "new creature in Christ



Jesus." None but God can create. God's creature must be created a new creature before he can know Him whom to know is everlasting life. The faith of a natural man has self-confidence for its fruit, and as the *root* is corrupt so the *fruit*. God abhors the sacrifice of the ungodly, and the prayers of the wicked are an abomination in His sight. He will not dwell beneath Himself, therefore does He impart Himself to those with whom He will delight to dwell, and he that once possessed but body and soul lives to possess the spirit of the Lord dwelling within him; then is brought to pass the saying that is written, "Know ye not that your bodies are the temples of the Holy Ghost?" This new life of which God is the Author is divine—and, therefore, incapable of sin. "He that is born of God sinneth not, for His seed remaineth in him." The root being holy, the fruit is also, and is as far removed from self-confidence as light from darkness, and life from death. There may be faith in the Lord Jesus Christ without confidence, and strong assurance of personal interest, but there cannot be sound confidence where there is not saving faith. The plant is alive which has not made its appearance above ground, and, striking forth its roots gains the nourishment from the soil, which presently appears to the beholder's eye, and is admired for its beauty. God only saw the underworking. God marks the Divine life He has wrought in my dear hearer's soul who has not yet dared to *come out on the Lord's side*, but who daily and hourly in secret cries—

"Assure my conscience of her part  
In the Redeemer's blood,  
And bear Thy witness with my heart  
That I am born of God."

The blade, the ear, the full corn in the ear *must* follow, for God's plants cannot die.

(2). *The fruit itself declares the Author.* Paul does not say, "hold fast your profession without wavering," for he knew many over whom he would have rejoiced had they cast away altogether their profession, and been honest enough to declare themselves *of the world*, and no longer torment the living Church by their *lifeless* profession; but he says, cast not away the profession *of your faith*. Profess that faith which is your possession, and fear not to hold it fast, for it's worth the tightest grip. This confidence declares its Author in every stage of Christian experience, and every "trial" that faith is ordained to endure. "Give me *Christ* or else I die." Godly jealousy is one of the beautiful leaves that surround the full-blown flower of Christian confidence. It is there at the birth, and as the flower expands so it flourishes. Nothing will satisfy God's babe but His own dear self, and the after-experience in every fiery trial proves the Author of the confidence, as the tried one says, "Though He slay me yet will I trust in Him."

(3). *The Author begets it by His own dealings with the possessor.* The late W. Jay, of Bath, wisely said, "Experience signifies knowledge gained by experiment in opposition to theory and hypothesis." "I believed," says David, "therefore have I spoken." "I know," says Paul, "whom I have believed," &c. "We speak that we do know." Our God is *proved* and *tried* by His people, and they can give "a reason for the hope that is in them," and testify their confidence in Him from a knowledge of Him in His dealings with them. He has let the barrel of meal run low, but *not out*. The oil may have come to

a mere dripping, but it *has* dripped, and the *drops* have been sufficient, for each bear their testimony, "not one good thing hath He withheld." He has been better again and again than every fear. "Lord, it is nothing for Thee to help," has been their constant appeal; and "Because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice," their constant declaration. Paul was confident in his God *because* he knew *whom* he had believed; and say, dear child of God, is your confidence in its *nature* one whit behind the very chiefest Apostle? If it *is*, cast it away, and that for ever; if *not*, hold it fast, for He is faithful which hath promised "the righteous shall hold on his way." Having glanced at the *nature*, let us look at the *ground* of this confidence. In a word it is—God in Christ. In Him the confidence is based on God's *purpose*, *provision*, and *power*. *Purpose*:—Our God is a God of purpose, and the world stands the platform for their execution. The Christian's confidence, therefore, is in that which existed before time—and ere the platform was erected to display it, the Covenant was ordered in all things and sure. This was the soft pillow on which a dying David with confidence reposed his weary head—and this the joy of a departing Simeon as he embraced in his arms all the purposes of God seen in the Babe he embraced, when he exclaimed, "Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Cast not away, *therefore*, your confidence while it is founded in the unalterable purposes of covenant love and mercy. *Provision*:—Abstract Deity cannot be the basis of the confidence of a finite being. God revealed in Christ Jesus, the sinner's Friend, is "all my salvation." Jesus was *made* on purpose for sinners. "Made of a woman that He might redeem those who were under the law." He began His life of purity where His children began their life of sin; removes all original and actual sin by birth—and life. The Christian has no confidence in his *birth*, for he was born of corrupt seed—nor in his *life*, for there he carries every moment the living proof of his nature, and often has to exclaim, "When I would do good evil is present with me;" and learns by experience, "I am vile." Made under the law, he has no hope in himself, for "by the deeds of the law shall no flesh living be justified in His sight." But his confidence is in Him who was born for him and lived for him, and then died for him, the "just for the unjust, to bring us to God." In the great provision of Christ's person, work, and every office He sustains on behalf of His people, He is their confidence to the ends of the earth.

"We dare not trust the sweetest frame,  
But wholly lean on His dear name!"

*Power*:—"Whereof the Holy Ghost is a witness to us." God is glorified in every regenerate soul, and to Him to whom all the praise is given, all the power is ascribed. This *power* is the ground of our confidence. All things are possible with Him. Who shall limit the power of the Holy One, bound as He is only by His own will? Our confidence is in the power of our Christ. Faith laughs at impossibilities, and says it shall be done. The mediatorial power of Christ is both *given* and *acquired*, and each on behalf of His people. Well grounded, therefore, is the confidence of they who plead, Lord—help—me. "All power is *given* unto Me both in heaven and in earth." "The Son of man hath power," &c.

It is a confidence that *will be tried*, but *must triumph*. It will have to *bear the cross*, but *shall wear the crown*. The taunts of Sennacherib test the confidence of Hezekiah, but, spreading the blasphemous letter of the heathen before his God, he lives to come off the victor. "Thus saith the Lord God of Israel, That which thou hast prayed to Me against Sennacherib, King of Assyria, I have heard." Elijah puts the Baalite worshippers to the test, proves to them the fallacy of their false confidence, then with a holy boldness, and well-grounded confidence, appeals to the Lord God of Israel with a "Let it be known this day that Thou art a God," and gains the victory, to the glory of His Lord, the defeat of idolatry, and the establishment of the confidence of the Israelites. "The Lord He is the God." How the confidence of Paul was tried, yet triumphs. View him on the sea—the prisoner of the Lord Jesus Christ—while all around are quaking with fear, the man of God with perfect calmness exclaims, "I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul," &c. The storm rages, the vessel runs aground, and is dashed in pieces, yet it comes to pass some swam ashore, and the rest, some on boards, and some on broken pieces of the ship, *all* escaped safe to land. Faith triumphs, possessing *all* the promise—the saved lives. Cast upon the solitary island, another trial is to follow. First charged with being an escaped murderer, then saluted as a god, the ignorance of heathenism is to be discovered, while the confidence of the Christian is to redound to the glory of his God; as Paul first heals the sick, then preaches the God whom he served. Before friend and foe he holds fast the profession of his faith, and exclaims, "For the hope of Israel I am bound with this chain." Self-confidence unmans any man. Confidence in God is ennobling—yea, is true manhood. Falsely imprisoned, his enemies find the mistake they had made in beating a Roman uncondemned—see them come like cowards cringing before Paul and Silas, asking them to come out of the prison, and leave the city quietly. The *man* Paul, whose true manhood shines in the confidence of his God, says, No! not so. If they are ashamed of what they have done, I am not ashamed of the cause for which I am here. "Let them come themselves and fetch us out." At last "they came and besought them, and brought them out of the city." They went out of the prison. How? Like escaped culprits, glad to get from the law's just grip? No! not they! Lydia, with others of the household of faith, are to be visited, comforted, established in the confidence of the saints; this done, they left the city like *men*. Thy confidence, O believer, may be severely tried; but, cast it not away, for the conquest is sure.

II.—We now consider THE EXHORTATION CONCERNING IT—cast it not away. It *may* be, or the exhortation had never been given. While the root—faith—can never be destroyed, the bloom—confidence—may easily be cast away, leaving the Christian for the time being fruitless, and flowerless. Despise the precepts of God, lightly esteem His commands, cast aside the word of God as the rule of faith and practice, and the certain issue is a sickly, unhealthy state, in which the Christian is a burden to himself, and a clog to the Church of God. The running stream is not the first water to freeze. It is the Christian asleep that

loses his roll, and has to retrace his steps to regain it. Beware of neglecting the public means of grace, and the home benefits of family worship and Christian communion. "Grieve not the holy Spirit of God." Cast it not away *by drinking in other people's unbelief*. While the Christian would cast from him, as worthless and injurious, the light literature of the world, let him equally be guarded against those religious publications which foster unbelief and wither faith. To nurse a morbid experience destroys the confidence that ennobles the believer's life. God forbid that I should belch out the corruptions of my heart from the pulpit, much less send them forth from the press, instead of "glorying in the cross of Christ." Many a young disciple of the Lord by such literature and preaching have cut themselves off as having no part in the matter, because they had not experienced what they have heard of from others. Let "What think ye of Christ?" be thy test. Cast it not away through *the temptations of Satan*. Like a flood he may come in, but the standard *shall* be uplifted against him. "He goeth about like a roaring lion, seeking whom he *may* devour." He has a power, and it is not a power to be trifled with, but it is nevertheless limited. God holds an authority over him. Lose thy confidence in God, and Satan will fill the vacant place with some foul temptation. Weep out, poor tempted soul, thy tears at the feet of thy Lord, and He shall help thee, and increase thy confidence in Him by the way He takes and the victory He gives. Truly said one of God's dear servants, "Devils don't weep." Gnashing of teeth, and writhings of bitter agony and enmity against the iron hand that holds them down, are theirs; but tears at the mercy throne for help are only shed by the children of Him who sits there to receive them. Weep, my brother, weep; but cast not away thy confidence in God to dry thy tears. *Unanswered prayer*. Cast not away thy confidence in a prayer-hearing God because He takes His own time and way to reply to thee. You are not heard for your prayers, but will be heard *because* you pray. "Though the vision tarry, wait for it," &c. *The bondage of the saints*. Lest the Church at Ephesus should be cast down by the imprisonment of Paul, he thus wrote, "I desire that ye faint not at my tribulations for you, which is your glory." Let not the sovereign dealings of thy God with His people be the means of your casting away your confidence in Him, but rather learn what this meaneth, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." *The falling away of professors*. Who would cast away a sovereign because there are counterfeits in the world? Let not the Church of God cast away her confidence in her living Lord because the "certain men that creep in unawares," "the wolves in sheep's clothing." The tares ever did grow with the wheat, and ever will "till the harvest." "Then shall the righteous shine forth like the sun in the kingdom of their Father." *Discouragements in service*. These will arise; let us rather learn by them in *whom* our confidence *is* placed, than cast it away because of them. Nominal professors can only serve God as dead fish swim— with the tide; the living in Jerusalem, against wind and tide, follow in their measure the footsteps of the Master who said, "I have set My face like a flint." Witness a Paul, "What, mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Before leaving the

exhortation let us notice it is a personal possession addressed to persons. *Your* confidence—the Gospel minister, the Sabbath school teacher, the tract distributor, &c., each in their office waiting upon their Lord. *Your* confidence. Cast it not away. Cast not away your confidence in the weapons of your warfare, which are not carnal, but mighty through God to the pulling down of the strongholds of sin and Satan. The Gospel will do its own work, for God will work thereby. We wish to enter no millenarian controversy, but would fully endorse the statement made by our Bro. G. W. Shepherd in a sermon preached in connection with the Indian Mission. Well does he observe, “One of the worst features of some modern millenarian schemes is to be found in the discredit thrown upon the Gospel. It is suggested that God has been making a series of experiments, that He tried how man would get on in the Eden state, and that was a failure; that He tried a new course in the patriarchal age, and that was a failure; that He superseded this by the laws of Moses, and the priesthood of Aaron, and they were a failure; and now the Gospel is a failure too, and no substantial good will be effected until Christ comes to reign on earth in person. To say that this is all nonsense would be to use a very mild term. We yield to no one in the fervent belief that the kingdoms of this world shall become manifestly, as they are now already, as to His power and authority—the kingdom of our Lord and of His Christ; but we steadily set our face against the idea that Christ could do anything by living on earth that He cannot do by reigning in Heaven. He Himself declares ‘It is expedient for you that I go away,’ and if that were so, and it were blasphemy to call it in question, then for the same reasons it is expedient that He should stay where He is, clearly, as His words imply, because He can better administer His kingdom there than here.” In every position of Christian service, and every condition of Christian life and labour, “Cast not away thy confidence.” Why? Because of

III.—THE ARGUMENT USED TO ENFORCE IT. It *hath* great recompense of reward. We have already anticipated this part of the subject, and shall therefore very briefly notice the threefold clauses in the argument. First, your confidence *has* a reward; second, this reward is a recompense; third, this recompense of reward is a great one. This confidence has a reward. It has one *now*: look to the preceding verses from which our text is taken. Mark the reward of present joy in the midst of the Hebrews’ personal suffering. The great fight of afflictions, while they were made a gazing stock both by reproaches and afflictions, and as companions of those who were so used, was *endured*. Their faith was *operative*. “Ye had compassion of me,” says Paul, “in my bonds.” It was *visible*. “Ye took joyfully the spoiling of your goods” It *then* had its own reward, for this was endured *joyfully*. But if this confidence has its own reward *now*, how much more so *by-and-bye*! God is in none of His children’s debt. The reward is one *wholly of grace*. This reward is a recompense. It will more than make amends for all the trials wherewith the confidence has been tested. Weigh, O believer, all thy afflictions, crosses, and trials by the side of the *present* “Something secret sweetening all,” and the *future* “Enter thou into the joy of thy Lord;” and methinks thou wilt continue to sing, “Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me.” How “light” the afflictions when put in the balance

beside "the eternal *weight* of glory." This recompense of reward is *great*. The works of our God admit of no degrees of comparison—greater they cannot be. *How* great no heart can think, no mortal tongue can tell. Tell me the greatness of the glory of Christ, the Christian's eternal all, and I can tell the greatness of his reward. Here we are lost. To be with Him, to see Him as He is, and for ever to be like Him, is all past our telling out; but we are "confident of this very thing, that He which hath begun a good work in you will perform (*mar.*, finish it) until the day of Jesus Christ." The Hebrews knew "in heaven they have a better and an enduring substance," *therefore*, saith the Apostle, "Cast not away your confidence."

On the few broken hints, on so unspeakable a theme, may the Lord add His blessing for Jesus' sake. Amen.

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### VALEDICTORY DISCOURSE.

*Sketch of a Sermon preached by Mr. W. SCHOFIELD, Lord's-day, Sept. 4, 1887, on leaving his pastorate at Zion Chapel, Trowbridge, Wills.*

"And now brethren I commend you to God, and to the Word of His grace."—  
ACTS xx. 32.

**H**AVING explained the circumstances under which these words were uttered, when the Apostle was about to part from the elders at Ephesus and to go up to Jerusalem, he takes them to task and tells them that he has lacked nothing; that he has declared to them the whole counsel of God, *i.e.*, the truth, for which he earnestly contended, the preacher said, in somewhat a similar spirit he addressed the Church at Trowbridge. He had, in humble dependence upon God, endeavoured to do the same. He had not shunned to declare unto them what man was by nature; what he was in the fall; nor of salvation through Christ, who is the only way—salvation by free and sovereign grace, through the blood and righteousness of our Lord Jesus Christ. At the same time, he had not, as the Apostle says, coveted any man's money; God knew that; but he had laboured with his own hands to administer to his own necessities, as well as those of others. Then the Apostle told the elders to take heed lest any man came in amongst them and spread error. Then he came down to the words of the text, noticing first the relationship spoken of, brethren; secondly, to whom and what he commended them—"to God and the word of His grace;" thirdly, he would endeavour to show what that would lead to—that this word "is able to build them up and give them an inheritance among all them which are sanctified." Having dwelt at length on these points, and shown the importance of their being united as brethren, and to be able to say—

"I love to meet amongst them now,  
Low at Thy gracious feet I bow,"

he said they knew they had passed from death unto life, because they loved the brethren; and if so, they could say, as a dear friend said to him, "Friend Schofield, I have room in my heart for all who love the Lord Jesus Christ," and he could say the same himself, whether they were Particular Baptists, Wesleyans, or any other body, if only they loved the Lord in sincerity and in truth. He did not mean to say by

that they should break down their own bulwarks and give up their ordinances; that was quite another matter. He then addressed himself to careless listeners, who had heard the Word oftentimes from the pulpit, but to whom it had come as a deaf adder; who relied upon strict morality to save them; to such he would say that every time they took up the Word of God it was adding to their responsibilities; gave an additional sting to their consciences. Yet, in a certain sense, he commended such to God; to His providential care, with a desire that they might have health and strength. At the same time he would tell them that, if they had nothing more than mere morality they could not come where God is. To his junior friends, whom he dearly loved as creatures, had sought to serve, and who, if he had health and strength, he would have continued to serve, to them he said, "You have godly teachers; you live in a land of Bibles; some of you have praying fathers and mothers; how many of you have gathered in the Sunday-school and read the Word of God, or had it read and expounded to you, and your solemn position stated as guilty sinners before God! I desire, in a certain sense, to commend you to God; that He would keep you in your youthful days; keep you in the hour of temptation and trial! that you may be an honour to your parents and to yourselves. But to come a little nearer. There are some of our young friends who, since I came to Trowbridge, have been brought to know the Lord, and on their account, more than any other, I deeply feel this separation. To you I not only say I commend you to God, but I pray that you may be able to fill up your place in the house of God. Stand up for the truth and stand by it. Cleave to the Lord Jesus Christ. I pray that whenever the Lord's house is opened, you may be found there." After exhorting them all, he said, "My leaving Trowbridge is a matter planned and settled from eternity. It is a matter that was ordered by infinite wisdom. I commit you to Jesus Christ as that wisdom, that He might guide you and help you to stand firm. I commend you to His power to deliver you from temptations and strife; to deliver you from the errors of the day, and keep you in truth. Yes, my friends, we are none of us safe against this. How often we need reproof. How often we go astray, both in spirit and in dealing with one another. God has said, 'If ye walk contrary to Me, I will walk contrary to you.' I commit you to the Word of His grace for comfort and for a certain assurance that you stand justified in the Lord Jesus Christ. And where else can I leave you, for all outside of Christ is everlasting death and damnation. Not to be interested in His great salvation is to be eternally lost. Our Church is built up when converts are brought forth and are added to the Church of the living God, to declare what the Lord has done for their souls. For the last two years I have been here I have not seen any outward evidences that the Lord was blessing the work and bringing poor sinners from darkness to light. Yet I would pray that there are some few who have some experience of the soul. Examine yourselves. I have spoken to some of our friends as to what the cause can be, but I leave it entirely in the hands of the Lord. May God deliver His power more and more, that His people may be brought forth. It will rejoice my soul after I am gone, to hear that there is such a gathering that they may be compared to a cloud flying as doves to their windows—flying to the Church of the living God—to the clefts of the Rock, where

they are safe. And what an unspeakable mercy, when friends are brought forth! The Word of God in the letter of it is not able to do this, but Jesus Christ alone. He is the Master-builder; and believers, as they stand in the Lord Jesus Christ, never lose their desires; they are holy and pure and spotless as they stand in Him. The Psalmist said, 'Thy Word is my portion for ever.' The soul that has the Holy Spirit for its Comforter, is in a happy position indeed. What an unspeakable joy will burst into their souls as they enter in the pearly gates of that celestial city, and behold their Saviour! They will then prove that their God is a faithful God." He concluded by again pressing the words of his text upon their attention. Mr. Schofield, as intimated some months since, is obliged to leave Trowbridge because of ill-health. The parting from the friends at Zion is much regretted, as Mr. Schofield's labours both as a preacher and pastor have been very much blessed, and the respectful esteem accorded to him from all sections of the townspeople has been very marked. The large congregation at the close joined in singing the hymn beginning—

"With heavenly power, O Lord, defend,  
Him whom we now to Thee commend."

### SACRED MUSIC—ITS USE AND ABUSE.

*To the Editor of the "Earthen Vessel and Gospel Herald."*

**B**ELOVED BROTHER,—I was truly glad to read the remarks of your correspondent, Mr. Thomas King, in the *EARTHEN VESSEL AND GOSPEL HERALD* for September, and also those of one who subscribed himself "Harmony" in a previous number, upon the very important subject-matter of my imperfect article under the above title in the March number. Free-will and duty-faith preachers and professors of all denominations and shades of opinions seem to be emulating the Papists and Ritualists in this respect. The faithful proclamation of "the glorious Gospel of the blessed God," which, although "foolishness" to carnal man, is, nevertheless, "the power of God unto salvation to every one that believeth," seems to be gradually becoming relegated to a subordinate position. In many quarters it is frequently supplanted by a "service of song," or a "cantata," which affords scope for very little (if any) exercise on the part of the preacher, either mental or vocal, but which certainly brings the organ and choir to the front. And so we hear "great swelling words" about "singing the Gospel!" I for one fail utterly to see that there is any greater Scripture precedent for "singing the Gospel" than for "intoning the prayers," genuflecting toward the "altar," lighting candles in broad daylight, or parading the streets with drums and "hallelujah lasses;" and it seems clear to me that the Saviour and His apostles would as soon have descended to one as the other.

What is all this but *carnal cunning*? We are told that Mr. Moody could gain no large audiences to listen to his anecdotes until he got Mr. Sankey to charm them with his American organ and "Sacred Songs and Solos!" But is all this to be construed into an argument for *neglecting* the musical part of divine service in places where the truth is proclaimed? Must we necessarily put up with wretched singing? Cannot people go to hear the "plain unvarnished tale" of the Gospel from the



lips of a faithful servant of God, who holds and declares the doctrines of sovereign and distinguishing grace, without having their ears pierced, their sensibilities shocked, their nerves distracted, and their heads bewildered by the *murdering* of some of the best sacred music that was ever composed? Must every hymn of joy and transport be *drawled* out to an exceeding *long* metre tune? This surely is not the "Linked sweetness long drawn out" of which the great poet speaks! Must truth necessarily be wedded to discord, harshness, and lack of nice discernment? Surely this is exactly the way to drive from our chapels everybody of the least refinement, taste, or education; for in these days children who attend not only boarding-schools, but national, British, and Board schools also, are taught to sing in parts, either by Hullah's method or the Tonic Sol-fa system.

I cannot help regarding the sweet and harmonious singing of "psalms, and hymns, and spiritual songs" as a very important *part of divine worship*, and not (taken in connection with the reading of the Scriptures and prayer) as a customary, formal, but almost unnecessary, *preface and conclusion* to the sermon.

With Mr. King's suggestion I heartily agree. In our boyhood days much more care was taken with the singing of God's praises in the sanctuary. Those interested in the subject, and who had suitable voices, and perhaps also some knowledge of music, had their regular times for meeting together for practice, either at the chapel or at one another's residences. They rehearsed together, the clerk or leader directing, and so improved in both time and tune. How solemn, and at the same time inspiring, is a beautiful hymn sung in good time and tune, and *in parts!* This is not a *performance* for the congregation to witness and applaud, but a *help to them in singing*, and at the same time is calculated to produce mental feelings *en rapport* with the sacred business in hand. Memorable words are those of Luther, himself no mean musician: "Next to theology I give a place to music, for thereby anger is forgotten, the devil driven away, and melancholy, and many tribulations, and evil thoughts are expelled." With sincere desires and prayers for God's rich blessing to attend the perusal of the denominational Magazines under your judicious editorship,

I remain, yours in covenant bonds,

A. E. REALFF.

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## P R A Y E R .

"Pray without ceasing."—1 Thess. v. 17.

**T**HE apostle, evidently, was one of those who understood and appreciated the power of prayer, both as it was felt in his own experience and as it was seen in the success attending his powerful ministry among the Gentiles. We find that he made no secret of the knowledge he possessed, but openly declared to the churches of his care that he entertained the greatest respect and esteem for the heaven-born gift, and in his teaching enforced the necessity for its constant exercise. Surely the want of the present day is a greater attention to unceasing prayer for an outpouring of the Holy Spirit to rest upon our Churches, and for the ingathering of precious souls to the praise of our Immanuel,

as well as for success in every enterprise that has for its object the good of souls and the praise and glory of God. Oh, how we need a pentecostal wave of blessing to roll through our land, to saturate our souls with the sacred moisture of heaven, so that we may be refreshed as trees to stand in verdant rows along the rivers of His grace!

Prayer is the ladder set up on earth, reaching to the throne of intercession, and when it reaches there all imperfections are lost amid the pleading tones of the Mediator's voice, presenting the supplications of His saints to the Father. The believer, climbing this ladder, directs his eyes upwards, and, while all below is dark and drear, above him shines the glorious light of the heavenly world.

Prayer is the bridge which spans over the gulf that separates this world from the unseen. Along this bridge the believer loves to travel in order that he may knock at heaven's gate with the hand of faith, whilst he possesses the confidence that his heavenly Father will open to him and grant his requests. Go forward, my soul, pass over this sacred structure, till thou dost stand on ground hallowed with the footsteps of thy Master, for thou mayest safely tread where He has been before thee.

Prayer is the backbone of the Church's spirituality, and as the body is physically weak unless the spine is healthy and strong, so are we, individually and collectively, weak if prayer is neglected. We invariably find that those persons who discover frequent occasions for complaint and discontentment are the very ones who have not prayed that all hindrances might be taken out of the way. Awake, awake, oh, captive daughter of Zion, and thou, oh, Jerusalem, put on thy beautiful garments of prayer and praise, so shall the King greatly desire thy beauty, and He will open the windows of heaven and shower down the blessings He has promised to bestow.

H. B. BERRY.

Aldringham.

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A VISION OF HEAVEN.

WHERE are you going?  
 The voice is low, yet kind;  
 To my home, I quickly answer,  
 Yet do not look behind.  
 My eyes are fixed upon  
 A building that I see,  
 And in my dream I feel quite sure  
 There I've a right to be.  
 Going to my home!  
 Mine by the gift of God,  
 Mine by the sacrifice of Christ,  
 And purchase of His blood.  
 To my happy home,  
 Where I shall see His face;  
 See Him, without a veil between,  
 Who saves by sovereign grace.  
 (Going to my home!)  
 No sun is needed there;  
 For former things are passed away,  
 And with it every care.

I cannot walk or move,  
 But look with longing eye;  
 I know my questioner is near,  
 Oh, "Take me there!" I cry.  
 I wake, the vision's gone,  
 But oh, how sweet the frame;  
 It was oil on troubled waters,  
 I was comforted again.  
 A dream, yes, but a dream,  
 But what could sweeter be?  
 The Holy Spirit, by those means,  
 Imparted strength to me.  
 Still, in this house of clay,  
 I think of that blest home;  
 For there, the chief of sinners, I  
 Would bow before His throne.  
 I, too, would laud His name,  
 The Holy One in Three;  
 My Alpha and Omega praise,  
 Who saved a wretch like me.

Clapham.

S. S.

## A FEW THOUGHTS ON ELECTION.

BY J. WALKER, NORTHAMPTON.

**T**HERE is a right way and a wrong way of doing everything. There is a scriptural way and an unscriptural way of setting forth the solemn mystery of God's eternal, electing love. It has been sometimes roundly stated that God could not save some, because He has made them to damn them. Such statements are quite foreign to the teachings and spirit of our Lord and the apostles, and are calculated to do an immense amount of harm.

Some preachers have a way, no matter what text they take, of turning the subject into a discourse on election. The writer remembers hearing a sermon from Heb. xi. 4, in which not a word was said concerning the faith of Abel, or the nature of the two offerings of the brothers, and why Abel's was accepted, and Cain's rejected; but the whole discourse was about the decree of God in electing Abel and passing by Cain. Such teaching has a bad effect in discouraging anxious, seeking souls, the matter thus presenting itself to their minds in the midst of their fears and anxieties—"If you are not elected you can never be saved." Of these exercises of soul Satan is ever ready to take advantage. To attempt to prove my election at the outset of my spiritual life is like trying to get to the top of a ladder at one step; or like setting a child the most difficult lessons the first day he goes to school. We can never know our election only through believing in Jesus Christ. We are chosen, but "chosen in Him," adopted, but "by Jesus Christ," "blessed with all spiritual blessings," but "in Christ" (Ephes. i. 3, 4, 5. This ought never to be overlooked, for just as every blessing flows to me through Him, so I can never know my interest in them, only as I am enabled to cast my soul on Him by the faith of the operation of God. Again, to say that we are predestinated to eternal salvation is but stating part of the truth. In Romans viii. 29, we are said to be "predestinated to be conformed to the image of His Son," &c.; and in Ephes. ii. 10, "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"Chosen both to means and end." Chosen to be the subjects of a quickening operation of the Spirit of God in this life, to be led to look by faith to Jesus Christ for salvation, and to "live soberly, righteously, and godly in this present world" (Titus ii. 12).

A naked, unscriptural way of setting forth these doctrines has likewise a bad effect on the minds of many persons in prejudicing them against these truths, and against us as a denomination for holding them. A very common idea about us is that we hold and teach that "the elect will be saved, do what they will, and the rest condemned, do what they may," which is an awful caricature of those truths which we hold so dear. Persons have been known to flatly refuse to enter a so-called Calvinistic chapel, from a vague idea that some very dreadful things were taught there, which they shrank from the very thought of hearing; and cases have been known where such persons, after a deal of persuasion, having been induced to attend, have been agreeably disappointed, and have expressed their pleasure at what they have heard. The Holy Spirit may be at work in a person's soul long before he is led into the mystery of electing love, against which truth he may be prejudiced by early

training and associations, and it is sad when such seekers have their difficulties unnecessarily increased.

It is very instructive to notice the way in which Paul brings out the doctrine of election in the ninth, tenth, and eleventh chapters of his epistle to the Romans. If the reader will kindly peruse those chapters he will see that Paul expresses his earnest desire for the salvation of his fellow-countrymen, the Jews, his deep sorrow on account of their unbelief in, and disobedience to the Gospel of Christ, and then to meet the objection that the preaching of the gospel had failed, in consequence of their unbelief; also to console his own spirit under the bitter trial thereby occasioned, he as it were *falls back* on the glorious fact that the will of the Lord must be done, that the elect remnant among both Jews and Gentiles shall be saved. May the Lord bestow upon His servants in the present day a larger measure of this choice spirit, so that while we look round on our congregations, we may mourn over the hardness and indifference of many of our hearers, while at the same time we fall back for comfort on the fact that after all the Lord's own purposes will surely be accomplished.

God's sovereign choice of His people is a truth too plainly written in His Holy Word to be denied or explained away; and right reason itself confirms it. Whatever God does in this time-state *must* be the carrying out of His eternal purposes, for with Him there can be no new thoughts. *He* "inhabiteh eternity," *we* are bounded in our designs and actions by the limitations of time. We plan, and are prevented from executing our plans by unforeseen circumstances. This can never be with our blessed God:—

"Nature and time quite naked lie,  
To Thy immense survey,  
From the formation of the sky,  
To the great burning day."

What He knows now, He always knew, for perfect knowledge is incapable of increase. All the tangled affairs of earth are clear as day to Him:—

"Our lives through various scenes are drawn,  
And vexed with trifling cares;  
While Thy eternal thought moves on,  
Thy undisturbed affairs."

Both in the world of nature and in the spiritual sphere we are confronted on every hand by problems which are beyond our power to solve in our present imperfect state. Nor is there anything unreasonable in this. A finite being must of necessity be unable to comprehend the Infinite. A god whose doings we men could understand would be no god at all. Enough is in mercy revealed for our salvation, and for the knowledge of salvation. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever" (Deut. xxix. 29). In the knowledge of which things may it be our desire to increase year by year and day by day. Amen.

THE October number of *Zion's Witness* opens with the thirtieth yearly address by its editor, Mr. Wilcockson. There are also several spiritual and experimental articles, including a letter from our aged friend, Dr. Doudney, of Bristol.

## NOTES ON PSALM LIX.

**I**T has been observed of one of the gods of the heathen that "He wrote for all time." How pre-eminently may this be said of the Lord of lords, who hath indited His holy word for our instruction, that His people may be "thoroughly furnished unto all good works" (2 Tim. iii. 16 and 17). In the opening and some of the subsequent verses, David prays for deliverance from his enemies, not that they may be killed, and this he does in the spirit of the eleventh verse, although in the introduction of this Psalm it is clear they would not spare him. The motive of their hatred is made evident in the third and fourth verses. It is ascribed to the godly character displayed by David. Their venom is excited in harmony with the declaration expressed in Jno. vii. 7. Twice in this Psalm occurs the word *Selah*, about which so many conjectures have been made, but none of a satisfactory character, so that we do well to leave its elucidation with the many other mysteries not revealed (Deut. xxix. 29). In the eleventh and thirteenth verses there is apparent contradiction, but the former doubtless alludes to the time of the persecution of the children of God, and the latter to the ultimate overthrow of their enemies. How blessedly the Psalmist concludes in the two last verses! When we can apply these to our own cases, how infinite our bliss! we can say, "This God is our God for ever and ever, He will be our guide even unto death" (Psa. xlix. 14).

W. C. B.

Forest-hill, S.E.

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 THE KINGDOM OF GOD WITHIN.
*Outlines of a Sermon preached at Bethesda Chapel, Ipswich,*

BY W. KERN.

"Thy kingdom come."—Matt. vi. 10.

**M**AY the gracious kingdom of God, by the power and ministry of the Holy Ghost,

(1) *Come into our hearts*, by a mighty subduing power of God, keeping down all the risings of evil; by a holy influence, softening and refreshing as the dew and the small rain upon the mown grass; by a heavenly fire, burning, animating, and removing the coldness, the hardness, and deadness we oftentimes feel and lament; by a divine light, dispersing the darkness and the gloom, and enabling us to see that our God is leading us by a right way, and is doing all things well, and that we have His kingdom within us, and that we shall overcome by His precious blood.

(2) *Into our Churches*, by a larger degree of spirituality infused into each of the members; by a more earnest spirit of grace and supplication poured out upon them; by a more circumspect walk and conversation, that the enemies may not have an occasion to blaspheme; and by a constant increase in our numbers; and that there may be a "striving together to keep the unity of the spirit and the bond of peace."

(3) *Into our families*, that they may all fear the Lord; be found walking in wisdom's ways; be brought to know Him whom to know is life eternal; and that father and mother and children may each have their faces Zionward.

(4) *Into our parishes*, that wickedness may be checked, that cruelty and oppression may cease, that Popery and infidelity may be overturned, that righteousness and peace may flow like a river, that it may be far and wide, and that which men should do unto you do ye also unto them.

(5) *Into all the world*, that the nations may learn war no more, that the knowledge of the Lord may cover the earth as the waters cover the sea, that the kingdoms of this world may become the kingdoms of our Lord and of His Christ, that Jesus may reign from shore to shore, whose right it is; thus we would still go on *imploring*, *Thy kingdom come speedily, graciously, and universally.* Amen.

REMEMBRANCES OF SOME THINGS IN THE HISTORY  
AND CHRISTIAN EXPERIENCE OF  
CHARLES GORDELIER, HACKNEY.

MY DEAR FRIENDS,—It is nearly fifty-nine years since the Lord, as I humbly trust, delivered me from the power of darkness, and translated me into the kingdom of His dear Son. I embrace this opportunity of presenting to you some reminiscences of my history and religious experiences during that period, but do not expect to hear any marvellous tales, for I have none to relate; and, as I have a great dislike to anything “sensational,” I shall make no attempt at colouring or varnishing plain facts; what I intend to state, will be no amplified details of any particular circumstance, but simply an *epitome*, or general outline of my life, and of the Lord's dealings with my soul.

The portion of Scripture upon which my statement will be based you will find in Psalm lxxvi. 16: “Come and hear, all ye that fear God, and I will declare what He hath done for my soul.”

I remember being placed at school when very young. My master was a disciple of the notorious Tom Paine. He was accustomed to have the Bible read as a class book, his object being to ridicule it by exposing what he pretended to be absurdities and impossibilities, and thus Satan sowed the seeds of infidelity in my youthful mind. At twelve years of age, I was apprenticed to a pawnbroker, but owing to my misbehaviour, the indentures were cancelled, and I returned to my father's house to learn his trade. From the age of fourteen until I was nearly sixteen, I was remarkably active in Satan's service. My mind was polluted with impure reading, such as the Newgate Calendar, the Terrific Register, &c. I was a great collector of plays, songs, and jests, and in the year 1828, I supplied four publishers in Paternoster Row with materials of that kind. The only reward I had for my industry was the editor's acknowledgments, and seeing my contributions accepted and printed.

“SEARCH THE SCRIPTURES.”

Early in December of that year (1828), a Christian friend, perceiving my turn for books, invited me to read the life of James Barry, a work republished by the late Mr. Huntington, and called the “Coulheaver's Cousin rescued from the Moles and the Bats.” I certainly did look into it, but my deistical and infidel heart would not suffer me to receive it as truth; I returned the book, but borrowed it again, for what reason I do not now recollect. I read it this time attentively, and, on coming to the part where he so graphically describes his deliverance from the spirit of bondage, I could not help feeling some emotions of pleasure, and secretly wished that I was a Christian; “O that I were a Christian!” when immediately these words entered my mind, “SEARCH THE SCRIPTURES.” These words were

continually in my thoughts for about three weeks, "Search the Scriptures, Search the Scriptures." At times they struck at me like a blow from a sledge hammer. Once I went to a friend's house: I took up a large family Bible, and on opening at the title page, there stood before me in the midst of a crowded print, "*Search the Scriptures*;" I closed the book but could not shut out the word of the Lord. At another time, on returning the friend the life of Barry, the same thing occurred again: I had taken up a little pocket concordance, and in the title page there faced me, "*Search the Scriptures*." The words each time were like shocks of an earthquake; I began to quake for fear, and upon asking this friend what a prayer-meeting was, and whether I might go, I went that same evening, and being early, I took up a small book that was on the table, and on opening it, the same words again presented themselves. I was much disturbed by these repeated thrusts at my self-ease and carnal security—they unsettled me for everything in my old pursuits.

At one time, I had a fear lest I was going to *be made* religious, that is, against my will; yet I felt it hard to kick against the prickings of conscience, God's word, and the power of God's Spirit. That scripture was a nail fastened in a sure place by the great Master of Assemblies; it was driven in by the hammer of God's truth, to convince me of sin, of righteousness, and of judgment. The next day, I inquired of my father if he knew of such words as "Search the Scriptures." He replied they were in the Bible, and that they were spoken by the Lord Jesus Christ. His answer somewhat relieved me, for I thought, perhaps, the feelings would soon wear off, and yet I thought perhaps there was something in religion more than I was willing to believe, and that, after all, the unsettledness and wretchedness I experienced would result in reclaiming me from my sinful course, and, therefore, hoped it might turn out for good.

I cannot describe the state of misery I endured—it was overpowering; but at night, before retiring to rest, I opened my book chest, and from underneath the rest I took out my Bible and untied it, for such was my hatred to it as the Word of God, I had scraped off all the gilt from the edges and cover and had defaced them with black ink, and had tied it up so tightly as to cut the covers; I would have destroyed it, but being a gift I so far respected the donor by keeping the book, and thus the counsel of God's will was fulfilled, "until the time that His word came," the word of the Lord tried *me*. On opening the book, my eye fell at once upon the 39th verse of the 5th of John's gospel. I had no previous clue where to look for the passage: the words were, "SEARCH THE SCRIPTURES." At the sight of these mysterious words I felt as if I should have sunk through the floor; I was quite overcome, and burst into tears. After a while I recovered and felt relieved, partly because I had discovered the place, the source of my distress, and thought my trouble was all over; yet it did seem strange to me, I knew not what to make of it; it was more than a common uneasiness, there was a kind of presentiment that some strange thing would happen to me for the way I was persisting in, quite in defiance of my parents, and my wonder and fear were the more increased in finding the words to be in that very book which I so much despised and hated, and that they were spoken by HIM whom I had believed had no existence. I closed the book and remained for a time in a kind of bewilderment of fear, distress, and amazement. But the Lord had not done with me. I opened the book again, and my eyes fell upon a portion which was made at once the instrument of delivering me from the power of darkness and translating me into the kingdom of His dear Son. It was the 55th of Isaiah. It was "a crisis of being"—of passing from death unto life; the moment I saw the words I burst again into tears; the words seemed to be for me expressly, as if spoken to my very soul by an audible voice, but evidently, as I humbly believe, a personal manifestation of the Lord's tender mercy; *every verse* throughout this chapter was made in some peculiar and particu-

lar manner applicable to my case; my wretchedness, my sinfulness, my ignorance, my danger and ruin as a fallen and helpless sinner, were all opened up to my view beyond the beams of sunlight. I felt convinced of my sin, and was brought to own my guilt before the Lord, and to seek for mercy and pardon; and here it was I received the promise of pardon. Fears, sorrows, promises, and comfort were so commingled that I cannot describe it—my thoughts, emotions, and anticipations of evil, appeared a conglomerated mass of confusion; it was as Mr. Hart says,

“I looked for hell, He brought me heaven.”

Some idea of this strange time, scene, and work may be formed when I tell you that the reading, meditations, cogitations, weepings, and supplications occupied nearly three hours; the midnight had fled, the candle had burned down to the socket, and the first hour of the morning had witnessed the aspirations of a new-born soul. I went to my bed with strange emotions, with new expectations, new desires, and filled with gratitude and praise to the dear Redeemer for the new hopes thus wrought in my soul.

(To be continued.)

### OBSERVATIONS ON BIBLE TREES.

“The trees of the field.”—Ezek. xvii. 24.

THE field here spoken of denotes the visible Church of God, and the trees in it all those who make a profession of the truth, no matter what they are, whether good or bad, fruitful or barren. In attempting to walk into this field, to look at the trees, we say with one of old, “Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyard; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves” (Sol. Song vii. 11, 12). Having just stepped into the field, and hastily taken a circuitous glance at the various trees, there is one above all the rest which has attracted my attention, and filled me with wonder and admiration, and that is an apple tree. What! an apple tree in a field, or among the trees of the wood! I thought an orchard or a garden was the only place for apple-trees. Well, here it is, and there is no other like it to be seen in all the field (Acts iv. 12). It is excellent, both for its fruit and for its shade. This is God’s choice tree, His only one, and in whom is all His delight. The ancient Church speaks of this tree, where she saw Him, and what interest and delight she felt in Him. Says she:—“As the apple-tree among the trees of the wood, so is my Beloved among the sons: I sat down under His shadow with great delight, and His fruit was sweet to my taste” (Sol. Song ii. 3). Did she see Him among the trees of the wood? So did Philip, and was astonished to see Him in such a place, and went and told Nathaniel about it, to whom Nathaniel said, “Can there any good thing come out of Nazareth?” I say, only come and peep into the field. Philip says, “Come and see.” Come and see what? Why, an apple-tree among the trees of the wood—Christ, the Son of God, among sinners—trees, strange trees, wild trees! This apple-tree being in the wood, in the wide, open world, among publicans and sinners, is free for all to resort to, for both fruit and shade. Who saw him in the wood? Why, the Church of God. Rest assured, then, that all who form a part of His Church shall see Him for themselves, and shall enjoy His fruit, and also His protection and shadow. No others will ever see Him, embrace Him, and enjoy Him, and be able to say, “I sat under His shadow with great delight, and His fruit was sweet unto my taste.” If you have an appetite for the apple-tree, and feel your need of its shade, like the Church, you have found Him in the field, to your astonishment and joy.



Casting a glance around, I see a mount, or group of beautiful-looking trees, and I find they are called olive-trees. I am told these are scarce, for they do not grow everywhere, in every country, and in every clime. Wherever they are, they are called God's excellent ones, and if we consult Psalms xv. and xxiv. we shall see they are scarce and valuable (Psa. xvi. 3; Lam. iv. 2). What a privilege! what a mercy! if we know ourselves to be these olive trees! David knew what sort of tree he was, for he says, "I am like a green olive-tree in the house of God" (Psa. liii. 8). What, always green? Yes; the final perseverance of the saints is seen in their being always green. How came they by this greenness, and by which they differ from so many other trees in the field? They have their oil and greenness from the God-man, Christ Jesus, as John says, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Then mind how these olive-trees come by the oil they possess, and the greenness they show forth: "Of His fulness have all we received, and grace for grace." These are the wise virgins; these are the pipes which receive the golden oil from the bowl. These are *evergreens* by the oil they possess, and they will always be what they are, whoever may deny it, for Paul says they receive abundance of grace, and that this grace shall reign through righteousness unto eternal life through Jesus Christ our Lord (Rom. v. 17-21). The oil of the olive is refreshing, strengthening, and healing. It gives a good appearance, making the eyes to look clear and bright, as says David, "Oil makes the face to shine" (Psa. civ. 15). It is God's preserving grace in the hearts of His people which makes them lovely and pleasant, zealous and active, "always abounding in the work of the Lord" (1 Cor. xv. 58). The branches of the olive were used by the Orientals as emblems of peace. We find the dove brought an olive leaf to Noah, by which he knew the waters were abated from off the face of the earth. That olive leaf preached to him God's mercy and loving regard; it told of peace, and joyful, good news. All God's ministers are so many doves, everyone having an olive leaf in his mouth, a word from the Lord, a message of love and peace to all the Noahs who are saved by the Ark. One word more. All God's people are olive-trees of peace, because they spring up from a certain stock, the parent root, who is called "the Prince of Peace" (Isa. ix. 6).

Passing by the olive trees, I cast my eye upon other trees in the field, and I see they are goodly ones, and remarkable for their straightness and height. They are called palm-trees. The trunk is beautiful to look at, and all the branches grow straight up, all tending heavenward, while abundance of fruit is found at the top of the tree. The godly are palm-trees. I can read of *twelve*, and also of *seventy*, besides *wells of water*, which palm-trees could never do without. These palm-trees are our tops, in which rich and delicious fruit is found, and for which we praise God (Exod. xv. 27; Matt. x. 1; Luke x. 1). All Christians have branches like the palm-tree, shooting upwards, ascending to God, for Paul says, "*We have our conversation in heaven.*" He also speaks of *our affections being set on things above*; and the Psalmist says, "*My meditation of Him shall be sweet*" (Phil. iii. 20; Col. iii. 1-3; Psa. civ. 34). Naturalists tell us the palm-tree, when young, is exceedingly weak; and also if three or four are planted together, they strengthen one another and stand the better. I say, then, let all Christians who are weak in the faith get close to one another in the Lord; so shall they help and strengthen themselves in the good ways of our God. Let them get together in prayer and godly conversation, and then listen to the Master's voice, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). I am told they hang heavy weights upon the palm-tree, which cause it to bring forth much fruit. Trials and troubles are heavy weights, and when these are laid upon God's people, they cease from their own ways and works, draw away from the world, read the Bible, fly to a throne of grace, seek God's house of

prayer, the company of the most spiritual, and seasons and places of solitude and retirement, thus bringing forth the fruit that God requires, besides their brokenness of heart, contrition of spirit, and heavy sighs and groans on account of past failings and imperfections. They mourn over their barrenness, smite their breasts, when they think of how they have dishonoured the Saviour's blessed name, and feel as though they could shed rivers of tears! Sometimes the Lord lays the heavy weight of affliction upon His disobedient ones to bring them to a sense of their shame and folly. He lays them upon a bed of affliction, where they have to grapple with a guilty conscience and groan, yea, even roar, from the piercing stings of their sins. The terrors of the Almighty fall upon them, His waves and billows pass over their heads, and they cry out, "I sink in deep mire, where there is no standing;" yea, "fearfulness and trembling are come upon me, and horror hath overwhelmed me." O, how they earnestly pray and cry to God, feeling dreadful anguish under the hidings of His face! They do not sigh and cry in vain, for when the Lord has done His work in them, they shall come forth to the light and say, with others who have experienced the same thing, "It is good for me that I was afflicted;" for, "before I was afflicted, I went astray; but now have I kept Thy Word" (Psa. cxix. 67, 71).

I proceed a few steps further in the field, and, behold, a steep place, a valley. I draw near, and look down, and at the bottom I see a group of lovely trees, and a man standing in the midst of them. I inquire to know what trees these are, and I understand they are myrtle trees (see Zech. i. 8, 11). They are scarce, and are of great account. So are real saints, and all these are in a valley, called the valley of humility. Some call it the valley of self-abasement. Our favourite poet has described these myrtle trees in that beautiful verse,—

"Blessed are the humble souls that see  
Their emptiness and poverty;  
Treasures of grace to them are given.  
And crowns of joy laid up in heaven."

The more beauty we see in Christ, the more evil we shall see in ourselves. It is great grace bestowed upon us when we loathe ourselves, yet sick of ourselves, and find fault with all we say and do, because of the sense and feeling of sin being mixed therewith. Myrtles are planted in gardens for beauty and ornament. God's people are the chief and best ornaments in the world. Who can be compared with them? They are comely through the comeliness God has put upon them: they are "shining lights;" they are "living epistles, known and read of all men." The myrtle is remarkable for two sorts of fruits which it is said to produce—namely, wine and oil, and both these are seen in every child of God in a new heart and a new life. The man among the myrtle trees is the Lord Jesus, who is always to be found at the bottom, or in the valley, where myrtle trees grow and flourish, as it is written: "I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). You may see who the man is, and what the myrtle trees are, if you look at Isa. lxi. 1—3:—"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the *meek*. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

I conclude these few remarks, wishing and begging for them a place in the VESSEL AND HERALD, hoping my distant and much-beloved friends may get a crumb from the Master's table, while I have the pleasure to remain their affectionate friend and brother,

B. TAYLOR.

Pulham-St.-Mary, Norfolk.

## THE PULPIT—THE PRESS—AND THE PEN.

*The Order of the Faith, &c.* By S. T. Belcher. London: R. Banks, Racquet-court, Fleet-street, E.C. (price 6d., cloth 9d.). Just the book for the times! Mr. Belcher has evidently cultivated brevity, and has given us in a small compass a thorough digest of the Bible. We consider this little work to be a noble attempt to facilitate acquaintance with the sacred writings, and will be found adapted to the requirements of most Bible students. We heartily wish it a wide circulation.

*The Third Annual Report of the Howard Institute and Home for Young Women.* This excellent institution, under the management of godly persons, is a boon indeed to the metropolis. Its object is to enable young women, engaged in business during the day, to spend pleasant and profitable evenings together, and to bring them under Christian influence; and to provide for those who need a home, respectable lodging and good food, at very moderate charges. Owing to certain unavoidable expenses attending the removal of the institution to the more commodious and comfortable premises situate at 166, Pentonville-road, London, N., assistance is urgently solicited. The hon. sec. of the home, writing us, says: "We are doing our best to make it known, and our subscribers and friends are chiefly amongst such persons as read your periodicals." We sincerely commend this appeal to the immediate consideration of our readers.

*The Golden Alphabet.* Being a devotional commentary upon *Psa. cxix.* By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings (price 3s. 6d.). In addition to his immense pulpit labours, Mr. C. H. Spurgeon has rendered no small help to Bible students by his pen, of which "The Golden Alphabet" stands in proof. This work is mainly gathered from "The Treasury of David," and is indeed stored to overflowing with plain expository teaching drawn from the well-spring of David's longest Psalm (cxix.). As a writer upon this beautiful Psalm, Mr. Spurgeon is not the least in our estimation, although he comes late into the field of Biblical expositors. We place "The Golden Alphabet" by the side of Bridge's exposition of the same Psalm, and esteem them both in preference to either Greenham's Exposition (1612), Bishop Cowper's "Holy Alphabet for Zion's Scholars" (1613), Dr. Manton's Commentary, or Sanderson's Illustrations of the same Davidic productions. We sin-

cerely commend with emphasis the volume to persons whose work it is to preach the Gospel to perishing sinners.

*The Twenty-four Elders, Apostles, and Stars, &c.* By Peter, L.O.G. Published by Farncombe and Co., Lewes (price 3d. and 6d.). This curious little work contains a portrait of the author. Of the external appearance of the book we have nothing but good to say. But as to the profound mysteries it professes to reveal, we have never found their equal for unfathomableness and abstruseness, either in the writings of the Cabalistic doctors, or of the Platonic Mystics of the Middle Ages, all of which are easy of interpretation compared with the work before us! Our author commences his singular mystifications by a brief but severe critique on a sermon preached at Rehoboth Chapel, Pimlico, in the Sept. of last year. No doubt he is sincere in giving publicity to his "Three Unsentimental Expositions," and we are quite willing that the public should enjoy the benefit.

**MAGAZINES.** *The Monthly Record of the Protestant Evangelical Mission, The Gospel Magazine, Australian Particular Baptist Magazine, Zion's Witness, Regular Baptist Magazine, Life and Light, The Silent Messenger, The Cave Adullam Messenger, A Kindly Welcome, Home Words, Day of Days, The Fireside, The Church of England Temperance Chronicle, The Calvinistic Protestant Union* have issued their first Circular in which the object, constitution, rules, etc., of the movement are clearly defined. The ministers and friends in association with this society are *Calvinistic Protestants*. We heartily wish the society success.

**SERMONS.** *The Soul's View of King Jesus, by P. Reynolds; Spirits in Prison, and Them Who Draw Back, by J. Battersby; The Day of Visitation* (a reprint), by the late J. Irons; Brixton Tabernacle Pulpit, *The Church and the World* (No. I), and *Good Advice* (No. II.), by C. Cornwell. These sermons are thoroughly sound and good. The proceeds of the sale of Mr. Cornwell's sermons are for the liquidation of the chapel debt.

*The Everlasting Punishment of the Wicked; a plain tract, in questions and answers, for young people.* By C. Hemington. To be had of J. Gadsby, 17, Bouverie-street (price 1d.). This admirable little book should be read by tens of thousands at the present time.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

[NOTE TO CORRESPONDENTS.—We shall be greatly assisted in our work if our friends will forward the copy of their reports as early as possible after the event, and in writing same to be as brief as possible. Send a *correct*, but a *concise* report.]

## RECOGNITION SERVICES AT COURLAND GROVE, CLAPHAM.

The public recognition of Mr. W. H. Evans as pastor of the Church meeting in Courland-grove Chapel, Clapham, on Tuesday, August 23, was indeed a most memorable circumstance. The services as a whole varied a little in order from the stereotyped mode usually adopted on such occasions. At the time of commencing the afternoon service, numbers of ministers and friends had gathered to witness the eventful meeting. There is always something of more than ordinary interest in recognition services, and which are sure to attract large gatherings of friends. Mr. J. S. Anderson, presiding, opened the meeting by announcing hymn, beginning,—

"See the vineyard, lately planted,  
By Thy hand, O Lord of hosts,"

Mr. W. Tooke, sen., pastor of Rehoboth Chapel, Clapham, read 1 Thess. v., and offered the recognition prayer. After another song of praise,—

"Thy ways, O Lord, with wise design,  
Are framed upon Thy throne above,"—

Mr. Anderson, having addressed a few suitable words to the friends, called upon Mr. James Ponsford (one of the deacons) to relate the dealings of God with the Church in respect to the choice of a pastor. Mr. Ponsford introduced in an appropriate speech some leading characteristics of the Church's history, which he (to be the more accurate as regards dates, &c.) had written down, and would, with the permission of the chairman, read. From this paper we gather that Mr. Samuel Ponsford (who was present on the occasion) was the first pastor, and during his faithful ministry, which reached over a period of 41 years, the present chapel was erected. By various extracts taken from the Church books it is evident that the Church and pastor enjoyed a long season of peace and prosperity, and were instrumental in rendering great good both within and without their own pale. The Church in its height of success could not be said to be wealthy, and numbered less than 100 members. During the cotton famine of 1862, a collection amounting to £21 6s. was sent from this Church to the distressed in Lancashire. In 1868 the Church and friends presented the late Mr. J. B. McCure with the handsome sum of £60 4s. 6d. for the Church in Australia, and an additional £8 10s. toward his journeying expenses. In the following year the sum of £10 was collected for Mr. Spurgeon's Orphanage, and a further amount of £16 12s. 6d. for the same object was given in 1873. In 1876 Mr. E. Phillips was presented by the friends here with Dr. Gill's valuable "Exposition of the Old and New Testaments, and Body of Divinity." Mr. Phillips was an acceptable preacher,

and has since passed to his eternal rest. In May, 1862, Mr. J. Ponsford was requested by the Church to read the hymns and lead the singing, which two-fold office he continues to fill to the present day. About the same time Mr. J. Ponsford and his wife were baptized and received into Church membership.

During the Church's existence many worthy ministers have preached within the hallowed walls of this sanctuary—namely, Mr. Wells, Mr. Foreman, Mr. Silver, Mr. Milner, Mr. Wyard, Mr. J. A. Jones, Mr. W. Palmer, Mr. Bidder, Mr. J. B. McCure, and others now living. In the December of 1879, Mr. Samuel Ponsford resigned his pastorate, and in the February of the following year Mr. Chivers was elected pastor, and which office he held until removed by death in the early part of the year 1885. After this the pulpit was supplied by various brethren. Mr. E. Langford was invited to take the oversight of the Church for six months, with a view to the pastorate, but the Church at the expiration of that period, received, with regret, Mr. Langford's decision not to accept the pastorate, and his ministry ceased in this place in the July of last year. During Mr. Langford's labours a Sunday-school was originated; Mr. Vine is now the superintendent of it.

In the October of last year the Church, being without a pastor, it was decided to correspond with Mr. W. H. Evans, who had served the Church with acceptance several times previously, and on November 11 the last letter from Mr. Evans, respecting his acceptance of six months' invitation, with a view to the pastorate, was read to the Church. In March last Mr. Evans and his good wife were received into fellowship from the Church of the same faith and order at Avenue Chapel, Camden-town, and on June 5 he baptized three believers, who were afterwards received into Church communion. One of these persons was the seventh son of Mr. J. Ponsford; thus completing the list of three generations of the Ponsford family who have been baptized in this chapel. Mr. Evans was unanimously chosen pastor of the Church in June last, and shortly afterwards he commenced his stated labours.

After the reading of this lengthy, but interesting, review of the past history of the Church, Mr. Anderson called upon Mr. W. H. Evans, the pastor-elect, to give some statement of the Lord's dealings with him as a Christian and as a minister of the Gospel. We should like to publish every word that our brother Evans uttered on that interesting occasion relative to the days of his childhood, home training, under the fostering care of his worthy parents, &c., but our limited space will not allow of it. Mr. Evans remarked that his parents were godly, and his father was one of William

Huntington's bosom friends, and a deacon of the Church of which the late Henry Fowler was pastor. Mr. Evans, when very young, received some deep religious impressions from the reading of a book given to him by his kind aunt. He was then led to search the Scriptures, and to commit a great number of Dr. Watts' choice hymns to memory, for which latter exercise he received some trifling pecuniary acknowledgment from his good mother. This part of our brother's history reminds us of Mr. C. H. Spurgeon who, when a child, was encouraged by his mother in learning hymns. For every hymn young Spurgeon committed to memory he received a penny; but he, possessing like our brother Evans a powerful memory, learned hymns so fast that his mother reduced them to a halfpenny each, and afterwards to a farthing a hymn, at which price it is said he "struck work!"

Mr. Evans, in his early days, was greatly favoured of the Lord under a sermon preached by Mr. Blackstock at Gower-street Chapel, and his deeply-exercised mind was also encouraged by the ministry of Mr. Eastman, and was subsequently much blessed by the preaching of Mr. Newborn at Bethesda Chapel, St. Luke's; but was set at soul-liberty under a sermon delivered by the late John Corbet, who preached for Mr. Newborn, who was then in the country, and was shortly afterwards baptized. Mr. Evans, fired with love to Jesus, soon found employment in the Sunday-school, and which proved an initiatory step towards his after public life. About the year 1850, or 1851, our brother became much exercised regarding the work of the ministry, and, leaving Bethesda, he joined the Church at Wilton-square, under the pastorate of Mr. W. Flack, and there served in the office of deacon for some considerable time. Mr. Flack's ministry and private counsel proved exceedingly encouraging to him, and especially in his entering upon the work of the ministry. In the month of May, 1861, Mr. Evans preached his first sermon from 1 Cor. viii. 9; and in the following month he preached at the newly-founded cause at Enfield; his text in the morning being Rev. i. 18, and in the evening Isa. xli. 19. Mr. Evans accepted the pastorate at Bexley, where he laboured for about three years-and-a-half; after which he spent seven years as pastor of the Church at Hounslow. Here he was very happy and successful in his work. In course of time Mr. Evans left Hounslow for London, and soon became settled over the Church at Avenue Chapel, Camden-town, where he laboured for about nine years. Since his resignation of that Church, and up to the time of his acceptance of the present pastorate, he preached in various pulpits in town and country, and much preferred country life to that of London. However, desiring, after much prayer, to be subject to the will of God, he found the way clearly opened for him at Courland-grove, and he accepted the call of the Church in the fear and strength of the Lord. It was needless to ask Mr. Evans what he intended to preach

in his new sphere of labour, as his views regarding the grand principles of the Bible were the same as what he had been helped to set forth during the whole of his past ministry. Hymn 769 was then heartily sung:—

"Dear Saviour, may this Church of Thine  
Flourish in all Thy ways."

Mr. J. S. Anderson at this juncture delivered an address to the Church on the origin, nature, and design of the Gospel ministry, which excellent discourse he based upon Col. i. 27, 28, and the benediction by the preacher closed the afternoon service.

At 5 o'clock an excellent tea was served to a large body of friends. In the evening Mr. W. Flack presided, and called upon Mr. S. Ponsford, the first pastor of the cause, who is now very aged and infirm, to read and offer prayer. This being ended, Mr. Flack (Mr. Evans' old pastor) delivered a short, pointed, and pithy address on the relationship between pastor and people, based upon Heb. xiii. 7, and which he divided mainly into three parts:—(1) As that of a shepherd over his flock; (2) as the head of a family; and (3) as an ambassador. Mr. W. Winters addressed the friends on divine power as one of the things essential to prosperity (1 Cor. ii. 4, 5. Mr. J. H. Dearsly spoke well on spiritual prayer (Eph. vi. 18, 19). Mr. J. Box dwelt sweetly on godly zeal (Tit. ii. 14), and Mr. H. Hall, pastor of Ebenezer, Wirtemberg-street, Clapham, gave a warm-hearted speech on the grace of patience (Heb. x. 38). Mr. Parnell read the hymns during the evening. Friends from Hounslow, Camden-town, Brentford, Wandsworth, Nunhead, Soho, and other neighbouring places of truth, were present, as also brethren C. Cornwell, W. Ward, J. B. Wise, C. Burrows, J. Taylor, A. Runneckles, and others.

May the God of all grace give our brother, Mr. W. H. Evans, for years yet to come, much of the sunshine of His presence, and make him a great blessing to the beloved flock under his charge. THE EDITOR.

STONHAM, SUFFOLK. — Harvest Thanksgiving services were held in connection with the cause over which our brother Mr. J. Grimwood is the highly respected pastor, on September 14, when two sermons were preached by Mr. W. Winters. Notwithstanding the heavy rainfall, the chapel in the evening was largely attended. A good number of friends partook of tea. The Lord was in the midst, and the occasion was found by many to be a very blessed one. This year has been a most encouraging one at this happy cause. The pool has been opened twice and is likely to be opened again shortly. God be praised! The prayer meeting on the evening prior to the Harvest meeting will long be remembered by those present.

[The chapel was tastefully ornamented with flowers and fruits. At the close of the Harvest services Mr. Grimwood thanked the friends who had so kindly assisted in making the meeting, under the blessing of God, a success.—E.D.]

**MR. SCHOFIELD'S FAREWELL AT TROWBRIDGE.**

The resignation of Mr. William Schofield, entirely through ill-health, as pastor of Zion Chapel, Trowbridge, is a great trial to the Church and congregation, and we have no doubt in our own mind, is one of the greatest troubles Mr. Schofield himself ever experienced. Since he (Mr. S.) has been the pastor, the Church and congregation have gradually increased, so much so that there is scarcely a sitting to let, and every society connected with the Chapel is in a healthy and prosperous condition. Mr. Schofield and his excellent staff of deacons being men who have pursued a systematic mode, everything in connection therewith was done decently and in order. The separation, therefore, is universally regretted by the Church and congregation, a much larger than the usual proportions of which being young men and women, whose grief at the loss is not the least among the people at Zion, and this is not to be wondered at, considering the very great interest Mr. Schofield took in their welfare. The Mutual Improvement Society, at which young men and women were induced to write and recite on approved subjects; as also the Sunday-school, received his devout patronage and attention. We have been favoured to hear him on several occasions, and we never knew him to go through a service without referring to the young; in prayer he was most fervent and earnest, and oftentimes most sweetly poured out his soul on their behalf. We are thankful to say that the best efforts of the deacons, with the able assistance of Mr. Gideon Gore, will be used to keep them together. Mr. Schofield's testimony, too, from the pulpit was greatly blessed by the Holy Spirit to the gathering in and building up of His saints in the faith of God's elect. The poor also of the household of faith will greatly miss not only his kind visitations, but the pecuniary help which he again and again afforded them. His naturally sympathetic disposition, influenced by the grace of God, made him a suitable and welcome visitor to the sick chamber. His visits were not wholly confined to those of his own Church and congregation: and understanding somewhat of the nature of the human frame, he has rendered untold aid in many cases in alleviating pain. With the townsfolk he was highly esteemed and much respected. We know him personally, and love him greatly for the Gospel's sake, and do not write thus for empty flattery, this we most certainly scorn, but "We speak that we do know, and testify that we have seen" (John iii. 11). Mr. Schofield will be greatly missed at Trowbridge, and we pray that his useful life may be spared for many years in proclaiming the good news of salvation through the blood of the Lamb by the quickening influences of the Holy Spirit. Our brother James Clark, of Bradford-on-Avon, will miss him, for while walking with Mr. Clark the other morning, he said to me, "I shall have no brother minister now near me, with whom I can hold sweet converse." We do hope, and sincerely pray

that the Church at Zion may not be long without a settled pastor. It is a large Church, and there are some among them who are endowed with natural gifts, and we should rejoice to hear that one from their own number had been wrought upon by the Holy Ghost to go in and out before the people.

The chapel was very full at the farewell service; the friends, in bidding adieu to their pastor, wished him "God-speed."

On Tuesday, 6th, the anniversary of the cause was held, when Mr. Ashdown, of London, and Mr. Hemmington, of Devizes, preached the sermons, Mr. Varder, of Yeovil, and Mr. Schofield taking part. Mr. James Clark and other ministers were present, on which occasions several visitors enjoyed the bountiful hospitality of Mr. W. Applegate and Mr. Gore.

JOHN WATERS BANKS.

**HEART LONGINGS FOR THE TRUTH IN WALES.**

A letter from our friend Joseph Marriott, of Merthyr Tydvil, takes us back to those days of quiet prosperity at Crosby Row, and tells us of the deep affliction our dear aged friend, John Thomas, is passing through. "He (J. T.) is about the most genuine Christian I have ever associated with; I live about a mile-and-a-half from him, and as there is not even the semblance of truth nearer than Cardiff (24 miles), we often have a Bible-reading, and raise a song with one or two more friends. John Thomas has been held up wonderfully, considering his heavy trial and great age, but he seems now to have collapsed: I do all I can to cheer him up, and he is very thankful for it."

We are much gratified with Joseph Marriott's kindness to the godly John Thomas, and also of his high appreciation of the **EARTHEN VESSEL AND GOSPEL HERALD**, both as regards the matter and manner in which it is conducted. If a few copies could be prayerfully circulated in the neighbourhood of Merthyr Tydvil, a cause of truth might be formed there. "Who can tell?"

J. W. BANKS.

**WOLLASTON.**—On Sunday, Sept. 4th, Mr. A. Lester commenced his ministry at Zion Chapel. Sermons having special reference to the occasion were preached, in the morning from Zech. iv. 6, 7, and in the evening from Romans x. 1. On Monday following, a social tea was capitally attended, after which a public meeting of welcome was held. The chair was taken by Mr. H. J. Lester, of Aylesbury. During the evening, a testimonial was presented to Mr. J. Field, of Ecton, from the Church and congregation, in recognition of services rendered to them, Mr. Field having supplied the pulpit on alternate Sabbaths for 19 years. Addresses were delivered by Messrs. H. J. Lester, J. Field, Jones, Gross, Bliss (Wellingborough), and the pastor. We ask the supplications of all the Lord's people, who have an interest in our welfare.

## MUSIC AND PREACHING.

DEAR EDITOR,—Brother Realf has done much good in stirring up attention to this very important part of the worship of the Lord. It appears to me that the principal cause of failure is that pastors and deacons do not sufficiently see its importance.

The public worship of God consists of (1) the preaching of the Word in its fullness and freeness, with the reading of the Word; (2) prayer; and (3) singing. This last seems to be considered a thing to be got through anyhow, and as quickly as possible. The following case in point. On one occasion, the time to begin being expired, I was asked to lead at ten minutes after the time the service commenced. Thus my mind was disturbed by the unsatisfactory state of things. However, when a deacon was afterwards spoken to about it, he said, "It is all right, we got through it, and it is done!"

It appears to me that the declension spoken of by our brother King is caused by pastors, instead of holding firmly the truth and relying on the Almighty strength and wisdom, trusts in an arm of flesh for success; then for that purpose fine organs and fine singing are relied upon.

On one occasion I was invited to a choir practice in another place. The leader congratulated himself and choir in having 228 tunes of the "Union Tune Book" in practice. Now, 208 would allow each tune to be sung once in six months, allowing eight tunes to each Sabbath. In that place one evening, "Knaresborough" was sung to a hymn of eight verses. Need I say that the result was in the end, "Choir dismissed, heart-burnings," etc.

Where there is no choir, some persons could, with many advantages to the school, the Church, and to the young people themselves, choose, with the assistance of the superintendents, some of the scholars to form one. A very few lessons would enable them to read the tunes in the Sol-fa notation. Many now learn it in the day-schools. The Bristol would be a good class-book. This could be done much quicker, and with less heavy labour to the leader. Practising tunes is a waste of time. The class should meet once a week, the leader not subject to the annoyance of telling his pupils at the close of the lesson they meet next week, and on the following Sunday hear an announcement of a meeting at the same time and place.

Where there is a choir I think it is best for the members to be distributed among the congregation to help the whole to sing, with a few trebles near the harmonium if there is one. The instrument should be such as to help keep up the pitch, and give the singers more confidence, but not heard above the voices. The leader should feel it his or her duty to be ready at least five minutes before the time of commencing the service.

I have noticed some trying to sing the air, who, when it got up to C or D, dropped to the lower octave, and rising again as soon as they could, showing that "Harmony's" suggestions, Nos. 1 and 2, are possible and

desirable. It is, I think, the duty of every one who finds he or she is annoying others, to try to sing with their hearts without their voices.

The choice of hymns is very important. We have hymns in several metres seldom sung, and have but one tune to each. The congregation imperfectly remembers them, and the singing suffers much. Among them are 8.7 (single), 8 (single), and (double) 6.6. 4.6.6.4.6.6.8. (double) 113th, and others. These could be set right by pastor and leader working in harmony.

Space forbids enlarging on the above observations. They are the result of 44 years' deep interest and watching. May they help to keep constantly before us the glory of God, and not self-pleasing in the service of song in the house of the Lord.

G. D.

Brighton.

WATFORD TABERNACLE.—Memorial stones of the new tabernacle, now in course of erection for the use of the people at Beulah, were laid by Mr. J. P. Barradell, of London, and Mr. W. Weston, of Watford, on Wednesday, Sept. 7. At 2.30 a large gathering of friends had assembled in a tent erected on the site where the preliminary service was held. Mr. S. T. Belcher, the pastor, presided, supported by brethren Dearsly, Sears, Lynn, Squirrell, Barradell, Weston, Goodson, and Campbell. A letter was then read from Mr. J. S. Anderson, of New Cross, stating his deep regret at not being able to be present, as announced, on account of his serious illness. Bro. J. H. Dearsly offered prayer. Bro. W. K. Squirrell, of Woolwich, followed with an excellent address, mainly based upon Isa. xxxiii. 20. The speaker dwelt on (1) Zion's builders and makers; (2) Zion's foundations; (3) Zion's inhabitants; (4) Zion's provisions, and (5) Zion's fruitfulness. Bro. J. H. Lynn, of Stratford, next addressed the friends. He hoped the people at "Beulah" were not making this effort for a mere religious show, or for keeping up a schism. They did not want to do so, for if they were a sect, it was because people had made them such. Their theology was founded upon the Bible, and they could prove it, and were prepared to stand by it; and he hoped they would treat the new tabernacle as "their Father's house," for the purpose of serious, solemn, and hopeful prayer. He hoped that it would be consecrated by Him who alone could truly say, "My Father's house;" and when our brother Belcher entered it, he would regard it as his Father's house, and nothing else; and he hoped that the effect of his ministry there would be that many precious souls would be born again, and so be thankful for "My Father's house." The company then proceeded to a raised platform outside to witness the laying of the stones. A hymn was sung, and brother R. E. Sears prayed. The chairman then said,—It was with feeling of deepest interest that he had the pleasure of introducing Mr. J. P. Barradell on such an occasion as this, for he had

been his first teacher in spiritual things. They had lost sight of each other for 15 years, and had recently met in a most providential way; and God had marked this reunion by some manifested token of His favour. After presenting him with a trowel on which was engraved, "Presented to Mr. J. P. Barradell on the occasion of laying the memorial stones of Watford Tabernacle, Wednesday, Sept. 7th, 1887," the first stone was lowered to its place, and Mr. Barradell, declaring it duly laid, said: It was with very great thankfulness to God that he had been permitted and enabled to assist in this great work on this his jubilee year. He came to London a poor lad, and God had very mercifully preserved, blessed, and prospered him in life, so much so that he had been very anxious to render unto Him some small token of his gratitude; and as the present opportunity offered itself, he felt it was a sign from God to assist His cause, and he must say that it was certainly the most happy and interesting occasion he had ever had in his life, and what added to the interest of the day was the fact that the pastor of this Church had been one of his Bible-class scholars, and one of several who had been elevated to the ministry. Although his speech was short, he would supplement it by a purse of 100 guineas, which he would lay upon the stone, together with about £30, the result of his collection amongst his own friends. Mr. W. Weston, of Watford, a deacon of the Church at "Beulah," was then presented with a trowel, bearing the same inscription as described above, and proceeded to lay the second stone, which, when declared to be duly and fitly laid, said his text was, "What I would not, that I do." Mr. Belcher had told them that a deal of pressure had been put upon him to consent to lay the stone. There had indeed been a great deal more pressure put upon him than he or anyone else had any idea of, but that pressure was now removed, and he was pleased to say that he had reached the happiest, and certainly the most important, day of his life—now between 60 and 70 years. The movement for building was mooted in 1880. He was not then a member, and never meant to be, but he was now. Mr. Weston then gave an interesting sketch of the building scheme, with some remarkable interpositions of God's providence; and in the name of the incomprehensible Trinity he had laid the stone, believing, that if he knew his own mind, he was doing what he did simply for the glory of God. He then placed upon the stone one hundred guineas, together with other sums collected, and several friends came forward and laid their donations on the stone. The children then retreated to the rear of the building to lay their bricks, and placed their offerings, amounting to £2 7s. 9d., upon them. A tea was then provided in the tent, kindly given by 20 lady friends, each furnishing a tray with provision for 12. Over 200 sat down to tea, after which a public meeting was held. The pastor presided, and after briefly stating his connexion with the cause, thanked all the

friends for their kindness, and called upon Messrs. Dearsly, Sears, Lynn, and Squirrel to address the meeting. Some stirring and profitable speeches were made, and ere closing the meeting the chairman announced that the proceeds of the day amounted to £278 2s. 2d. The site is at the junction of Derby and Grosvenor-roads, and the building is to be essentially a brick one, with internal linings of yellow stocks and external linings of grey Franklin stocks from Leverstock Green. It is 60 by 50 feet, and, with a back gallery, will seat 420 persons. The contract for the building with Messrs. Judge and Eames is £1,195. The cost of site is £550, making a total of £2,540. Towards this sum we have now in cash and promises, with sale of old chapel, £1,500. The friends are in hopes of opening in the new year with but a very little left as a debt, and will be glad to receive any donations from friends who may feel kindly disposed towards so good an object. Secretary, Mr. A. Harrington, Grove-road, Bushey, Watford; or to Mr. J. P. Barradell, 44, Lissou-grove, London.

**NEW NORTH ROAD.**—The Church at Salem, Wilton-square, have just celebrated a dual event—the 31st anniversary of the cause, and 72nd of pastor William Flack's natal-day. On Sunday, Sept. 11th, Mr. Flack preached morning and evening, when he endeavoured, solemnly, seriously, and interestingly, to "remember" the way he and the Church had been led and supported in the same truths as when they commenced. On Tuesday, 13th, Mr. J. H. Dearsly preached in the afternoon, and in the evening Mr. Samuel Banks spoke very fervently on Redemption: Mr. Dearsly addressed us in a fatherly way, on "Acceptance in the Beloved;" Mr. Dexter, dealt in a fraternal spirit on "Sitting together in heavenly places;" Mr. W. Hazleton was full of faith on "Resurrection Life in Christ;" Mr. Langford followed familiarly on "If children then heirs." Mr. Flack presided, and thanked ministers and friends for their kindness in coming once more to visit "Salem."—J. W. B.

**ST. ALBANS.**—The 34th anniversary of Bethel Chapel was celebrated on Tuesday, August 30th, when two sermons were preached by Mr. J. Box. There were fair attendances. In the afternoon the subject of the sermon was Psa. i. 3, and in the evening from Rom. viii. 34. A tea was provided between the services, to which a fair number sat down. Collections were made on behalf of the funds. The wooden fence in the front of this building has been removed, and an iron rail has been erected by Mr. Gentle, of French-row, St. Albans.—W. R. WILLIS.

**BIBLICAL QUESTIONS.**—(1) Was Judas present, and did he partake of the Lord's Supper? John xiii. 30 seems to prove that he was *not present*.—H. BOURNE. (2) What is meant by being baptized with the "Holy Ghost and with fire?" (Matt. iii. 11).—JABEZ.



**WEST BRIGHTON.—RECOGNITION SERVICES.**—Tuesday, August 30, was an auspicious day for the Strict Baptist cause here, being the occasion of the ordination of Mr. W. Turner as pastor of the Church. For many years a handful of people have been struggling on, and now it does appear that the God of Israel is sending the drops which precede the copious shower, may He in abundance richly give it. Congregations have increased, necessitating moving into a larger building, and a spirit of hearing is manifest among both old and young. In the afternoon, Mr. E. Mitchell delivered a discourse from John i. 36. About 100 friends sat down to tea, and in the evening Mr. Mitchell presided over a happy gathering of Christians, whose proceedings proved alike interesting and instructive. Mr. Gray (pastor of Ebenezer), very lucidly stated the nature of a gospel Church, taking for his model the Church as instituted in primitive times. Following this excellent address Mr. Tingey (deacon), gave clear testimony in relation to the leadings of Divine providence; Mr. Turner was disengaged, and having with acceptance preached on two Lord's days, was invited to supply for three months, on the expiration of which he was asked to further serve them for six months with a view to the pastorate; many in the meanwhile having rallied round to hear the Word. The matter was brought before both Church and congregation, and Mr. Turner was unanimously voted in as their pastor. The pastor-elect then gave an account of his call by grace and call to the ministry, and articles of faith, our brother being much affected, feeling his insufficiency for so great a work. Our aged friend Mr. Read, then joined the hands of the pastor and deacon, commending them and the Church to the Lord of Hosts. Mr. Nunn (of Hailsbam) gave the charge to the pastor from the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15); bringing out in the course of his remarks many salient points of a gospel minister's life and work. Then came an earnest address to the Church and congregation by Mr. G. Virgo (of Wivelsfield), the proceedings being brought to a close by the singing of "All hail the power of Jesu's name," and the benediction by Mr. Nunn. The chairman's pithy and kindly remarks helped to render the evening one of success. We thank God and take courage.

**STOWMARKET.**—Special services were held at Pilgrim's Lodge Chapel, on Sept. 11 and 12, to commemorate the ingathering of the fruits of the earth, and the beloved pastor's ninth anniversary. Three sermons were preached on the Lord's day by Mr. W. Winters. It was pleasing indeed to see friends from Stonham, Mendlesham, Bury, and other surrounding places. On Monday, Sept. 12, our brother B. J. Northfield, preached an excellent sermon in the afternoon from Neh. ii. 18, after which many friends partook of tea. In the evening the

highly esteemed pastor, Mr. G. G. Whorlow, occupied the chair, and announced "Kindred in Christ," which was heartily sung, and Mr. A. Knell engaged in fervent prayer. The chairman, on introducing the purport of the evening gathering, referred to the Church dwelling in peace, and that signs of prosperity were within their borders, additions had been given to the Church during the year, and other friends were likely soon to unite with them. Deacons Garrard, Rayner, and Wright worked harmoniously together, as also the Sabbath-school and choir. The attendance also continued to gradually increase. Mr. Whorlow respectfully mentioned the kindness of Mrs. Ormes and her sons, who had done their best to entertain him on his weekly visits to Stowmarket during the past nine years, and also lovingly referred to the late Samuel Cozens. Suitable and earnest addresses were delivered by Mr. Dixon, of Bradfield-St.-George, McKern, of Ipswich, Mr. Debnam, of Horham (formerly pastor of Stowmarket), Mr. Winters, and Mr. Garrard (deacon). Brethren Dickerson, of Mendlesham, Haddock, of Occold, and Andrews, of Waldringfield, were present, as also friends from Ipswich and Stonham. Collections were encouraging. The services closed with the good old Doxology, and Benediction by the pastor.—EDITOR.

**STOKE ASH, SUFFOLK.**—Extract from funeral sermon preached for John Kent by Mr. Charles Hill, on Lord's day, July 17, 1887:—John Kent has gone home! We are not surprised. He has carried with him into the better land all the wealth he possessed that was worth having. He was baptized in May, 1845; thus for 42 years he was honourably preserved a member in connection with this Christian Church. I remember John Kent from my first appearance here, while staying in this district. John and I became friends, and that friendship has never been broken, and is not broken now; he is a friend still. He was a man of principle, and understood the great system of salvation; he could have given you a reason for the hope that was in him. He was a man of prayer; gentleness and tenderness might be detected in his prayers. He was a man of practice, regular in his attendance at the house of God, and was always glad for his pilgrim feet to tread the floor of the earthly sanctuary. He was a poor, but a liberal man. He was fond of singing, but he has passed away to sing God's praise in nobler strains than he ever sang them here. See "In Memoriam."

**SOUTHWICK** is about two miles from Trowbridge. The cause here has been at low-water mark. Through the kind and judicious influence of Mr. W. Applegate some difficulties have been overcome, and we believe this sanctuary will be secured in trust to the Strict Baptist denomination. Mr. West, of Brouton, is an acceptable supply, and is expected soon to baptize some young men, who, it is hoped, may prove very helpful to the cause.—J. W. B.

**YARMOUTH.**—The anniversary services of the York-road Chapel were held on Aug. 14th and 15th. On Lord's-day, Mr. W. Kempston preached in the morning, and in the evening Mr. J. Bonny preached. There were good congregations at both services, and the collections were excellent. Tea was provided in the chapel on the following day, after which a public meeting was held, Mr. Kempston presiding. After singing "Come, thou Fount of every blessing," bro. Kempston read Psa. ciii., and Mr. Norman engaged in prayer. After some soul-cheering and spirit-stimulating remarks by the beloved chairman, Mr. F. C. Holden gave an excellent address from the words, "There is a Friend that sticketh closer than a brother." Bro. J. Bonny followed, basing his remarks on the words, "The glorious Gospel of the blessed God." Bro. Bedingfield, as usual rich in illustrating his subject, told us the blessedness of the Christian's home where he dwells, on which he often thinks, where is true freedom and the best of company. Bro. Saunders next followed with refreshing words from Psa. lxxii. 6, "He shall come down like rain upon the mown grass." Bro. Harsant spoke well upon the words, "In Him was life, and the life was the light of men." The proceeds of the two days amounted to £15, which the chairman, in the name of the Church and congregation, handed to the worthy pastor (Mr. Muskett) as a token of their Christian love. Mr. Muskett thanked the friends for such an unexpected present. Right well does our dear brother deserve it, for, as he said, he labours under difficulties few have any knowledge of. Bro. Pittock, who has long loved and laboured in the cause as deacon, was present. Thus one of the best anniversaries ever held here was brought to a close by singing the Christian's National Anthem, "All hail the power of Jesus' name."—E. M.

**BRADFORD-ON-AVON.**—Since our brother James Clark has been here, the congregation has considerably increased. The pool has been opened, and they are looking forward in fond anticipation for others to follow the Lord Jesus in the baptismal waters. This fine old sanctuary is going under thorough repair, and the Church and congregation worship in the meantime in the Town-hall, which on Sunday evening, 11th ult., was quite full. One of the old heroes said, "I never saw such a large congregation in Bradford before." To God be all the praise.—J. W. B.

**TWO WATERS (SALEM).**—Harvest thanksgiving services were held on Monday, September 5th; Mr. W. Winters preached two Gospel sermons which were much appreciated. Owing to the inclemency of the weather the attendance in the afternoon was small. Several friends partook of an excellent tea. Friends Beauchamp, Pickett, Symons, Creasy, and others, were happy and active on the occasion. The Lord graciously prosper this cause of Truth, prays—A LABOURER.

**BILSTON.**—The Bethesda Broad-street Sunday-school anniversary was held on a recent Sunday, when two sermons were preached by our late pastor and well-remembered friend, Mr. A. B. Hall, of Chatteris. Morning text, Psa. ccxv. 1. The services were well attended. Evening subject, "Lord Jesus abide with us;" and a very cheerful day was spent by the teachers and those that labour in the vineyard of the Lord. Many could say the Lord was with them, and that the Lord had blessed them. On the following Sunday evening a third sermon was preached by our pastor, Mr. D. Smith. After service the yearly prizes were distributed to the children for early attendance by our superintendent, Mr. S. Lloyd, of Bradeley, who greatly encouraged the teachers and scholars by a few words of kindness. Hymns and anthems were well sung by the children and choir under the leadership of Mr. W. Woolley, who has taken great pains in training the singers. Our collections were better than on previous similar occasions. May the Lord bless our work and labour through the coming year, and bind us together with the bonds of love and unity.—J. BASSFORD.

**NORTHAMPTON.**—The Providence chapel Sunday school anniversary was held on August 21st and 22nd, when special sermons were preached, and an address to the young delivered. Mr. J. Walker, the esteemed pastor, supplied the preacher's place at Dunstable, on which occasion he delivered two very acceptable and profitable discourses. The attendances and collections at Northampton were good, and the scholars sang their selected pieces well. Since our former visit, Mr. T. Hull, the kind and devoted superintendent, has found it necessary, owing to great pressure of other work, to resign his office, after an honourable and most useful connection with the school extending over 30 years. The teachers and friends presented him with a handsome marble time-piece as a token of their sincere appreciation and attachment. May God prosper both Church and school under the able pastorate of our dear brother, Mr. Walker, and guide our zealous friends, Mr. Baize, Mr. Neville, &c., in their earnest toil. Northampton is a very important borough town, historically associated with the names of John Ryland and Philip Doddridge; and here Marianne Farningham is conducting successfully her large Bible class.—A. E. REALFF.

**WANDSWORTH, WEST HILL.**—On Tuesday, July 26th, the Young Men's Christian Friends' Association went for their annual excursion to Reigate. The ride through the different towns and villages of Surrey was much enjoyed. On arriving at that beautifully picturesque neighbourhood we partook of some refreshment provided by the president. On our return home in the evening we were led to thank the God of all mercies for the enjoyable occasion.—A MEMBER.

**ARTILLERY STREET.**—The twenty-sixth anniversary of the Church of Truth worshipping in this ancient chapel was held on Tuesday, September 6th. Mr. G. W. Shepherd was enabled to preach a faithful sermon in the afternoon. In the evening Mr. W. Kempston presided, and having addressed a few suitable words to the audience on the purport of the meeting, called upon Mr. G. W. Shepherd to speak from the words, "Yea, He loved the people." This discourse was followed by one from Mr. W. H. Evans on "All His saints are in Thy hand." Mr. C. Cornwell dwelt upon the words, "They sat down at Thy feet"; Mr. W. Winters spoke from "The eternal God is thy refuge"; Mr. J. H. Dearsly dilated upon God as our shield, and Mr. R. E. Sears testified of the blessedness of the Lord, resting in His love. Brethren Kemp, Wheeler, Palmer, Northfield, Taylor, and others were present. During the past year two friends connected with this cause passed to their eternal rest. The Church received during the year £153 0s. 6d. and expended £150 4s. 6d., leaving a balance of £2 16s. The Church is still indebted to their treasurer for repairs, &c., for £51 3s. 1d. The Lord sustain the office-bearers of this cause of Truth, prays—A LOVER OF ZION.

**DOVER.**—The Editor of the *Dover Express*, in his friendly comments on the present local preachers, says: "Mr. George Webb, pastor of Pentside Baptist Chapel, is a preacher of an original and distinctive type. He seems to have a vast fund of experience to draw upon, apt anecdotes of the 'Bank of Faith' kind to relate, consolatory Scriptural quotations in abundance, while couplets of inspiring sacred poetry thickly stud his discourse. I never recollect hearing a preacher who so appropriately and frequently introduces snatches of sacred verse in his sermon. In short, he is a preacher who cannot fail to attract attention, so that there is no cause for surprise that the congregation at Pentside is rather larger than formerly. There are those who regard the distinctive doctrinal tenets of the Calvinistic Baptists as woefully mistaken, and regard those who hold them as being deficient in sympathies and hope for fallen humanity, but the general tone of the preacher's discourses would warrant no such view; and as to exclusiveness, this is briefly how he put it, 'There are none too black or too defiled to be saved, but there are many too holy and too good in their own estimation.' As to the services at Pentside, just one word. This is the only place of worship in Dover, except the Society of Friends, where the service of song is conducted entirely *vocally*, not because the congregation are at all behind the town generally in musical ability, for the singing is bright and good."

**WORCESTER.**—To say that the gospel is not preached in the city of Worcester, would be making a statement, to say the least of it, greatly wanting in charity. We have heard the Rev. J. Lewitt, of the open communion well, and our aged friend Mr.

John Hawkins, and others, testify the same, but there is not a place in this far-famed western cathedral city, where the New Testament order is practised. This to us, is grievous. Is it impossible to find a few in this large populous district who would not be afraid to come out and contend for the one Apostolic Church order? Wherever we find a town without this, we feel there is something wanting, and a desire springs up in our heart that the Lord would constrain some to unite together for the establishment of a Strict Baptist Church.—J. W. B.

**POPLAR (HIGH-STREET).**—At Bethel Chapel, on Tuesday, Sept. 6th, the fifth anniversary of Mr. H. F. Noyes's pastorate of this Church was held. Mr. Winters preached in the afternoon a truly encouraging and Gospel sermon. A goodly number took tea. Mr. J. Haines presided at the evening meeting, which he encouraged by word and deed. Mr. W. H. Lee spoke on Prov. xxviii. 17, leading us to the contemplation of deliverance from the pit of ruin into covenant blood and salvation. Mr. C. West spoke sweetly and experimentally on Psa. xxiii., and gave testimony of realisation; Mr. Baldwin on Psa. cxix. 96, perfection in Christ, in whom we are perfect; Mr. Holden on Prov. xxvii. 17, giving a true and spiritual exposition on the use of the appointed means of grace; Mr. Margerum on the necessity of the Holy Spirit's work in vital godliness; Mr. Myerson on Psa. xxvii. 3, dwelling on the lovingkindness of our covenant God; Mr. Copeland spoke on "What is Truth?" Mr. Sanders on Salvation only in Christ our Refuge. Mr. Kempston, who was unable to be present, kindly sent a donation. Mr. Langford led us in prayer. Collections good.—H. F. N.

**KINGSTON.**—The 42nd anniversary of Providence Chapel took place on Monday, Sept. 5th, when our little chapel was full in the afternoon to hear Mr. Dolbey, of the Surrey Tabernacle, preach from Gen. vi. 18. He spoke of the safety of God's people, the sureness of His salvation, and the power of God in putting His people in Christ, as the Ark of Safety. He was listened to with rapt attention, and many of the old and young saints had a feast of fat things, after which a tea was served to about 150. In the evening Mr. John Box occupied the pulpit, and preached from Isa. xl. 10. The blessing of the Lord attended his testimony on the occasion. Collections amounted to £5 11s. 10d.—W. J. BRIGHT, Ivy Cottage, Kingston.

**CARLTON, BEDS.**—On Tuesday, July 26th, two encouraging sermons were preached by Mr. Jull, of Cambridge, a former pastor of this Church. We had a good day, for we felt that the Lord was with us. It was gratifying to witness the pleasure it afforded Mr. Jull and his old friends to meet again, and also to see the manifestation of sympathy towards the present pastor under his recent bereavement.—F. K.

**THE CALVINISTIC PROTESTANT UNION**—The committee of this Union, in their first report state that considerable publicity has already been given to this Society; but before any general adherence to the movement can be hoped for, it is reasonable and necessary that its object and constitution should be clearly defined. Our address on this occasion is more particularly directed to the Lord's people who know the power of truth in their own souls; and to remind them that Popery, as a system, is unchangeable. It is the same in spirit and in intent to-day as when the martyr fires blazed at Smithfield. Everywhere may be seen signs of activity on the part of Romanists and their faithful allies the Ritualists; and apathy, compromise and indifference, is painfully discernible in the ranks of Protestants. The very liberties and privileges we at present enjoy seem to have ensnared the true Church to an unholy ease and security. The emissaries of the foe are pushing their claims to the front; on School Boards, Boards of Guardians, the Senate, on charitable organisations, and in every institution where the shadow of excuse can be urged for their pretensions. Manning, addressing his co-workers in 1859, said, "It is good for us to be here in England. It is yours, Right Reverend Fathers! to subjugate and subdue, to bend and to break the will of an imperial race. Surely a soldier's eye and soldier's heart would choose, by intuition, this field of England for the warfare of the faith. It is the head of Protestantism, the centre of its movements, and stronghold of its powers; weakened in England, it is paralysed everywhere. Conquered in England it is conquered throughout the world. Once overthrown here, all is but a war of detail." It is the object of this Union to endeavour to defend the sacred rights won for us by our suffering forefathers—and to bear witness to the truth against the abounding flood of Romish and Infidel teaching. The following resolutions will explain the basis of the association: "It is the opinion of this meeting that Popery, being an enemy to civil and religious liberty, and having a foreign and alien ex-potentate for its head, with a wide-spread army of designing and insinuating Jesuits for its agents, should, together with Ritualism and Infidelity, be strenuously opposed by all Protestants, but especially by the lovers of those distinguishing doctrines, for which so many saints suffered persecution in the days of Papal supremacy." "This meeting resolves, in order to resist the advancement of Atheistical principles in our midst, and Papal dogmas in religion, and their supremacy in the state, to unite with the view of organising some lawful and Scriptural movement amongst Calvinistic Protestants, for the purpose of opposing the tactics of their foes; and to this end we agree to set *Protestant Interests* before those of any *Political Party*." The committee earnestly invite the attention of the ministers and officers of the congregations of Calvinistic Protestants to the desirability of taking action, and in connection with the union, to form in their own localities auxiliaries or "centres," for the furtherance of

those objects for which it is founded, and one of their number would, as a deputation, attend at any time to assist in the formation of such a movement. Subscriptions or donations to the funds of the union will be thankfully received by the hon. sec., Mr. W. Sinden, 37, Shaftesbury-road, Horsesey-rise, London, N., or Mr. Hull, 117, High-street, Hastings.

**STEPNEY.**—Reopening services were held at Rehoboth, Wellesley-street, on Lord's-day and Tuesday, Sept. 18th and 20th. On Lord's-day, Mr. W. Waite, who is serving here with much acceptance, preached two sermons; and Mr. W. Winters preached on the following Tuesday afternoon. In the evening Mr. W. Kempston presided, and after the reading of Psa. cxvi, Mr. J. Sanders offered prayer. Mr. Kempston, whom we are always truly glad to see, spoke with much savour and power on the preciousness and satisfaction of the Gospel to God's living, loving, and tried family; and never did we hear better speeches than on this occasion from brethren C. Cornwell, on John's first sight of Christ, W. H. Lee, on the distinctive features of law and spirit; and W. Waite on the drawing power of God. After our own little speech, words of love and faithfulness were sounded out by brother G. J. Baldwin, who felt a special regard for (Bethel) Rehoboth, as he was deacon in its most flourishing time, during the late Thomas Stringer's ministry. M. Branch and J. Sanders rendered good service, as also the excellent deacons W. Killick, G. Poyton, W. Scrivener, and H. Scrivener. Collections, £10 6s. 4d. The chapel has been repaired and renovated by Mr. G. Poyton, at a cost of about £60. We never saw a more beautiful little chapel in all our range of labour. The work does Mr. Poyton and his fellow office-bearers very great credit. May the Lord send the means to liquidate the debt, and fill the sacred place with earnest hearers; also send them a pastor, to feed their souls, and lift them up for ever. So sincerely prays—THE EDITOR.

**BRIGHTON.**—The pastor's fifth anniversary was celebrated at the Bond-street chapel, on Lord's-day, Sept. 11th. Our brother W. J. Styles being unwell, the pastor, C. Masterson, preached in the morning, and Mr. G. Webb, of Dover, on a visit to the town, kindly undertook the evening service, which was much appreciated by the people. On the following Tuesday the services were continued, when, in the afternoon, our brother, Mr. J. S. Anderson, gave us a lucid, comprehensive, and savoury discourse from 1 Cor. i. 7, 8, which was considered first in relation to the Saviour, and then in relation to the saved. Tea and public meeting followed, the pastor presiding. Our esteemed senior deacon, Mr. Read, led us sweetly in prayer. The past year had been one of great mercy; the Gospel of sovereign grace had been preached, and while it had been rendered precious to the living in Zion, the very food of heaven to their souls, it had also been made the power of God in the salvation of sinners. Fourteen added to the Church during the

year, nine by baptism and five by letters. To God be all the glory! Addresses—thoroughly appreciated by a numerous auditory—were delivered by brethren Nunn, Turner, Gray, Greenyer, Anderson, Virgo, and G. Webb. Collections were good. Truly the Lord hath done great things for us, and we thank God and take courage.

### In Memoriam.

Emma Greenland, a consistent member of Zion, Trowbridge, sweetly fell asleep in Jesus, on Monday, Sept. 5th. Her sister, Mrs. Walker, was in constant and loving attendance upon her. Deceased was interred in Trowbridge Cemetery on the 9th, Mr. Schofield officiating. Messrs. W. Applegate, Long, and Gideon Gore, of Zion Chapel, preceded the funeral, and others of her fellow-members were present to manifest their esteem to the departed.

On August 27th George Balls, aged 82, exchanged the wilderness for the heavenly Canaan. He had an internal complaint, which caused him great suffering, but was supported under all, and blessedly resigned to his heavenly Father's will. Our brother Balls was a real lover of Zion; it was his delight to be in his place, in joining the people of God to keep holy-day. He had been many years a member of the Church at Mount Zion, Hill-street, but afterwards became a member of the Church at Shouldbam-street, where he was greatly beloved.—H. BOURNE.

John Kent was born in the house where he lived all his life, and from which he passed to the many-mansioned home. He was baptized at Stoke Ash, on May 18th, 1845, and was a living witness for the truth. His life was so consistent that the worst man in the village where he lived believed in the reality of his religion. He was never ashamed to speak a good word for his Master. The last few years of his life he was afflicted, but was never heard to murmur. It was a pleasure to visit him, as he was very encouraging, and had good advice for the young. His death-bed was triumphant. Shortly before he died he called out—

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

With him, "At eventide it was truly light." He joyfully bade farewell to earth on July 5th, and on July 8th his remains were interred at Stoke Ash Chapel. In the absence of the pastor, Mr. G. Harris, of Rishangles, officiated. On the following Lord's-day Mr. Hill referred to our departed brother, while preaching from 1 Thess. v. 24, as a lover of souls, a lover of Zion, and a true pastor's friend. He will be greatly missed, but "The Lord gave, and the Lord hath taken away." May He raise up others to fill the vacant places of those departed.—P. BARRELL.

Mr. Sales departed this life August 8th. He was for many years a staunch lover of God's holy truth, and frequently spoke at cottage meetings in the surroundings of his residence. At one time he was deacon of Bethesda Church, Orpington, but left them when they changed their principles. At the time of his death, he stood a member at Foots Cray Chapel. Mr. Simmons, the pastor, preached his funeral sermon, which was a very impressive one, from the words, "He was a good man." "Blessed are the dead which die in the Lord."

On Sept. 9th, after long suffering, borne with Christian fortitude, relying on the strength of his Saviour, John, the beloved husband of Elizabeth Caroline Corney, of 1, Claremont-villas, Bath-road, Hounslow. Aged 80 years.

In loving remembrance of Hannah Meredith, who departed this life Sept. 14th, aged 77 years, and was interred in Fulham Cemetery. Our dear sister passed away to heaven in her sleep. Thus it might be truly said of her—

"She sleeps in Jesus, and is blest;  
How sweet her slumbers are!"

Her youngest daughter who is much afflicted, waited upon her up to the last. Deceased was well known to the late Mr. Banks forty years ago, and to many lovers of God's pure truth. The dear Lord sustain the bereaved family, and especially the afflicted one, who says, "This has been such a trying time to me. I am now waiting for Jesus to take me to her." "The memory of the just is blessed."

In loving and affectionate remembrance of Ruth Runneckles, the beloved wife of Mr. A. Runneckles, of Clapham, who fell asleep in Jesus Aug. 7th, in her 58th year. She had been a very great sufferer, but she bore it with patience. Her first impressions of her state as a sinner in the sight of God were brought about in a singular manner. An ungodly man passing the house where she lived quoted the following words: "Be sure your sin will find you out." This brought her into soul trouble, which lasted about three months, and while at work one day she was blest with liberty of soul by the words of Isa. xliii. 1. Shortly before her death the same sweet words came to her mind as fresh as ever. Towards the closing scene of her life she was very happy, and just before she passed away she said, "No condemnation! How can there be?" Psalm lxxvii. 11 was sweetly applied to her early in the morning as she died in the evening.—A. RUNNECKLES.

In deep Christian remembrance of the late Mr. John Broom, of Cheltenham, who was born June 30th, 1803, at Castle Combe, Wilts, of godly parents, and brought up under the sound of the truth from his childhood. Early in years he left home, his business calling him to Ebery, and he was here first brought to a concern about his soul, by a sermon preached from 1 Pet. iv. 18. Mr. Broom then came to Cheltenham, and thence to London, and attended the ministry of the late Mr. Lucombe. After a time the Lord blessed his soul greatly under the preaching of the late Mr. Newborne from Jeremiah xxxi. 3. Our brother was baptized by Mr. Newborne, in London, and after a time came and resided here for more than sixty years, and was upwards of fifty years a deacon of the Church at Bethel Chapel. In the course of these years he passed through many trials, had wonderful deliverances, spiritual and temporal, was a firm believer in the doctrines of grace, and contender for the evidences of true godliness. When the Lord brought me here, nearly seventeen years ago, he was then in a very low state of soul. The Holy Spirit blessed the Word the first sermon and onwards. I was to him a Barnabas, a son of consolation, and to the end found him a kind deacon. I had the honour to perform the marriage service of his union with his now sorrowing widow, whom God has blessed, and will favour for ever with all the blood-washed. Alleluia! Our departed brother was deeply afflicted in his last days, but mercifully supported. He had days of darkness, but deliverance came, as was manifested in the oft-repeated words, "Come, Lord Jesus; why tarriest, or tarry 'Tby chariot, &c." The Lord answered, and took him up Aug. 18th, aged 84 years. His mortal remains were buried in the Bethel Chapel on the following Monday. Mr. G. Townshend conducted the service. Brethren Thomsett, Piggott, and Jones were in attendance. Our brother Townshend preached the funeral sermon on the following Wednesday, from Rom. viii. 31, to a large congregation.—J. FLOAY, Cheltenham.

## “The Down Grade.”

WE hail with inexpressible pleasure the heavy onslaught Mr. C. H. Spurgeon is making in the *Sword and Trowel* (the August, September, and October numbers) upon many of the flagrant and widespread errors rampant in the religious world to-day.

### THE PORTRAIT HE HAS DRAWN

under the title “The Down Grade,” is, in our humble opinion, not a whit too highly coloured, nor is it, as the *Freeman* observes, “a little too gloomy.” The fact is, the line between the Church and the world is daily becoming more and more indistinct, and the weaker of the two is going to the wall. Ministers and Churches, instead of standing firm by what they profess to know and believe, are turning their backs upon the good old faith, and are running to outvie each other in worldly vanities. This sore evil Mr. Spurgeon has long seen and mourned over, until his full soul could hold out no longer; and, growing ripe with righteous indignation, he has come down upon the enemies of truth like a mighty avalanche, and has beaten out and laid bare the baneful result of their false teachings. This candid exposure of the evils of the hydra-headed monster error many cannot endure, consequently they have taken up arms against Mr. Spurgeon, and are endeavouring to cut in pieces his arguments, and to make them appear as too speculative and unworthy of serious consideration; and others have quietly withdrawn their support, and will no longer be seat-holders in the Tabernacle. Mr. Spurgeon, however, is determined to be outspoken, and by the fan of divine truth to thoroughly purge his floor of all such shilly-shally professors. But the work he has so nobly begun is not yet complete. He can afford to wait for effect. Enconced in his editorial chair, he calmly smiles at the storm.

### WILL MR. SPURGEON RETURN TO HIS FIRST LOVE?

In all Mr. Spurgeon has ever said or done agreeably to the entire tenor of inspiration, we fully and heartily concur. But had he put *Arminianism*, *Fullerism*, and *Open Communionism* into the category of spiritual evils, against which he so bravely fights, and made one grand sweep of the whole mass, we should have been a thousand times more joyous than we now are. However, we are not altogether in despair of Mr. Spurgeon being brought fully and clearly out on the side of the Strict Baptists (with whom he commenced his ministry in 1852) as the truth of God deepens and ripens in his soul.

Where, as a denomination, we are still to some extent at issue with Mr. Spurgeon, is not on account of his “great plainness of speech,” but because of his not being *plain enough*! Thousands of exercised Christians to-day stumble, and are made weak through the admixture of *free grace*, *free-will*, and *duty-faith* which constantly teem from the pulpit and press under his direct patronage. It is of no use to mince the truth, as sermon after sermon, with other printed matter we have read of Mr.

Spurgeon's (the latter part of which, to our amazement and sore grief, has seriously clashed with the former), and if the one were right, the other was decidedly wrong. Many of his greatest admirers are in a dilemma to understand how this can be. On what we consider error in doctrine and the widening of the Table, we have, as a body, most bitterly to complain of at the present time. These we deem the root of all the evil our Churches have experienced for many years. Men have gone from Baptist Colleges and Churches in shoals, and have upset and scattered many of the causes, once sound in faith and order, and which causes are now no longer known to be Strict and Particular Baptist Churches. Some of these Churches formerly observed the faith and practice compiled by Dr. John Gill, but they have sadly departed from the faith of their forefathers.

#### STUDENTS OF THE METROPOLITAN TABERNACLE.

As regards Mr. Spurgeon's students we have little to say. In many cases, as far as they have come before our notice, we have found them less orthodox than their president. A few of Mr. Spurgeon's students have come over to us for truth and conscience sake; but they have had to suffer much from the Open Baptist brethren for their firm adherence to New Testament principles. We are, moreover, afraid there are men within our own pale who are so tinged with Fullerism that they may be said to differ only very slightly from Mr. Spurgeon, and are preparing themselves, irrespective of truth, for the society of the more popular propagandists of the day, and their Churches for his students to follow them, and even worse than they! We contend that if men were more faithful in the pulpit to their trust, the line of demarcation between the holy and the profane would be clearer than it is. "What is the chaff to the wheat, saith the Lord?" Even many of Mr. Spurgeon's professed followers, we regret to say, like his preaching best when he is less doctrinally searching; but the more truthful he is, the better faithful souls like him, although, to some extent, he still remains a mystery to them.

#### WHAT IS THE FAITH OF "THE CHRISTIAN WORLD"?

*The Christian World* does not appear ignorant altogether of some of the points of difference existing between Mr. Spurgeon and the Strict Baptists. The Editor piquantly remarks (Sept. 29th): "Mr. Spurgeon was paid a somewhat dubious compliment on Tuesday evening. It happened at a 'Strict and Particular' Baptist meeting in Providence Chapel, Islington. Some reference was made to the controversy on doctrinal subjects which Mr. Spurgeon has raised in our columns and elsewhere, and one of the speakers emphatically expressed his opinion that the pastor of the Metropolitan Tabernacle would not only come off conqueror, but also 'get sounder and sounder' in the faith. It seems, though, in the estimation of some of his brethren, there are heights of orthodoxy to which even Mr. Spurgeon has not yet attained."

#### THE UP GRADE OF THE STRICT BAPTISTS.

It has been suggested (whether the friend was serious or not, we cannot say), in all probability Mr. Spurgeon will, in course of time, come entirely out on the side of truth, as held by the Strict and Particular Baptist

Churches. This we should, indeed, rejoice to see, as would also thousands of our readers! With regard to Mr. Spurgeon having separated himself from the Baptist Union, we cannot for certain state. We hope he will make a clean breast of the whole matter, and nail his colours at the top of the mast. We suppose he referred to the *Baptist Union* in the following remark: "One thing is clear to us; we cannot be expected to meet in any Union which comprehends those whose teaching is upon fundamental points exactly the reverse of that we hold dear."

We hesitate to accept some of the many strange remarks made by Dr. Culross in the course of his otherwise able address at the Autumnal Assembly of the Baptist Union at Sheffield, on October 5th. Upon "Our way of handling the Bible," he observes: "I might refer also to the habit of spiritualising Scripture—a habit not yet extinct on the part of preachers—which turns God's blessed Word into a kind of clever children's puzzle, and has a most demoralising and baneful influence on reverence and faith. I hold that custom responsible for not a little of the infidelity around us." We should like to ask the Doctor what he would do with many illustrations of Christ, such as represent Him as the *Door*, the *Vine*, the *Bread*, the *Way*, etc. Would he literalise them? How true are the words of the Spirit by Paul. See 1 Cor. ii. 11—14.

Again, the Doctor says: "The very opposition to Christ that exists to-day is *better* than the old stolid, serene indifference." This may be correct to a degree, but the enmity of the human heart to Christ is alike in both. Certainly the spirit of indifference manifest in the Churches, where the truth of God is proclaimed, is even now much to be deplored.

#### GOD'S DIVINE STANDARD—THE BIBLE.

Truth, which is established by investigation and divine teaching, fears nothing but concealment; and men who would be honest to God and to the cause they have espoused, will find they have the world, the flesh, and the devil against them. They must also expect the cold shoulder from all false friends. Those men who firmly adhere to the pure Word of God in faith and practice, sacrifice more than many persons are aware of, but they reckon no sacrifice too great for Him who has called them, and who sustains them in love to the truth. They are unwilling at any risk to lower the standard of inspiration to meet the comprehension of the natural man, as it is "spiritually discerned." God the Holy Spirit must bring sinners (by the use of means or otherwise, of course) up to His own standard. It is not for any puny man to set up a standard of his own by which to measure other men's consciences, and cruelly persecute them if they do not bow down to his all but infallible dictum. The Word of God is the text-book of every living preacher, and the only standard of divine faith of Christians generally, and by which all must stand or fall. "To the law and to the testimony." Many back-boneless men are willing in these days of religious liberty to sacrifice their entire freedom of body, soul, and spirit at the shrine of man's invention, in order to obtain some petty position or a little temporal profit. Such individuals are of small worth to any society. Cowper penned a grand truth in the following lines:—

"You told me, I remember, glory built  
On selfish principles is shame and guilt;  
The deeds that men admire as half divine  
Stark naught, because corrupt in their design."



“THE NEEDY SHALL NOT ALWAY BE FORGOTTEN” (PSA. IX. 18).

It appears strange, but not more strange than true, that even faithful brethren to-day are necessitated to resort for help to societies not in harmony with the whole truth. A brother in the country told us recently that he applied some years ago (when pastor of one of our poor causes of truth) for a small grant from a certain society for the relief of poor ministers; but when it was discovered that he was a *Strict Baptist*, holding Calvinistic views, the chairman objected to the grant being made, stating that the society's money was not intended to be given to persons holding *Antinomian doctrines*! A bold and influential member immediately arose and said that it was not intended for ministers holding and maintaining *Arminian doctrines*! Much strong language for and against the grant followed before the society decided in favour of the applicant. Brethren, these things ought not so to be. Why go to Egypt for help when it lies within our own power (as a *Strict Baptist* body) to establish a fund consistent with the whole truth?

IS ROMAN CATHOLICISM FULLY UNDERSTOOD BY PROTESTANTS TO-DAY?

Dr. Croby once said, “I declare with the most solemn sincerity, that I never read an argument of Popery worth the ink that wrote it. Its whole logic consists in reference to the fathers (venerable men, in point of fact, but varying and feeble men in point of doctrine), the decrees of contradictory councils, and the anathemas of belligerent popes, discussions about nothing, and controversies settled by the axe.” What is said of *vice* may be said of Papal Rome:—

“Vice is a monster of such frightful mien,  
As to be hated, needs but to be seen;  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace.”

Oh, for men of principle! who will not say a confederacy to a tyrannical Moloch or to any other false God. Men of the Martin Luther type—not milk-and-water men—strenuous champions of truth, with hearts full of the love of Christ, and nerves of steel, to “earnestly contend for the faith which was once delivered unto the saints.” Martin Luther had to fight against the pope, his cardinals, and the devil. What would he say could he read the professed Protestant papers of to-day, which tell us in effect that the pope and the Roman Catholic clergy are misunderstood, and with other Christian bodies, are doing much good, and are worthy of support! And what, also, that a Protestant clergyman has been appointed chaplain to the Roman Catholic Lord Mayor-elect for 1888 (the first lord mayor of that religion since the Reformation). His accession to the civic chair is a calamity to be mourned over. God grant the newly-appointed chaplain may be the means of his lordship's conversion to the faith of Christ! We fear it will be *vice versâ*.

“BLOW YE THE TRUMPET IN ZION.”

Brethren and friends in Jesus, we are unwilling to create any false alarm, but the day is fast hastening when the fight for the truth of the Bible will be a desperate hand-to-hand one. *Arminianism*, *Fullerism*, and *Roman Catholicism*, as opposed to the faith of God's elect, are the tap-root of all the mischief in our Churches and country at the present time. The origin of such errors is clearly traceable to the inventions

of Satan and the traditions of perverted men. It is high time, therefore, that as one united body we should arise and shake ourselves from our apparent morbid indifference, and in the strength and love of God buckle on the whole armour of faith, and meet our deadly foes at every point, instead of wilfully conniving at and pandering to their vile, insidious workings, as is too evident now in many quarters. Our belief, that the "truth is great and must prevail," remains unshaken.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

## GOD'S LOVE KNOWN BY LOVE.

*Sketch of a Sermon preached at the Annual Gathering of the Suffolk and Norfolk Association of Strict Baptist Churches, at Rattlesden, on May 26, 1887.*

BY S. K. BLAND, OF IPSWICH.

"I love them that love Me, and those that seek Me early shall find Me."—Proverbs viii. 17.

THESE are familiar words, truly; but will not some ask, "Is it not a child's text?" It is—it belongs to all the children of God, young and old; for, while there are many untrue fathers and children on earth, our Heavenly Father loves all His children always, and His children love Him when they know Him: "Love is of God; and he that loveth is born of God." "But it is an Old Testament text." Yes; and these were the only Scriptures the early disciples had to use. Out of them the Lord took *His* texts, shewing how they were fulfilled in Himself. How sweetly does it accord with His words, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him." Jesus honoured those writings (John xiv. 23), declaring "they testify of Me." These ancient Scriptures were all given by inspiration of God, and we have a right to them under the present dispensation; we can search them in the light of the Holy Spirit, the revealer of the deep things of God. Now, *these* are the words of Solomon in his wise days; he used similitudes, as did most of the other writers. He is here embodying the truth under the emblem of WISDOM. But a greater than Solomon is here; we read *His* mind, who of God is made unto us Wisdom and Righteousness, Sanctification and Redemption. It is God in Christ who speaks, and speaks to all who loved Him. In these most gracious words, there are two amazing truths involved—the *possibility of God loving us*; and the *possibility of our loving God*! Do not take this as a small thing, or a matter of course. Everyone who knows himself as a sinner (as God regards sin) must stand amazed that God should love him, and is ready to exclaim—"Not unto us, O Lord, but unto Thee, be all the glory!" Why should God love *any* being but himself? Because "God *is* love." I wonder not that He should love His holy angels, who ever do His will and never swerved therefrom, those perfect beings whom He has created for the very purpose; but that He should love sinful man *is* amazing. Yet it is a *fact*; and the clue of the mystery is here: *that love is in His Son* (Rom. viii. 39). Yes; in Christ alone is God's

love believable or understandable ; and by its display alone is a sinner drawn to love Him in return. In Christ God is approachable without fear, and His love possessable honourably. Only in a Christ is God lovable ; and our God is the only God who has a *Christ* ; while our Christ is the only One to *declare* God to hold *all His love*, and to dispense it truly. He is the first Recipient, the Perpetual Holder, the Revealing Witness, and the Supplying Fountain. We rejoice in the knowledge that all this is *true*. If it were not so, He would have told us, and never would have said : “ As the Father hath loved Me, even so have I loved you : continue ye in My love.” Another amazing possibility is that *we can love God!* The heathen world have always had some notions of a Supreme Being, in whom they have ignorantly stood in awe, to whom they offered sacrifices, hoping to appease His anger, prevent His doing them harm, and even rendering Him propitious ; but they knew nothing of His *love*, nor dreamed of loving Him. And, apart from the revelation of Himself in “ the Son of His love,” *we* cannot love God. We can admire the wisdom of His works, tremble at the Power that shakes the earth, comfort ourselves with the fruitfulness of the seasons, or be constrained to submission by our proved powerlessness ; but *love* the unknown Author—no! The glorious Gospel of the blessed God is the only revelation of a God who is lovable, and He hath said in many forms, by that Gospel, “ I love them that love Me.” We can only love God as we know Him, and we can only know Him in the person of His Son, who has brought all the thoughts of His Father down to earth, and translated them into one tongue. We have not seen God ; no man has at any time, or heard His voice. No ; but “ we see Jesus,” and we have *His* words, and He is the express image of the Father. How lovable is God in the person of Jesus the Christ ! We rejoice because He is the one great representative of God to man and of man to God, and to His dear, sacred hands we can commit our souls’ interests. We even believe that God can be loved by man *more* than by any other being ; for he only was made in the image of his Maker ; he only has been redeemed by his Maker, “ the Church of God, which He hath purchased with His own blood ; ” and new creation develops this ability. This being so, Divine love can be both comprehended and discerned by man ; for it is a Father’s love. Every human father was once a child ; and Jesus the Christ was a child, and proved His love to children when He became a man. Remember what love really is. Separate the word from all mere passion and feeling. Call it the supreme goodwill of personal interest and delight—the supremest *kind* of goodwill—and then remember that it is the will of God to cause men to *know* His love. Of this He has, indeed, given many infallible proofs. We often sing—

“ His loving-kindness, oh ! how good.”

Now, loving-kindness cannot exist without love. *Kindness* may, and it is being shewn every day. Would that it were much more common ; but the kindness prompted by love is its highest form. And *where* is God’s loving-kindness shewn ? Surely, its greatest proof is in the gift of His dear Son, for *He* is the source of all other good. It is He who hath that other Comforter to abide for ever. But the innumerable gifts He knows we need, and teaches us to value—the daily preservations and preventions, the guidings and supplies, the afflictions and exercisings

thereby, the healings and restorations, with the peace passing all understanding—what can all these be less than than the kindnesses of a Father who loves? Here we come, not only to the *possibility*, but to the certainty of this truth; and here we are reminded that *God delights in loving, and in being loved*. It is the going forth of His nature. God delights in the cause and in the effect. Love begets love, not in Him, but in us; we only love Him because He loved us. It is, indeed, natural for man to love. This is not strange, for God created man in His own image, and the power to love has survived the fall, though horribly marred thereby; but this love goes not beyond humanity—the power, as well as the will, to love God was wholly lost in man's rebellion against Him. Yes; it is a part of human nature to love; before we were born of God we could love one another—parents and children, brothers and sisters and friends. Thank God for natural love! This would be a miserable world without the love that is still in it, failing and imperfect as that is; but it extendeth not to God from any but those who are born of God. God wills to be loved; and it is not His will that any whom He loves should be ignorant of the fact. God loves, and wills that all the objects of His love should be brought to an experimental knowledge thereof. God's will is not merely a desire. He desires and secures the eternal happiness of all whom He loves, making them happy in His love to them and their love to Him. But *how* can this be known? My text tells you—it is the *key of Divine election*. May the God of all grace give us grace to turn it in the lock of His truth, and enter into the enjoyment of fellowship with God. "I love them that love Me." This assurance meets and satisfies the deepest cravings of a soul born of God. You may have cried—and it is no shame if you can get no further yet—

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

Some may regard these words as unworthy, but the question is too important to be answered lightly—the answer must come from the Giver Himself; and, if you are taught of God, you know that.

"Assure my conscience of her part  
In the Redeemer's blood;  
And bear Thy witness with my heart  
That I am born of God."

If that verse expresses the language of your heart, it is to you a sweet testimony. The Spirit of the Living God—God the Holy Ghost, the Comforter—shed abroad that love in our hearts. God is love, and will never live anywhere but in the midst of love. God is surrounded by love in heaven; loved by His holy host of angels, who serve Him in perfect willingness of love; and by the spirits of just men made perfect, who have still greater cause to love Him as children redeemed, and only waiting now for the adoption, that they, without the rest of the family, should not be made perfect. If we live without love to God, we must dwell where God does not dwell. Love will shew itself in *expressed* desire. Prayer is the index to the discovery of this secret of the Lord, who, by this token, satisfied His doubting servant Ananias that Saul was a chosen vessel unto Him. "Behold, he prayeth!" A sure

evidence that we have the love of God is that *we want it*. We cannot do without it. If we could possess all that men call good—long life, health, fame, wealth, peace, pleasure, friendship—oh, how miserable do we feel we should be without God's love! Is it not a *righteous* desire? And shall not the desire of the righteous be granted? Then, here is another proof: *we know Him*. He that knoweth God loveth Him; he that loveth *not* knoweth not God; for God is love. God is not known by searching with the mightiest intellectual skill. If it were so, the knowledge would be confined to few. We wonder not that not many wise, mighty, noble are called, for the world by wisdom knoweth not God. Only by love can we know His love; and the feeblest minds are capable of that by His Spirit given unto them. Man cannot *understand* God, but he *can* love Him, and prove that love real by loyal service. "He that loveth Me keepeth My commandments;" and I believe that all who sincerely love Him will endeavour to do so, and seek to please Him. Desiring to please men makes anyone proud. If I preach, or pray, or give, to please men, I miss the holy privilege of pleasing God. There is not one soul, taught of God, but is so gifted that he may please *Him*. "What shall I render unto God for all His benefits towards me?" is not a presumptuous aspiration, but it will be the longing desire of every grateful soul; and, although our goodness extendeth not to Him, He has objects in which people in whom He can be reached. "Pure religion, and undefiled before God and the Father, is this, to visit the widow and the fatherless in their affliction, and to keep unspotted from the world." If I love God, I shall love what He loves—Christ and His Word, the holy principles of His kingdom, His people and their society, fellowship with them in worship and service. Yes; "we know that we have passed from death unto life because we love the brethren." What condescension to give us such a text as this, and sometimes it is almost the only one we can lay hold of for personal hope. We shall seek their good—"The poor ye have always with you; and whenever ye will, ye may do them good." We shall obey His commandments. What is obedience but the going forth of love in practical expression? "A new commandment give I unto you, that ye love one another." And hath He not said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Yes; we shall love what we know *He* loves, and shrink from all we know displeases. Our motive of purity and right will be His known pleasure. A true child will seek to please his parent. I feel assured that *practical, manifested affection* is here intended, and we might paraphrase the text, "I shew My love to them that shew their love to Me;" and this truth is proved by innumerable instances; and so is the contrast. We know that if we walk contrary to Him, He will walk contrary to us. "He first loved us," and He must be first and last, too. Are you careless about shewing your love to Him? Then do not be surprised if you do not joy in His love. But the very hidings of His face are proofs of His wise love. Divine rebuke is an evidence of Divine favour. "As many as I love, I rebuke and chasten." A father's love is not always gushing with complacency and delight; he has need sometimes to descend to pity, and is equal to it; but it is not common pity, it is the pity of a father's love; even severity is no sign of reprobation. And now we come to the consequent promise. I say

*consequent*, for it is just what we might expect from such love: "And those that seek Me early shall find Me." There is evidently an emphasis intended on that "early." This cannot mean merely the morning of youth, although we thankfully include that, remembering the tenderness of the Lord Jesus, how He said, "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven;" and used the well-known simplicity and trustfulness of a "proper child," to assure those who heard Him that unless they became "as little children" they could in no wise enter that kingdom. But the word means diligence, earnestness, pre-eminent regard of value; for what we desire most we seek most eagerly for, "Where the treasure is there will the heart be also." Indeed, He calls nothing else *seeking*—"Then shall ye seek Me, and ye shall find Me, when ye seek Me with all your heart." The root planted in a dark place, how will it certainly shoot forth towards the light! The covetous man will rise up early, and sit up late, to attain his worthless object; but you that hope to find true riches "*strive* to enter in at the strait gate; for many shall (merely) *seek* to enter in and shall not be able." The plants of righteousness always grow toward the true light; God in Christ is to them the true light—first, last, all in all. God means everyone whom He loves and teaches shall seek until they find. They shall find out His love, pity, grace. They shall find out all they need know of—His dealings with them here, of their sufferings and discipline, of their need of His strength in service and resisting evil. They shall find all the joy of His love below, and live in its perfection for ever. All now around the throne are those who have sought Him here. "Seek ye the Lord while He may be found; call upon Him while He is near." He has said, "Those that seek Me early shall find Me." We have tried it, and rejoiced in the truth of His words. May they be blest to you, for His Name's sake. Amen.

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"ENCOURAGE HIM."

DEAR brother, may you help to raise  
The honours to Immanuel's praise,  
Both now and to eternal days,  
Through rich and sovereign favour.

May every trial you may know,  
While in the wilderness below,  
More love to Jesus cause to flow,  
For His divine compassion.

He, when on earth, endured the cross,  
Suffered affliction, pain, and loss,  
That He might purge from sin and dross,  
Those whom He loved for ever.

May you supported be by grace,  
And may the smiles of Jesu's face,  
Be shed on all the ransomed race,  
In all their sad afflictions.

Thus may the trials in the way,  
Constrain you by His grace to say,  
Haste, haste, the wished-for happy day,  
That wafts me safe to heaven.

There be for ever free from sin,  
With all the ransomed host shut in:  
A life of glory shall begin,  
With Jesus thy Redeemer.

All there unite to praise the King,  
Worthy the Lamb that died, they sing;  
While ochoes through the kingdom ring,  
With praise to Christ the Saviour.

## ON CHURCH ADDITIONS.

"And the Lord added to the Church daily such as should be saved."—Acts ii. 47.

THE various additions to the Church of which we read in the Acts of the Apostles did not occur always in one form. The Holy Spirit works sovereignly in all His gracious operations amongst the sons of men, exerting His sacred influence upon them in manner and time as it pleaseth Him. Now we see three thousand added to the Church in one day; at another time five thousand.\* But additions to the Pentecostal Church were not made in a mass at all times. The Spirit of God was still with them, but their extension was more gradual. We are familiar with a heavy shower of rain in the spring-time; in a moment a big drop has fallen upon the pavement, and before we have been ready to escape from it, a heavy rain has followed. But at other times rain has fallen gently, continuing to descend hour by hour, a soft, warm, genial watering, which has done its work of blessing quite as surely as the heavier downpour. We ought indeed to be grateful for all success attending every instrumentality of Divine appointment, so long as sinners are really brought to Jesus; whether they come in troops, or one by one, the Church will welcome them—for is there not joy in the presence of the angels of God over *one* sinner that repenteth?

It was the custom in the earliest times for persons who had been truly converted to Christ, to join themselves with the Church. We hear much talk nowadays about being simply a Christian, and not joining any particular Church—a piece of cant *often*, a mistake *always*. Let us ever remember the promise of the Gospel runs thus: "He that with his heart believeth, and with his mouth maketh confession of Him shall be saved." If we have had grace given unto us savingly to believe, shall we not also avow our belief, and be added to the Church? Church membership is nowhere set forth as a certificate of advanced Christianity; it is simply the recognition of the profession of faith in Jesus Christ, whose solemn words should ever be prominently remembered by us: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." "Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels." Our own felt weakness (a needful and healthy spiritual thing in itself), and the fear of being a discredit to the Church, should not keep the saved sinner on the outskirts; for this, if rightly looked at, is dishonouring to the Lord, who would have us lean upon Him for all needed strength and grace to walk worthy of the high calling whereunto He hath called us.

Again, these early disciples joined themselves to the Church at Jerusalem *at once*. They stayed not to criticise the Church of the faithful, else they might perhaps have found faults in her even then; certainly within a short time great faults had to be remedied. All of us can meet with Churches of Jesus Christ if we choose to look for them. If we wait for a perfect Church we must wait till we get to heaven; and

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\* It is thought that the 5,000 mentioned in Acts iv. 4 refer to the 120 converted before the Pentecost, the 3,000 converted at Pentecost, and 1,880 converted since the conversion of the 3,000, making in the whole 5,000. Some consider with Mr. Banks that there were 8,000 converted on the two respective occasions.—ED.]

even suppose for one moment we could meet with a perfect society on earth, it is quite certain they would not admit us to their fellowship, *for we are not perfect ourselves*. Let us, then, seek out that band of disciples who walk nearest to the teaching of the Scriptures, who hold the truth in doctrine and in ordinance, and are most like the Apostolic Church, and then cast in our lot with them, and we shall be blessed in the deed. Let us have no more of this ungenerous holding aloof, with the pharasaical idea that we may be a free-lance, to continually watch for and probe the defects of our Church system; but rather let us say: "Take you for all in all, we perceive that God is with you; let us unite together for the glory of God; so we may bear one another's burdens, weep with those who weep, rejoice with those who rejoice, be helpmates one to another; having one Lord, one Faith, one Baptism, and one blessed hope set before us." If we love the Master, shall we not love His servants? If we love the Captain, let us unite with the army, and join that regiment of it which the Holy Ghost enables us to see cleaves closest to His word, and is most obedient to His commands. A negro who under the preaching of the Gospel was much wrought upon, eventually declared himself a changed character, and avowed his belief in the Saviour, trusting alone in Him for time and for eternity. He was strongly advised to connect himself with one or another Christian denomination. He saw the propriety of joining one, but required a week to determine which it should be. Like a wise man he betook himself to prayer, and with the Bible as his guide he earnestly sought the Lord's direction in this all-important matter; when his decision was presently given thus: "Me no see anything about John de Coundess ob Huntingdon, or John de Wesleyan; but me read ob John de Bapdist, so me mean to be Bapdist!"

Observe next, the persons who were received at Pentecost were added to the Church *by the Lord*. There are, alas! many counterfeits mixed up with the true disciples in the Church militant, who bring forth "nothing but leaves," *a name* to live, truly, they have taken upon themselves, but they are dead; instead of adding to the vitality and strength of the Church, they do but encumber her. Alas! the devil doth too often thrust in his servants. Let me ask, Who was it that added Judas, and Ananias, and Sapphira, and Simon Magus, and Demas to the Church? Who was it that stole forth by night and sowed tares among the wheat? That same evil spirit is still busy, adding to the Church such as are not saved; his are the Achans who bring a curse upon the tribes; his are those of whom Jude saith: "Certain men crept in unawares who were before of old ordained to this condemnation." Even the Church herself cannot avoid adding some who should not be received. With the greatest possible care and prudence (which may we ever exercise!) we may yet expect that mistakes will now and again be made, and some thus be added whom the Lord never added to the Church. The words, "Such as should be saved," we are told may be rendered thus: "The Lord added to the Church daily the saved;" or, "The Lord added to the Church daily those who were being saved." From this we gather the all-round truth that the redeemer of the Lord are sovereignly predestined and foreknown of the Father to be such; that our ever-adorable Immanuel hath in His own sacred person saved them with an everlasting salvation; and that



each one has his appointed pentecostal day, when the Holy Ghost doth seal home that salvation, by His effectual working, with vital spiritual force and gracious manifestation. And these are they whom *the Lord* doth add to the Church—visible and invisible:—

“One family we dwell in Him,  
One Church above, beneath;  
Though now divided by the stream,  
The narrow stream of death.”

The Church may be likened to a living tree. If you want to add to a tree you cannot take a dead bough and tie it on; that is not adding to it but encumbering it. To add to a tree there must be engrafting, which requires skill, and the branch—*itself alive*—must be knit to the living trunk by a living junction, so that the vital sap of the tree shall flow into the grafted bough. Thus doth *the Lord* add to His Church; all other additions are but dead boughs hung on, and can never bring forth fruit acceptable to the Lord.

One more point in the text is to found in the fact that “the Lord added to the Church DAILY such as should be saved.” Why is it that so many Churches go from month to month, and, alas! alas! from year to year, without additions of such as are saved? Well, please bear with one or two, out of many probable reasons. First, because there are many Churches who do not manifest any belief in the necessity of additions. If there were many converts added to them they would be the first to look askance, and say, “We hear of a great many additions, but what are they? We hope they will hold on.” There are brethren who *would not* believe it to be genuine, and would despise the little ones, preferring to keep them out in the cold for months together, to see whether they would howl or bleat. Depend upon it, God will not cause His children to be born where there are none to nurse them. Our God will not have His lambs snarled over as if they were so many young wolves. He loves to see His people watchful *for* souls, and watchful *over* them. The Good Shepherd would have us feed, and love, and care for His lambs, and nurture them in His fear and strength, and for Him; and, mark it well, when He sees a Church anxious and ready to do that then will He send them His lambs, but not till then. We may expect additions to every Church of God when she has a Holy Ghost ministry and is herself a Holy Ghost Church. We are delighted to notice in the Churches of our beloved denomination generally a cloud about the size, as it were, of a man's hand, which we confidently hope and believe will go on increasing in prospect and promise until we shall receive such a great shower of blessing that there will seem scarcely room to contain it. The Lord hath done great things for us, whereof we are glad; but there are larger blessings in store, and soon may heaven and earth be filled with joy and resound with glad hallelujahs on account of the *abundant* and *continued* ingathering of the sheaves!

SAMUEL BANKS.

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THE following are in type, but are unavoidably held over this month for want of space: “Fear Not, Thou Art Mine,” an acrostic, by J. C., Chatham; “Life,” by W. C. B., and many other valuable articles.

## TOOLS IN GOD'S HANDS.

**M**Y DEAR BROTHER WINTERS,—Though but a poor, unworthy servant of the Great Master, He has, of His rich favour, long used me to run on errands for Him, and, of late, He has seen fit to send me to some of His chosen people in various counties; and sweet and precious have been the seasons spent with His loved ones, under the shadow of His wings. I had occasion to visit a populous village in which are two Baptist Churches, both of which are, or were considered to be, Strict Baptist Churches. One, at least, is *still* Strict and Particular, and it was to the long honoured and much beloved deacon and correspondent of this Strict and Particular Church that I had a message to deliver from a dear friend and brother, who is also the deacon of another Church. Calling upon him for this purpose, I had an unexpectedly hearty welcome,—for, be it noted, we were strangers to each other, although each had known the other, by name, for years, but we had never met. On hearing my name, he said: “What! are you R—— P——?” I replied, “I am.” “Well! well! well!” said he, “I am glad to see you; I wondered if I should ever know R—— P——;” and he then went on to say much which I need not repeat, nor would it become me so to do; but it was evident he had, somehow or other, formed a very high estimate, or opinion of me.

From something that he had heard, or from writings which he had seen of mine, he had come to regard me as some great gun, whereas I am only a pop-gun—a mortal man—a “poor sinner and nothing at all,”—but, blessed be the God of all grace, I can truly say:—

“Jesus Christ is my all in all.”

Though strangers to each other, our hearts soon beat warm and in holy unison, and it was not long before we were deeply engrossed, discussing the deep things and wondrous ways of rich and sovereign grace. Yes! it is still true—

“The saints of God with sweet accord,  
Dwell on the wonders of their Lord.”

Our fellowship was sweet, indeed; the time passed all too quickly, and I left that man of God with a holy unction resting upon my soul. But as I left, there came to me, as if spoken by an audible voice, “Take heed to thyself,” “What hast *thou*, that thou didst not receive.”

“No room for mortal man to boast,  
Since all by God is given.”

And it is truly so, no matter what may be the attainments of the servants of Christ, they are nothing, only as used by the Great Divine Master. As instruments, or tools in His hands, He uses them according to His Godly wisdom, and as seemeth good in His sight,—just as a joiner uses his planes, or other tools, for the purpose, and in the way he sees fit,—the jack-plane to take off the roughness from the wood, the smoothing-plane to give a more perfect surface, the long trying-plane to fit the planks together, and the chisel to pierce the wood for the mortice. So the Great Artificer, the Divine Master of Arts, our gracious and covenant-keeping God, uses His servants, as, and when, and where He will, accomplishing by them His own designs and purposes of grace. Paul is nothing, Apollos is nothing, only as used of God, but, thank God, in His hands, they become instruments of wondrous power, by which the

wonders of grace are wrought; yes, and just as one tool may have a keener edge than another, or may accomplish a purpose for which another is not fitted, so the God of grace sends one servant—as with a still small voice, another with a soul-piercing message;—some to rough-hew the block, others to polish and prepare, others, again, to build the temple of Grace. But who is it that gives them their fitness for their special duties?—who, but the Great Master? And if this be so, as so it is, then, clearly, none of them have any room for boasting, nor have they any ground for complaint. The jack-plane has no right to murmur at its humble lot, nor the other tools to boast of their better condition, since each is made just what it is, and placed just where it is, by the wisdom and favour of the Master, and neither one nor the other could be, or do, anything without Him. And it is just exactly so with God and His people. Is my friend a jack-plane, then? let him be thankful to God that he is what he is, that he is anything, in fact, and that the Great Master condescends to use him *at all*. Or is he a smoothing-plane, or a trying-plane, or an instrument of nobler use and mould, then give God all the glory, since it is all of His rich, unmerited grace, and of that grace alone, that we are, *any of us*, what we are. Oh! for grace to be anything, or nothing, just as may please Him.

“ Oh, to be nothing, nothing ! Only to lie at His feet,  
 A broken and emptied vessel, For the Master's use made meet.  
 Emptied, that He might fill me, As forth to His service I go;  
 Broken, that so unhindered *His* life through me might flow.  
 Oh, to be nothing, nothing ! Only as led by His hand ;  
 A messenger at His gateway, Patiently waiting His command.  
 Only an instrument ready, His praises to sound at His will ;  
 Willing, should He not require me, In silence to wait on Him still.”

Wishing for you, dear brother, great grace and every new covenant blessing, with much prosperity in your holy work,

I am, yours in Gospel bonds,

R— P—.

## A BRIEF SKETCH OF A LONG AND USEFUL MINISTERIAL CAREER.

THE late Mr. Robert Harvey, of Kenninghall, in Norfolk, on whom, by divine allotment, the mantle of the “elder” of all our Nonconformist ministers in England fell, has passed from among us, so quietly that we scarcely heard the fall of the full ripe fruit on the autumnal Sabbath evening of September 25th, 1887. Rarely has a brother retired from our companionship, and bid us farewell so gently. The 95 summers ended as a literal “falling asleep in Jesus.” “He was not, for God took him.”

Born at Diss in 1793, with slender advantages, elbowed out from home, and early placed as an apprentice to a Mr. E. E. Abbott, stationer and bookbinder, of that town; and while in his service he read a little book narrating the conversion of a child some six or seven years of age, which greatly impressed him; this, with other agencies, by the Spirit of God, led him early to seek salvation through Jesus Christ. At the age of 17 he commenced to preach, and his name appeared upon the plans of the Methodist body for nearly three years. At this time led by curiosity—“often God’s valet”—to attend a baptismal service on Roydon-green, under the administration of pastor W. Ward, of Diss, he was powerfully impressed, and led to the consideration of the mode and subjects scrip-

turally demanded for a proper profession of Christianity, and, like the Bereans, he searched the Word to see if these things were so; and, finding the solution, he consulted not with flesh and blood, but immediately confessed his Lord. Mysteriously did the wheels of Providence move: Mr. Ward was the means, unconsciously, of finding up the Rebecca of our friend's life. The logic and expositions of the preacher convincing the mind and judgment; natural affection and appreciation were doing, simultaneously, their sure work to pave the way for a life-union with one of the three female candidates baptized on the occasion referred to. They were ultimately married, and were long spared to each other, having three sons and five daughters. At this time a thorough and lasting change came over the theological sentiments of our brother. He became strongly Calvinistic, and warm in his defence of strict communion principles. The sapling thus planted, and standing in position for more than 70 years, did but reveal the deep moorings of the roots, and the sturdiness of his convictions.

His first sphere of labour was at Wortwell, near Harleston. In this village he introduced the Gospel, built a chapel, founded and nourished a Church for 13 years, sending out two useful young men, Mr. Spratt to Fressingfield, Suffolk, and Mr. Edge to Sutton-on-Trent; the latter holding his pastorate 36 years. Our brother was next removed in the providence of God to Bildestone, Suffolk, where he continued 10 years. In the prime of manhood, labouring hard, he was honoured to see large accessions at times to the Church; and, undoubtedly, this (to all outward appearances) was the most prosperous part of his ministerial career. The last year or two, however, were tinged with sadness and trial, being wounded in the house of his friends. He tendered his resignation and waited directions. For two years he was called to labour at Bardwell, Suffolk; but the Church being small, and his family large, he was compelled to leave, and for several long months had to taste the bitterness and perplexities of straitened means, with manifold demands. At length a negotiation was entered into, and ripened in his taking an endowed school by a Mr. Dyer, of Botesdale, Suffolk, and, by arrangement, located at Kenninghall, Norfolk, where the departed veteran lived the last 43 years of his life. During the early part of his residence here, he preached at South Zopham in a cottage, and ultimately, by the combined efforts of the Diss and Kenninghall Churches and friends, a chapel was built and paid for, a Church was formed, and our friend maintained the pastoral oversight for upwards of 20 years. The infirmities of age, provoked by a severe attack of sciatica, prevented him continuing the walking distance of four miles. Retiring from pastoral work he became, with considerable acceptance, the servant of the Churches in the district and county, for the last 10 or 15 years of his life.

His favourite psalm was the 27th. He had found for himself the upper and nether springs thereof, and often conducted others to these places of wealth and preciousness. He was useful to his own—notably, to two of his grandsons—in leading them to this same Scripture for consolation in anxiety. His final sermon on his 94th year was founded on verse 13, and the last vintage was precious to both preacher and hearers. He was favoured with a remarkable memory, and might be termed a walking dictionary, an encyclopedia of knowledge. Theology, history, and poetry were departments in which he roamed at will, and could make the dulllest November evening lively and interesting.

The writer, at the request of the family, officiated at the interment, and preached the funeral sermon. The mortal remains were laid in their last resting-place in the Kenninghall Baptist burial-ground, on Friday, the 30th of September; Mr. A. K. Davidson, pastor of Old Buckenham, offering prayer at the grave. On Lord's-day afternoon following the funeral sermon founded on Job v. 26 was delivered to a large congregation, and the bereaved ones were committed to the care of their father's God.

We would reverence old age anywhere, but especially in the prophet and teacher of nearly 95 years, 77 of which were under the seal of testimony borne for Christ and His salvation, and say farewell "till the shadows flee away."

RICHARD BRYANT HORNE.

Beulah House, Carlton Rode, October 14, 1887.

## REMEMBRANCES OF SOME THINGS IN THE HISTORY AND CHRISTIAN EXPERIENCE OF CHARLES GORDELIER, HACKNEY.

*(Continued from page 311).*

THE next morning, as soon as I awoke, these words came across my mind, "And it shall come to pass, that instead of a sweet smell there shall be a stink." O what horror and deathlike chill I felt in reflecting upon these portentous words. The meaning appeared to me, I should make a profession of religion; but for want of grace I should fall away, become an apostate, and so bring scandal upon the cause of God. For a long time these words hung over me like a thick dark cloud, and caused me much fear and dread, lest I should go into the world again; for I must tell you that from that time the Lord completely separated me from all my sinful practices and my ungodly companions. They all turned against me and reviled me as a turncoat. My large collection of plays, songs, jests, tales, and every other sort of books were sold for waste paper. I began to attend the house of God. The change was soon marked; but, being naturally taciturn, my friends, though solicitous to know how it was brought about, had to learn in silence. I cannot say I set out in my pilgrimage to Zion in summer time; but, rather it was a wintry time with me, and a very misty time, too; nothing was clear and definite to me. My frame of mind was low and languid, was much tempest-tossed. I had many doubts and fears as to a real change of heart. A change of conduct was clear enough; but I could not trace whether that effect was caused through fear of hell, or through the fear of God. I believe, in a general way, a law work in the soul is not distinctly understood by the sinner himself at the time; at least, it was not by me. I could not tell where I was; it was not earthly, nor yet heavenly, but some region of misery verging to doubt, bondage, fear, and death. I had no liberty in prayer; a darkness and confusion came over me at those seasons; all seemed wrong. My beginning I thought to be sparks of my own kindling, and the fear of being a stony-ground hearer filled me with no small degree of trouble. This darkness and bondage continued many weeks, until one evening I took up my Bible and opened upon the 118th Psalm; and in reading the 17th verse, suddenly light broke in with such sweetness and force that all my gloomy fears were dispelled. I felt my heart much drawn out in love and thankfulness to the dear Lord for thus manifesting Himself again and delivering me. I now felt lightened and gladdened. I could now call the Lord my God, my strength, my song and my salvation. The words which were so blessed in bringing me out of this sad bondage are, "I shall not die, but live, and declare the works of the Lord." O what a sweet experimental proof I had of the power of God's word: "And it shall come to pass in that day that his burden shall be taken away from off thy shoulders, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing." I have passed through many dark places since these words were applied to my soul; but the memorable words, "I shall not die, but live," are the words on which the Lord has caused me to hope, and in the liberty which He then gave me, I have found much rest, life, and peace. Very soon after this, I was

enabled to say something of what the Lord had done for me. In July, 1829, I was baptized, and joined the Church over which the late Mr. John Bowers was pastor, and where my father and mother were members. During my membership there, until the close of the year 1834, I used to attend Gower Street Chapel whenever Mr. Gadsby, Mr. Hardy, or Mr. Warburton supplied the pulpit; their ministry reached my heart with savour and power in a peculiar way. Although Mr. Bowers was a choice and deeply experimental preacher, yet my soul was drawn out to those dear good men, that when they were in London, nothing would keep me from the place; and though the distance twice a day made a journey of sixteen miles, I can truly say with Berridge:

“ With cheerfulest praise I tripped up steep ways.”

My father having been set at liberty under Mr. Gadsby's ministry was, I believe, the first means of my occasional visits to Gower Street, and Mr. Bowers himself quite encouraged my going there. Mr. Kershaw's ministry was also much blessed to me in a way of comfort and edification. One instance I must relate. I had been employed at a wholesale grocer's as a warehouseman. One stipulation was, that at the end of the first year my salary was to be increased four pounds, and at the end of the second year a further increase of four pounds. When the time came I applied for the rise. My master refused. I then gave him notice to leave. When the time drew near, another person was engaged for my place; and as I had nothing in view, I was much concerned, lest I had done wrong in leaving; but I felt very strongly my master's injustice; for I knew that I had his entire confidence, and I was doing the same work for which my predecessor was paid double. Sabbath morning, June 2nd, I was much cast down; I went to Zoar Chapel to hear Mr. Kershaw. He spoke from Psa. xii. 5: “ For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.” O how the Lord applied the word with power to my soul; the discourse was made the means of supporting and strengthening me in such a way as will never be forgotten by me. The next morning I received my wages, and was preparing to depart, when lo! a trivial circumstance occurred; the new man who had come was found not up to the mark in packing goods. The master wished me to remain, offering to increase my salary, as was first agreed, four pounds. I declined his offer, unless he would increase my salary the full amount, eight pounds, urging that my services were equal to those of my predecessor. To my astonishment he agreed to it, and also took off all the heavy part of my work. Thus the Lord energized me to resist the oppressor, and I was delivered; and nearly every year since, now thirty-five years, I have made it a point to see Mr. K., when he is in London, and to say a word of congratulation to him, and thus making an acknowledgment to the Lord for the courage and help He gave me on that occasion.

(To be continued).

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“ A MESSAGE FROM GOD ” (JUDGES III. 20.)

YE careless sinners hear me tell,  
That prayerless souls must sink to hell;  
That those who do not Jesus know,  
Must dwell in everlasting woe.

Ye contrite burdened sinners hear,  
The words of grace God doth declare,  
That all who feel their guilt within,  
The Saviour lives to pardon sin.

To Him repair, He'll hear thy cry,  
And prove Himself a Saviour nigh;  
For none can seek His face in vain,  
Who long His favour to obtain.

To you who know and fear the Lord,  
How sweet the message of His word!  
That He will ne'er His own forsake,  
But bless them all for Jesu's sake.

Does grief and sorrow press thee down?  
It is the cross leads to the crown;  
And let these words still comfort thee,  
That “ as thy days, thy strength shall be.”

Hadleigh.

B. J. N.

## STRICT BAPTIST MISSION.

## MR. DOLL'S VISIT TO ENGLAND.

MR. H. F. DOLL, the Superintendent of the Strict Baptist Mission, received a public welcome in Keppel-street Chapel, on Monday evening, October 17, 1887, which was most hearty, brotherly, and Christianlike. Words of kindness, and sympathy were given him by brethren Marsh, of Laxfield, J. Briscoe, Abbott, Wakelin, Waite, Box, and W. J. Styles, the pastor, who in very affectionate terms, took his right hand, and on behalf of the meeting, wished him God-speed in preaching the Gospel in the distant land of India. Mr. H. F. Doll, in reply, referred to the great warmth of feeling and brotherly Christian kindness manifested toward him the short time he had been in England, and it would influence him, by the aid of the blessed Spirit, in his work. He should take back with him many happy memories of the good feeling which had been manifested toward him.

During the evening Mr. W. J. Styles gave a lecture on India, illustrated with some specially-prepared dissolving views of Mr. Doll's and his co-workers' various spheres of labour, and portraits of those engaged in the work, which must have cost much patience and labour. Mr. Styles also played two or three of the very plaintive lyrics on the violin, which are sung by the congregation in India, one of which we hope, by permission of the Editor, to present to our readers next month.

Mr. Doll preached on the previous Sunday evening in Keppel-street from the words, "If Thy presence go not with me, carry us not up hence" (Exodus xxxiii. 15). Some of the old standards in the Strict Baptist cause said he was most sweetly led out, and that it was a savoury opportunity. We hope, God willing, to bring Mr. Doll and his work in India again before our readers, and to give the best possible likeness we can of him next month. God bless Mr. Doll and his helpers, as also the Strict Baptist Mission, prays—

J. W. B.

## THE PULPIT—THE PRESS—AND THE PEN.

*My Sermon Notes* (part iv.). By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings, E.C. Price 2s. 6d. Even the bare outlines of Mr. Spurgeon's sermons are extremely suggestive and helpful to ministers, who, like the bee, know how to suck sweetness from every flower. But for ministers, and other Christian speakers, to adopt them entirely, to save the trouble of thinking for themselves, is quite other than the author's wish in publishing them. In fact, the framework of Mr. Spurgeon's discourses, good as they are, would not altogether fit the mind of an original preacher, who is determined to be himself, and which Mr. Spurgeon wishes every minister of Christ to be. The pithy and apt quotations from many of the most able writers, which supplement our author's notes, add considerable value to the work.

*The Loss of All Things for Christ.* By the late R. W. Wilson. Also a short memoir of his last days, by R. Wilson, Senr. To be had of R. Wilson, 56, Bridge-road, Mossley-hill, Liverpool.

Post free 1s. 6d. This is indeed a choice casket of precious love-tokens from God in a way of providence and grace, to one of His own blood-bought children, whose immortal spirit is now where the "surges cease to roll." The account of the author's birth, childhood, youth, and providential deliverance, is sweetly interesting. The little work contains a portrait of the author, which will be much prized by those who knew him.

*Papal Idolatry.* By Father Chiniquy. London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. Price 6d., cloth 1s. This work, as every other that has flowed from the pen of Chiniquy, since his glorious deliverance from the Papal Church, may be safely accepted as being strictly authentic and reliable. The author's reasons given in this book (of fifty-four pages), why he will never go back to the Church of Rome, are startling as well as gratifying.

SPECIAL SERMONS.—We are favoured this month with five sermons by our brother John Turner, pastor of Lonsdale-street Church, Melbourne, Australia.

These savoury, sound, and spiritual discourses will be read, under God's blessing, with profit by the tried seeker after Christ; as also by the calm and deep-experienced believer in the grand old-fashioned truth of the Gospel. We are right glad to be in possession of these choice productions from the well-instructed heart and lips of our Antipodean brother, John Turner. *The Voice of God* (Gen. iii. 10). By Philip Reynolds. Our brother grows in fulness of knowledge and experience, and his sermons become, as a natural consequence, more valuable to the Christian reader. Mr. Reynolds truthfully asserts that (p. 81) "the most important factor in the prevention of crime is too often left out of the reckoning by the political economist, and the moral philosopher. The factor is the fear of God." *The Man of One Idea* is the happy heading of another of Mr. Reynolds' sermons. "One thing have I desired of the Lord," &c. (Psa. xxvii. 4). This is the cry of every earnest seeker after God; and Mr. Reynolds has given the gist of his whole discourse, on this subject, in a few words (p. 89). "He (the believer) knows but one thing—Christ crucified—but that is an inexhaustible theme. He cares but for one great joy—the joy of communion with Jesus—but that joy keeps increasing, till he finds the one thing includes a million." We hardly grasp the idea "that joy keeps increasing." Possibly it may be so in our brother Philip's experience, but it is not quite so in ours. *All Fulness in Christ* (Col. i. 19). By J. Battersby. Preached in St. Thomas' Church, Westminster Bridge-road, Lambeth. After the sermon in November the Twelfth Annual Collection will be made for Mr. Battersby, as an expression of appreciation of his ministrations, when it is hoped that the amount realised may be worthy of his acceptance and the occasion. *Acceptable Service*. By C. Cornwell. This is the third sermon published under the new headline, "Brixton Tabernacle Pulpit." No doubting Christian need fear of being misled in reading our brother Cornwell's sermons. We don't insinuate that Mr. Cornwell is infallible, O dear no; but his mind is so completely saturated with divine truth, that it would be difficult for him knowingly to utter anything from the pulpit contrary to the truth. There is always something definite about what our brother says, as we find at the onset of the discourse before us (text, Heb. xii. 28): "Let us have grace." "Whatever we lose, or miss, or are destitute of, we must have grace." How true

indeed! There is nothing hazy, or that which is capable of being misunderstood, in such an expression. And, what is not found in all sermons, is found in Mr. Cornwell's; the end is the same as the beginning in weight and soundness of subject matter. *God's Inheritance Confirmed*. By J. Parnell, pastor of Carmel Chapel, Pimlico. (Text, a very sweet one, Psalm lxxviii. 9.) Our brother's divisions of his subject appear natural, easy, and helpful. The entire sermon is one body of solid Gospel truth. Brother Parnell, speaking of certain religious forms and ceremonies under which he was placed in his boyhood days, says:—"We had to attend where there seemed nothing but forms and ceremonies. They were so empty, that we could find no hiding-place for our souls. We went till it seemed like a mockery to our souls—more so than the door of heaven. We wanted the power and the gift of God the Holy Spirit in our hearts. Afterwards the Lord came to us in refreshing blessings of His grace." May the Lord encourage brother J. Parnell in the publication of the truth of Christ in the Church where he labours, and may it reach even to other circles where Gospel power is unknown. *Dignifying Relationship*. By the late Joseph Irons. The name of Joseph Irons lives to-day in the high esteem of many. A volume of twenty of his sermons, with "Pastoral Visits," 2s. 6d., or four copies, post free, 4d., may be had of D. Fisk, 6, Brighton-place, Brighton, Sussex.

The Editor has also received *The Regular Baptist Magazine* for September—a power for good. *Australian Particular Baptist Magazine* for August, sound and refreshing. *Life and Light* for October. We always read brother Sears' own with pleasure—racy, short, and sweet. Brother P. Reynolds has a piece in it this month. *The Cave Adullam Messenger*. The end of Vol. i.; may it live on. *A Kindly Welcome* from Wycombe, always welcome. *The Silent Messenger* continues as fresh and as full of truth as ever. In Memoriam is solemn, but most interesting. *The Olive Branch* (illustrated). Good news from a far country. Brim full of brother W. A. Doll's missionary work, headed by a stirring paper by brother R. E. Sears. *Zion's Witness*; a true witness for God. *The Quarterly Record of the Trinitarian Bible Society*; well worthy of the patronage of all Christians. *The Silver Morn*; a prophetic voice indeed. *The Gospel Magazine*; well stored, as usual, with precious truth. *Banner of Israel*; most interesting to Biblical archæologists.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### HALF-YEARLY MEETING OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THERE is an increasing interest taken by the denomination in the Metropolitan Association of Strict Baptist Churches. No one can fail to see that the executive are actuated by sincere motives, in whom the spirit of love and kindness is graciously blended by the Spirit of God for the advancement of His cause, and uniting in the bonds of Christian fellowship the causes of truth under the Gospel banner, adorned with the following mottoes, "Endeavouring to keep the unity of the Spirit in the bond of peace," "One Lord, one faith, one baptism," unbiassed by any self-interest, and under the divine approbation. It is not surprising, therefore, under these considerations, that the Association should continue to make steady and solid progress. On Tuesday, Oct. 11, 1887, the half-yearly meeting was held in North-road Baptist Chapel, Brentford. The afternoon was devoted to a meeting of the delegates, which is of necessity a private one, although two interesting circumstances occurred which we have full permission to make public. The first was the introduction to the committee and delegates, in a few kindly words by Mr. I. R. Wakelin, of Mr. H. F. Doll, of Madras, superintendent of the Strict Baptist Mission in Southern India, it being the 53rd anniversary of Mr. Doll's natal day. He was received by Mr. Anderson, the president, with a few paternal and congratulatory words of welcome, and Mr. J. H. Lynn proposed the following resolution:

"That this meeting of pastors and delegates of the Churches of the Metropolitan Association of Strict Baptist Churches rejoices greatly in the work of God in India, which our brother Doll superintends, and while very heartily welcoming him now, earnestly hopes that his natal day may for many years bring memorials of multiplied blessing."

This was seconded and supported by Mr. Wakelin and Mr. J. Briscoe, and carried with warmth and acclamation. The second point which the meeting considered it their duty not to pass in silence was the recent stand which had been nobly made by Mr. C. H. Spurgeon on the side of truth, and which resulted in passing unanimously and heartily the subjoined resolution:—

"This meeting of pastors and delegates of the Metropolitan Association of Strict Baptist Churches, recognising and deeply deploring the present widespread and awful departures from revealed truth, and believing the same to be largely traceable to the bold proclamations of

error from some pulpits of various denominational bodies, desires to express its sympathy with Mr. C. H. Spurgeon in the position he has taken in defence of truth, and his uncompromising exposure of the evils referred to in his articles recently published, entitled 'The Down Grade,' considering his action worthy of the highest commendation of all who are anxious to preserve and maintain the truths we hold in common. And that this resolution be signed by the chairman and secretaries on behalf of the Association, and forwarded to Mr. Spurgeon."

At the conclusion of the afternoon's sitting the committee and delegates retired to the commodious school-room, where a large body of friends were refreshed with a substantial and well-prepared repast. The evening meeting, which consisted of a devotional service and a sermon by Mr. R. E. Sears, commenced with that well-known hymn—

"Come, let us join our cheerful songs,"

Mr. John Box read the list of officers and committee appointed for the ensuing year (1888-9). Mr. Anderson, president, read Psa. cxxii., and the brethren H. F. Doll, of Madras, and Chas. West, of Erith, supplicated the throne of grace. Mr. Sears then entered the pulpit, and previous to announcing his text, said he believed this would prove to be a red-letter day in the history of the Association, and briefly referred to the above resolutions, and to the growing interest manifested in the mission work in India, also to the fact that five more Churches of truth had united with them. Mr. Sears then announced as his text Rev. xii. 11, "And they overcame him by the blood of the Lamb." After reviewing the context, the preacher divided his subject in the following order—(1) *The Foe*. Satan, the red dragon, is a hideous monster. He is ten thousand times more hideous and mighty than can be imagined. Do not under-estimate the powerful foe with whom you have to contend. Mighty he is, but not almighty. (2) *The Fight*. We are called to fight, and do not forget the foe is a real one. Sometimes Satan roars; sometimes he is an angel of light. The Lord grant we may not be ignorant of Satan's devices. Every Christian is a soldier, and he must fight the battle of the Lord. (3) *Victory*. It is victory all along the line—the man-child is safe, Michael and his angels have cast out the dragon, and "the earth helped the woman." Christ's victories are the foundation of our victories; we shall overcome because He overcame. But if we would conquer, we must fight. Look at the victors in heaven! God grant that the ministers of truth, and Churches of the Association may be more earnest

than ever. (4) *The Weapons*. The blood of the Lamb. Take away the vicarious sufferings of Christ; take away His substitutionary work, and you take away the chief weapon of our warfare. The word of our testimony is all-important, and what God hath joined together, let no man put asunder. While the world shall stand there will be need of preaching. (5) *A Word of Commendation*. "They loved not their lives unto the death." They were brave, faithful, and true; there was courage, fidelity, loyalty, and self-sacrifice. *Lessons*. The devil is not dead; he is not even asleep; but he is a conquered foe, and he will have nothing to show for his craft; keep to the old tried weapons, and seek to use them in the right spirit.

Mr. C. Wilson proposed that a vote of thanks be accorded to those who had so kindly, warmly and efficiently entertained the Association that day. Mr. Fromow and his friends, with the kind help of the ladies, had studied most sedulously the needs and comfort of the committee, delegates, and so large a number of visitors. The motion was seconded by Mr. J. H. Lynn, and unanimously adopted. Prayer and praise closed the half-yearly meeting of the Metropolitan Association of Strict Baptist Churches.—JOHN W. BANKS.

#### SURREY TABERNACLE.

#### THE DUAL ANNIVERSARY, 1887.

As we know the desire for the well-being of the Church and congregation worshipping at the Surrey Tabernacle is universal among the Strict Baptists, it is very gratifying to be able to give the Churches of truth, through our pages, a cheering account of their position. It was our privilege, a few Sunday evenings back, to form one of the congregation there, and we were agreeably surprised to see so large an assembly, numbering not less than eleven or twelve hundred. It was not to be wondered at, therefore, on the occasion of the 57th anniversary of the formation of the Church and the 22nd of the opening of the present noble building, to see so large a gathering in the afternoon of October 19th, to listen to pastor O. S. Dolbey, who delivered a sermon full of Gospel truth, comprising doctrine, practice, exhortation, and proclaimed with an unmistakable decision on the side of God's sovereignty in providence and grace, as in keeping with his predecessor, and in opposition to the "down grade" of the present day. During the interval between afternoon and evening service, we put the question to a number of the members, "How do

you get on with Mr. Dolbey?" The answer we invariably received was, "Well, WELL," sometimes expressed with much emphasis; and our rejoinder was, "Be thankful unto Him, bless His name" (Psalm c. 4).

At the evening service Mr. Dolbey presided, and in his opening remarks observed that it was no small mercy to be allowed the privilege of coming into God's house. In looking back we can say, "Hitherto the Lord hath helped us." It has been my privilege on two previous occasions to attend what we called *your* anniversary, but now I can say for the first time *our* anniversary, and this speaks of relationship. As a Church we can raise another Ebenezer, and be grateful to Him for the past. I say *we* because our fathers who worked hitherto are entered into rest, and we have inherited their labour. We are united and in peace, and have no enemies except those we carry in our own hearts. God's truth has been the greatest help the Church here has had, and His people love the truth as much as ever, and I trust we may continue "stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Mr. Holden, of Limehouse, then delivered an address on the power of God, which he spoke of in relation to the world of nature, and to the Church of God, and sweetly enlarged upon the power of God manifested in saving faith, in the love of God, in the work of redemption, and of the quickening influence of the Holy Spirit, without whose power both preaching and hearing is very poor work, and prayed that much of this power might be realised by the pastor and Church at the Surrey Tabernacle and every other Church of truth.

Mr. Mitchell, of Guildford, followed in a sublime and stable way with a short sermon, founded on the words, "And they shall see His face" (Rev. xxii. 4). The first work of the Holy Spirit on the soul is to open his eyes, and when that soul sees and enjoys a little of the power of God's love, he says with the Church of old, "He is altogether lovely, the chief among ten thousand." Our vision here is often clouded with sin and temptation. At times He is pleased for some wise purpose to hide His face, but by-and-bye every cloud will be taken away, and when the redeemed saint enters heaven the first thing that will strike his astonished vision will be the Saviour. It is a literal fact, with these natural eyes, we shall see Him, for Job says: "In my flesh I shall see God." Paul tells us that "Now we see through a

glass darkly, but then face to face." (One dear friend at the close of Mr. Mitchell's address exclaimed, "How heavenly!")

Mr. Northfield, of Hadleigh, was most savoury in his spontaneous discourse from the text, "Looking unto Jesus," and spoke of the Lord Jesus Christ as our Almighty Friend, and asked the question, What is He to us? Has the Holy Spirit given us such a sight of Jesus as to realise that all our sins are drowned in the sea of His love? Then we can, by faith divine, claim Him as our Prophet, Priest, and King. The more a poor sensible sinner sees of Jesus the more he wants to see. He cannot see very clearly at times, but it is a great mercy to have the desire to see Him.

Mr. Boulden, senior deacon, said a more pleasant anniversary he had not spent for the last 15 years, and he could truly take up the language that had been used to-night, and say, "Hitherto hath the Lord helped us." He (Mr. B.) had often thought he should have to give up, but God had graciously helped him. It is a great mercy that we are favoured by the Lord with a pastor, and trust that the ministry may prove to be a great blessing to the generation that is now coming up. Our pastor is here in answer to prayer, and shall we now forsake the throne of grace? No! we will still besiege it, and pray that hundreds may be born again in this place.

Mr. W. Beach, Chelmsford, offered prayer, and Messrs. Dearsly, Baldwin, Ward, Rundle, Carr, and others took part in the service.

"All hail the power of Jesu's name," with the Benediction, brought to a close this very happy anniversary. We should have liked to have detailed more fully the speeches, but want of space forbids, and trust our readers will, from what we have written, be able to catch the strain.

JOHN WATERS BANKS.

#### LAYING MEMORIAL STONES AT HIGHBURY-PLACE CHAPEL.

The very interesting ceremony of laying the memorial stones of the new chapel in Highbury-place occurred on Tuesday, Sept. 27th, 1887. The four walls of the new building were well-nigh reared, within which a large company of people were congregated, besides a great number outside, comprising friends from various parts of London and the provinces, who evidenced a strong, loving, and practical interest in the movement. Among the ministers present were Messrs. J. Hazelton (Clerkenwell), Evans (Clapham), Myerson (Hackney-road), Lester (Woolaston, Northamptonshire), Dexter (Dacre - park), W. Hazelton (Lewisham), Sears (Whitechapel), Mitchell (Guildford), J. H. Lynn (Stratford), Fuller

(Aylesbury), Belcher (Watford), Noyes (Poplar), Holden (Limehouse), Warren (Shouldham-street), Williamson (Addison-road), Copeland (Bethnal-green), Porter (Dalston), Moxham (Clapham-junction), Harsant (Peckham), Kempston, Mayhew, Dearsly, Kemp, Branch, J. Taylor, and Langford, besides deacons Cobb (Hill-street), Abbot, Mote, Hodges, Sawyer (Chadwell-street), Adams (Barnet), Brain (Wood-green), Jeffs (Richmond), Wild (Waltham-abbey), E. Tickner (Jireh, City-road). Several other ministerial brethren were prevented by prior engagements from being present, but they sent kind letters, expressing their sympathy with the movement. In the proceedings there was no aim at novelty in any way, everything was done decently and in order. One very commendable feature in the movement was the choice of chairman. This fell upon Mr. J. S. Anderson, of Zion, Deptford. Mr. Anderson is the oldest active minister in the denomination, and is consequently looked up to as one of the fathers in the Strict Baptist Church, and his grave appearance, his measured, weighty utterances, his long experience, and his willingness to counsel and serve the cause generally, demand and receive that just respect which is due to him. It is the third time this year that Mr. Anderson has been called to preside at stone-laying services, and our fervent prayer is that for years to come his useful life, so conducive and helpful, may be spared to the Church of Christ.

The new chapel now in course of erection is "beautiful for situation," and is for the accommodation of the Church and people now worshipping in Providence, Upper-street, Islington. Highbury-place is approached by a park-like entrance, and is directly opposite Highbury railway-station, or a continuation of Upper-street.

The ceremony commenced by the chairman saying, "We will let the Lord have the first word," and reading Psalm cxxvii.; Mr. Dearsly announced the first hymn, and Mr. Holden asked the divine blessing.

Mr. Anderson congratulated brother Reynolds on the very interesting occasion which had brought so many together. It was another proof that the Strict Baptists were not dying out. It was a great pleasure also to notify the progress of the cause of God generally. He (Mr. Anderson) hoped the building might be erected without injury to any employed on it, and that many souls might be born again within it.

After another hymn, announced by Mr. Dexter, the chairman called on Mr. Reynolds, who gave expression to his gratitude first to God and then to the friends who formed that large assembly. He was very thankful to God for the favourable weather which enabled his dear friends, Mr. J. S. Anderson and Mr. John Hazelton, and others to be present. To relate all the circumstances which had brought about this important movement would be out of place then, but they discovered, by a side-wind, that they held their present building upon a very precarious

footing, which caused them to open their eyes. They had been led to this site, here they pitched their habitation where they hoped to dwell for a considerable time. He had very great pleasure in introducing to them the architect, C. J. Bentley, Esq., who had kindly come that day to guide the improvised masons in their work of laying the stones. Mr. Bentley had shown his skill in the arranging of the plan which was being carried out before their eyes. He was also happy to introduce to them the builder, Mr. Hockley, of Grantham. It might be thought strange for them to go a hundred miles from London for a builder, but he supposed the key to the mystery was found in this, that the London builders were not sharp enough; Mr. Hockley's was the lowest tender—he engaging to complete the work for £2,245—and they had only to take the trouble of inspecting the walls to see that Mr. Hockley was doing his work well.

Mr. Mitchell then gave an address on "The Value of Local Churches as Conservators of the Truth." It was their business to conserve the truth of God, and the Churches were the divinely-appointed means for conserving the truth of God, and in reference to the Church of God, their motto was, "Hold fast the form of sound words." Everywhere men were promulgating error; it was their duty to stand fast by and conserve God's blessed truth, preach the distinguishing doctrines and precepts of the Gospel. In conserving the Church, the world was preserved: "Ye are the lights of the world;" and where the Church of God did not exist, there must of necessity be great darkness.

Mr. J. H. Lynn spoke of "The Value of Local Churches as Channels of Blessing to the State." God's Church is in the midst of the world and is a channel of blessing to the nation. It was the business of true Christians to devote themselves to the concerns of God's Church, and not to the concerns of the world. It was right, however, to use all the talent and energy they possessed for the benefit of their fellow-creatures, for we are to "do good unto all men, especially unto them who are of the household of faith." Brother Reynolds' heart ran in the right direction, and desired that this chapel might be a channel of blessing to the neighbourhood.

Mr. R. E. Sears gave some practical suggestions on "The Value of Local Churches as Centres of True Philanthropy," and enjoined upon the Church under brother Reynolds' charge to imitate the Master "who went about doing good," and described the Christian as one whose heart was influenced by the love of Christ, through the power of God the Holy Ghost.

Mr. C. C. Harris, at the request of the chairman, then laid the first stone, commemorating the formation of the Church, which took place in 1850. He (Mr. Harris) hoped they would adhere to the old landmarks, and defend the distinguishing principles of the Gospel, for which their forefathers fought, suffered, and died. He trusted they would take the Master for their

guide, and not be corrupted by worldly influences.

Mr. I. R. Wakelin laid the stone of the Sunday-school, and gave some excellent advice to teachers in connection with the work of instructing the young, and prayed that the school might be greatly blessed of God in bringing many scholars to a saving knowledge of Christ.

Mr. Philip Reynolds proceeded to lay the third stone, recording the erection of the new chapel. Mr. Reynolds said some of the strangers present might ask, "What are you?" His reply was, that they were Christians first and Baptists afterwards. They were earnest and stern upholders of the apostolic doctrines and practice. Salvation by sovereign, free, discriminating grace was their theme, and they were determined, in the power of the Holy Ghost, to contend for the doctrine of eternal, personal election; and, when they saw false teachings spreading on every side, their heart went up in gratitude to God in seeing another building erected in which would be proclaimed the unsearchable riches of Christ. But it was their intention, in the strength of the Lord, to go outside these walls, in an evangelistic spirit, and preach the Gospel to every creature. It was an unspeakable pleasure to him, after seven-and-a-half years' labour in the North of London, to stand there amid so many friends. The stone testified that it was laid in the eighth year of his pastorate, and on it were engraved the words, "Except the Lord build the house, they labour in vain that build it."

Mr. Anderson pronounced the Doxology, and the congregation moved off in a body to Providence Chapel, where tea was served to about 300 persons.

#### EVENING MEETING.

Mr. Anderson, again presiding, announced hymn 750 (Denham), and read Psalm cxxviii., after which, Mr. Belcher, of Watford, offered prayer. The chairman briefly introduced the business of the evening by observing that as some of us are getting old and must soon put off the armour, it is a mercy to see so many young men rising up in the work of the ministry. The Pauls were departing and the Timothys were coming in their stead. He was thankful that the Church is waking up to the fact that places of truth should not be built down courts, and hoped the new chapel would be opened free of debt. He was thankful that there were evidences of prosperity in the Strict Baptist denomination, and more spiritual life, to show forth the praise of the Lord. Where the Gospel was preached in its simplicity, the people delighted to listen to it. Brother Reynolds and the Church had his best wishes, and he cheerfully acceded to their request to occupy the position he did that day.

The meeting was subsequently addressed by Messrs. Evans, Warren, W. Hazelton, Moxham, Copeland, Porter, and Harsant.

Mr. Reynolds announced the monetary result of the day's proceedings, including the amounts laid on each stone, to be £368.

The services were brought to a close with

prayer by Mr. Dearsly. The chapel was crowded with friends who manifested their sympathy with the movement.

On the following Sunday morning, at 10 o'clock, a special meeting for thanksgiving was held previous to the usual service, which was largely attended; and, in his morning discourse, the pastor feelingly referred to the goodness of the Lord to them during the past week, and counselled his people to walk softly and prayerfully, so as to guard against thinking that their own strength and wisdom had produced the wondrous success. J. W. B.

#### BIBLICAL ANSWERS (See p. 319).—

Question 1: *Did Judas partake of the Lord's Supper?* I submit that he was not present, and also that the text cited by your correspondent (John xiii. 30) is rightly applied. Dr. Gill maintains that the account of this supper (John xiii.) has no reference to the passover, or the Lord's Supper, but that it is the same supper as recorded in the first part of Matt. xxvi., being at Bethany, not at Jerusalem, and in the house of Simon the leper, *two days before* the feast. But with all my veneration for the great expositor, and that exceeds most people in these days, I feel compelled to dissent, for if he is correct, then John gives no account at all of the Lord's last passover and the subsequent institution of the Christian feast, which is altogether unaccountable in the disciple who leaned upon the Saviour's breast on that sacred and solemn occasion. And besides, the narrative from this point is consecutive and unbroken down to the very climax of the resurrection. Nor, again, is it easily conceivable that the giving of the sop occurred twice, at two separate suppers—that the slight variation in the words, "He to whom I shall give the sop after I have dipped it," and "He that dippeth his hand with Me in the dish," is sufficient to justify the supposition of two distinct occasions in the same week, which repetition must be allowed, unless John xiii. is really an account of the last supper. Difficulty has been felt by many students of these events in fixing the precise time for all the occurrences of this unparalleled week, owing to the general assumption that Christ kept the passover, like all other Jews, on the Thursday night, and was crucified on Friday, but there is strong presumption that He kept the symbolic observance *the night before*, and was HIMSELF the Paschal Lamb on the regularly appointed day. On the whole I decidedly incline to the belief that it was after Judas had gone out, and was arranging to keep his bargain with the chief priests which he had already entered into (Matt. xxvi. 14), that our Lord, relieved of his presence, and of that of the devil, who went with him, both instituted the supper and entered into the free and unrestrained discourse recorded by the evangelist in chapters xiii. to xvi. But the strongest argument in my mind is, after all, the terms in which Jesus addressed the disciples in handing them the bread and the wine. It will be observed in John xiii. 10,

11 that, having washed the disciples' feet, He says, "Ye are clean, but not all," &c. Again in the 18th verse, "I speak *not of you all*," thus most distinctly excluding Judas from His words of comfort and hope. But in the last supper He says, "Drink ye *all of it*" (Matt. xxvi. 27). Mark tells us, chapter xiv. 22-24, both of the bread and the cup, that He gave it to them, and they *all* partook of it. Now, we submit that if Judas had been present Jesus would have used the same reservation that He did in the instance just mentioned (John xiii. 10, 11). They were *all* to eat, *all* to drink, *all* to do it in remembrance of Him, which could hardly be conceived to include the traitor. But I have no intention of shirking the version given in Luke xxii. Here, after the words instituting the supper (see ver. 19 and 20), Christ is recorded as saying, "But behold the hand of him that betrayeth Me is with Me on the table." On this the leading authorities settle it off-hand that Judas was there, and had received both the bread and the wine. That Judas would have had impudence enough to take it I do not doubt, but that Jesus would have looked him in the face and said, "This is My body which is given for you," and "This cup is the new testament in My blood which is shed for you." I will not believe, even on the testimony of an angel from heaven. However, I am never dogmatic about details. I simply give my opinion, and, as Paul says, I think I have the Spirit of the Lord.—THE EDITOR'S BROTHER.

Matthew gives the account concerning Judas receiving the "sop" before he relates the institution of the Lord's Supper (chap. xxvi.). Mark's narrative agrees with Matthew's in every particular, though he does not mention the giving of the "sop" (chap. xiv.). In Luke's Gospel there is no mention of Judas as the betrayer until after the institution of the supper (chap. xxii.). Yet he does not say that Judas actually partook of the ordinance with the rest, though he does say that the *twelve* sat down to supper with their Master (ver. 14). It must be remembered that the evangelists do not always relate events precisely in the order of their occurrence, but rather in the order in which they are brought to their individual mind and memory. Dr. Farrar says, "Whether Judas actually partook of the Holy Communion *has always been uncertain*;" but Bengel's opinion is that Judas was present at that moment, and did partake. As regards the expression, "supper being ended," in John xiii. 2, which occurs *before* the narration concerning Judas and the sop (ver. 26, et seq.), the literal rendering is, "during supper," or "supper being come, or ready." Dr. Gill's opinion is that *this* supper was not the last passover at all, but the supper in Simon's house, at Bethany, two days earlier (see Matt. xxvi. 1-7). He is also of opinion that the receiving the sop took place then, and not at the paschal supper at all (see ver. 29). This view of the chapter is taken by Dr. Lightfoot and Dr. Whitby; and Bengel's idea is very similar. If their

opinion be correct, then this sop was merely a piece of the bread they were eating, dipped into some liquid then before them, and not the paschal sop of bitter herbs, called *Charoseth*. But Guyse and Doddridge, on the contrary, consider that the circumstances here related took place during the earlier part of the paschal feast, and that the expression in ver. 29, which seems to be against that view of the subject, signifies that the other apostles thought Judas was sent out to purchase the *sacrifices* which were offered at that season. We do know, as a matter of history, that the sop of bitter herbs was eaten before the paschal lamb was brought upon the table. And John says that, after receiving the sop, Judas "went immediately out." I trust these remarks may prove helpful.—A. E. REALFF.

In reference to H. Bourne's question, see Luke xxii. 19-23. The accounts given by the other three evangelists are less definite as to the point in question.—E. T. S.

**BIBLICAL QUESTIONS.**—No. 3: What is the real meaning of Paul's words as relating to himself, "caught up into paradise," &c. (2 Cor. xii. 1-4)?—A PUZZLED ONE.

**BERMONDSEY.**—Tuesday, the 4th October, will long be remembered by the friends at Lynton-road as being the day on which the debt incurred some few years ago by the erection of vestries, &c., was cleared off. At Midsummer last the amount then owing on the building was £100, and it was determined to make an effort to raise the sum at a public meeting to take place on Oct. 4th. By the blessing of God this was done; but it is gratifying to know that the success which attended the day was not only a financial one, for it was felt to be a feast and a good day in a far greater sense. In the afternoon Mr. Mitchell preached to a good congregation from John xix. 13, "It is finished." After tea had been partaken of a public meeting was held, presided over by Mr. Josiah Crutcher. Mr. J. L. Meeres offered prayer. The chairman reminded the speakers that the friends present knew that it was desired to clear off the building debt, but he trusted they would be led to speak of things "touching the King." The chairman called upon Mr. Mitchell to address the meeting, and he accordingly did so, taking for his motto the words, "There shall be no night there." Speaking of night literally, he said he had often been glad when night had come, in order that he might obtain rest after labour, but there being no night in heaven testified to the fact that there God's people would never get tired. Speaking of night spiritually, he said there was the night of soul darkness, an experience that many of the Lord's dear people knew much about. There was also the night of temptation in the world, but in heaven that would also be done away with. Mr. Thomas Carr next addressed the meeting from the words, "Glorious things are spoken of thee, O city of God," reminding his hearers of many of

the glorious things that were so spoken, viz., that Zion was loved of God; that the Lord hath chosen Zion; that He hath founded Zion; that God dwells in Zion, for her protection, provision, sustentation, and maintenance; that God will comfort Zion; that Zion should be the birth-place of God's people; that Zion was the perfection of beauty; that it was a place of singing; that it stands in glorious contrast to Mount Sinai, and closed his remarks by repeating that beautiful hymn of Kent's—

"On Zion's glorious summit stood  
A numerous host redeemed by blood."

Mr. O. S. Dolbey was the next speaker, and took for his subject the words, "the sword of the Spirit." He remarked that there was much need of that sword in this day, and God's people should never be without it, for they never knew when they might have need of it. The sword of the Spirit was the Word of God, and why, he asked, was the Word of God called the sword of the Spirit? Simply because the Word of God was the Spirit of God. God the Holy Ghost inspired holy men of old to write the Word, and it had been handed down from generation to generation, and the reading of it was one of the greatest privileges the world enjoyed. Another reason why it was called the sword of the Spirit was because it was the Spirit's sword. They could look upon the Lord as a warrior. The sword the Spirit used was His own testimony, and it was found that when the Spirit wounded a sinner it was by this testimony. It was by this sword that the Spirit brought a sinner to a saving knowledge of the truth, and how marvellously He used the sword! Men were taught the use of the human sword by their fellow-men, but no man could teach another how to use the sword of the Spirit, but the Spirit could teach them. What good, he asked, could a man be to God's people without God's Word? He might take the word of an angel, but that word could not come with dignity and with power as did the Word of God. It was strange that by the foolishness of preaching sinners should be slain, but they were slain that they might be healed. The apostle exhorted them to put on the whole armour of God, and the very fact of their being exhorted shewed that the Lord's people would have to contend with foes. But they must fight their way through this sin-stricken world to fairer worlds on high. They must expect foes. All persons they met would not wish them God-speed, but they must contend with the sword of the Spirit and with power against every opposing influence. Another reason why they needed the sword of the Spirit was because they must ever seek to defend themselves and their principles. If their principles were in harmony with God's Word, they would need to take that Word in defence of them whenever it was necessary so to do. It was not enough to say, "My father, or my brother, heed this or that," for what were parents if they stood in opposition to God's Word? In that case they must stand in opposition to them, and, like Levi, not know their father or mother, but know

the Lord alone. Then the sword of the Spirit was said to be quick and powerful. It was powerful to arrest, to convict, to cut off, to slay all delusive hopes, to bring a sinner into circumstances in which he would heartily welcome the Saviour the Lord had provided. It was also powerful to the dividing asunder of soul and spirit. It was sharp-pointed. Had his hearers never found that it had made manifest the thoughts of their hearts? How doubts and fears were slain by this sword! It was by this sword that they were enabled to slay these enemies and to rejoice in the atonement of Jesus. Therefore, as God's people, and especially as God's servants, they would do well to take this sword. With it might they live, and with it might they die. The chairman then called upon the secretary of the building fund to read the report, which he did, and then read a long list of donations, &c., towards the reduction of the debt, amounting in all to £73 10s. 7d., of which £21 had been kindly collected by Mr. Arnold Boulden from friends at the Surrey Tabernacle. The collection having been taken, it was found that £20 was required to clear off the debt, and through the extreme kindness of Mr. Albert Boulden and other friends this amount was made up in a very few minutes. The meeting was addressed by Mr. P. Reynolds, who spoke of the unity of Christ and His Church, and by Mr. Rundell, who said a few words on the verse, "I will abundantly bless her provision, and satisfy her poor with bread." Mr. W. Ward (the pastor) thanked the friends for their kindness, and the meeting terminated with the company singing right heartily, "Praise God from whom all blessings flow."

#### WITLEY BAPTIST MISSION CHAPEL

This chapel is the outcome of the labours of Mrs. Hendry's cottage visits and cottage meetings at Witley, Surrey, ten miles from Guildford. It was built by Mr. Ayling, of Chiddingfold, who is a member of the old Baptist chapel, Guildford; Mr. Edward Mitchell, pastor. Mr. and Mrs. Hendry sold their pony and chaise, and gave the amount (£25) towards the building, and subsequently £50 for the additions, a pool for baptizing, and vestry, &c., the Queen's jubilee being the jubilee of Mrs. Hendry's own baptism.

The chapel is a neat rustic building, and cost £168, which amount is now entirely paid off, through, first, the generosity of Mr. and Mrs. Hendry; secondly, the kindness of Mr. Billing, Mr. Leggatt, and other Guildford friends; thirdly, monies sent the writer in response to an appeal in the *EARTHEN VESSEL*, the late esteemed Editor, Mr. C. W. Banks, having sent me £10 from monies given him for such purposes, to be used at his own discretion; and, lastly, by the kindness of the Surrey Tabernacle friends, through Mr. Thomas King, a deacon, thanks be to God and the donors.

On September 28th, the second anniversary of this Mission was held at the chapel.

Mr. Mitchell preached in the afternoon, not a grand sermon, for doubtless grand sermons and grand prayers have the same spirit or inspiration as Matt. xvi. 23, and Mark ix. 34, but as is usual with him, a thoughtful and appropriate discourse from the words, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." The preacher said the chief object in building the Mission Chapel and having these services was that sinners might be saved. The text not only encouraged such a desire, but inculcated prayer to God for its fulfilment. The purposes of God and the doctrines of grace did not preclude such efforts, but were the grounds of their certainty and success. The Apostle Paul, who knew more of the doctrines of grace than most men, was himself an example of zeal and earnestness in preaching the Gospel to sinners.

Tea was provided through the kindness of Mrs. Ayling. A tent pitched for the occasion was filled, the weather, through the goodness of God, being beautifully fine.

At the evening meeting, Mr. Thomas King, of the Surrey Tabernacle, presided, and ably conducted the meeting. The chairman said he was much pleased with the spirit manifested by the friends in this Mission, and heartily commended them for their adherence to the truth, their earnest efforts in making it known in a spirit of love, and he trusted that the harmony and good feeling that appeared to exist amongst them in this work would continue and increase. He felt certain the blessing of God would rest upon them. Mr. Billing, deacon of the old Baptist chapel, Guildford, gave a short but warm-hearted Gospel address. Mr. Nash, of Egham, who preaches at the Mission once a month, spoke for the words, "Come over and help us." This appeal had been anticipated by the Guildford friends, who came in two vans for the occasion. Mr. Ayling also spoke, and from a financial statement expressed by the chairman, it appeared £16 were owing to the builder. A collection was taken amounting to £3. The chairman submitted to the meeting whether the debt could not be cleared that evening. He stated that a few friends at the Tabernacle had entrusted him to give the following amounts, viz.:—Mr. J. F., £1; Mr. C., £1; T. K., 10s.; Mr. A. B., 10s.; Mr. Ad. B., 10s.; F. G., 5s.; Mr. H. G., 5s.; Mrs. F., 2s. 6d.; Mr. S. C., 2s. 6d.; total £4 5s. A friend added 15s., making £8. Mr. King then asked whether it was possible to clear off the balance (£8), and said he would accept promises. Mr. Billing kindly offered £2; Mr. Hendry, £1; Mr. Mills, 10s.; Mr. Ayling, 10s.; Mr. Harding, of Haslemere, 10s.; Mrs. Lintott 10s.; another friend, £4. Thus, through God's goodness and blessing, and great kindness of friends, the Witley Baptist Mission Chapel has been built at the cost of £168, and paid off in two years. The chairman expressed his great pleasure at the result. Mr. Mitchell said a few words of encouragement, and the friends closed the meeting by singing "Hallelujah, praise ye the Lord."

JOHN BONNEY.

**LIMEHOUSE.**—October 11th was a most gratifying and heart-cheering season at Elim chapel, Pekin-street (pastor, F. C. Holden), in recognition of the fourth anniversary of the opening of the present neat and commodious chapel. Brother Philip Reynolds preached an excellent sermon in the afternoon, after which a good tea was served to a fair number of friends. In the evening Mr. James Lee, in whose company we always feel free and happy, occupied the chair, and having announced the opening hymn,

“Thou dear Redeemer, dying Lamb,  
We love to hear of Thee;”

Brother George Wehb, of Dover, offered fervent prayer. A few sweet and savoury words on the tender mercies of God to the cause at Elim by the chairman paved the way for the following speakers. Mr. Winters spoke of the love of God; Mr. Harsant dwelt with tenderness on Christ at the well of Samaria; Mr. Cornwell was instructive on the duels of the Bible. Words of encouragement were also spoken by brethren P. Reynolds and F. H. Noyes. Brother W. Kempston was in the assembly. Mr. J. W. Banks announced hymn 299 (Denham’s), “Begone, unbelief,” which, he said, were the last words of his dear mother ere her spirit entered glory many years ago. Mr. G. Turner was asked during the meeting to give some account of the financial state of the Church with regard to the building fund. Mr. Turner remarked that when the chapel was opened in October, 1883, there was a standing debt of £650 at five per cent. interest. Each year since £100 had been paid off, which, before the present meeting, left a debt of £350, and £17 10s. interest. On the present anniversary the handsome sum realised by collections, weekly subscriptions, and donations, amounted to £121 17s. 1d., beside the interest, reducing the debt to £229. Brother Holden, pastor, supplemented Mr. Turner’s statement, which showed the strenuous efforts which had been made during the past year by himself, Mrs. Holden, Mr. Turner, Mr. Baldwin, and many other kind friends connected with the cause at Elim. The meeting terminated most satisfactorily. Praise the Lord! —Ed.

**RICHMOND.**—The third anniversary of an auxiliary to the Strict Baptist Mission, was celebrated on Sept. 14. A public meeting was presided over by Mr. R. E. Sears, who encouraged us by his excellent speech on mission work in general. Mr. J. H. Lynn addressed us from the words in Ps. lxvii. 2. Mr. Wakelin also encouraged us, and made us hope that greater, better, and brighter days were coming for the Mission. Anthems and hymns were heartily sung by the congregation, aided by the scholars of Salem Strict Baptist Sunday-school and their organist, Mr. J. Franklin. Altogether the evening was one of the happiest we have ever spent. The collection was considered good. God bless the Mission.—J. R.

**BOW.—MOUNT ZION.**—Most delightful services were held in this place, of which brother W. H. Lee is the pastor, on October 12th, to commemorate the fifth anniversary of Mr. Lee’s pastorate. Mr. W. Winters preached in the afternoon. Mr. Lee occupied the chair in the evening, and read Psalm xlv. Bro. J. D. Fountain offered fervent prayer. The pastor said that he was grateful, with the friends, that God had preserved him faithful in their midst for five years. He had been with them nearly ten years in all, and was more united, happy, and peaceful than at first. Five had been added to the Church during the year, and others were coming forward. Bro. G. J. Baldwin spoke admirably well on the blessing of the Lord. Bro. F. C. Holden was simply splendid in his downright blow to Arminianism. Bro. R. Burbridge dilated warmly and well on the mystical horns, eyes, and spirits of the Lamb. After a few words from the writer, brethren H. Hall and J. H. Dearsly spoke excellent words. Friends Hall, Haines, Marsb, and Faunch assisted in the songs of praise. There were also present friends Hardy (deacon), Burkett, Pollard, Holton, Smith, James, Palmer, with others from Elim, Limehouse, Ilford, &c. A good number partook of tea. Collections encouraging.—Ed.

**WALTHAM ABBEY (EBENEZER).**—Harvest thanksgiving services were held on Sept. 22nd. Bro. C. Cornwell preached a most sound and interesting sermon from Joel iii. 13, “Put ye in the sickle, for the harvest is ripe.” A good company of friends partook of tea in the schoolroom. In the evening, brother G. J. Baldwin, of Limehouse, occupied the chair, and opened the service by announcing a hymn and reading Psalms xxiii. and xxiv. Bro. C. Hewitt offered prayer. Bro. Baldwin made a most excellent speech based upon Psalm xxxiii. 5. Bro. R. Bowles, of Hertford, was racy and intelligent on Jer. viii. 20. Bro. C. Cornwell was never better on God’s preparations. Bro. F. C. Holden unfolded Prov. xiv. 23 beautifully. Bro. C. L. Kemp’s heavy trials caused him to advance some solemn lessons drawn from the seasons of the year. Bro. G. Lovelock was explicit and good on James i. 17. Many dear kind friends from Bro. Holden’s Church paid us a timely visit. Mr. Henry Lee, of Stratford, Mr. R. Alfrey, of Enfield, Mr. J. Taylor, and others, deserve our sincere thanks for their presence and help. The meeting was a most enjoyable and profitable one. To God be all the praise! Amen.

**MENDLESHAM GREEN.**—The friends here professed to have had delightful services of a thanksgiving order on Sept. 25th and 26th, when four sermons were preached by Mr. W. Winters, who was safely conveyed to and from the sanctuary and railway station by good brother F. Runeckles. The late C. W. Banks realised the same enjoyment not long before his death, and when told by brother Runeckles how wonderfully God had dealt with him in giving him the horse he so much wanted, declared that it must have



been given him from heaven on purpose. We doubt not such to be the case, as it answers well our brother's daily needs. Brother Michael Runeckles still lingers in his bed where he has been confined eleven years, but is full of hope of a glorious future. On Monday evening, Sept. 26, we occupied the chair, and Bro. F. Runeckles gave out the hymns. Bro. Squirrel, deacon of Wattisham, offered earnest prayer. After our somewhat lengthy speech, our kind brother, J. Greenwood, pastor of Little Stonham, spoke with much savour on Zech. viii. 19, dilating chiefly on the nature of spiritual feasts, and the sacred peace of those who draw their comfort by the Spirit from the well-spring of eternal life. Bro. D. Dickerson was indeed led out in a most blessed manner on the necessity of abiding firmly by the burning word of God in the good old beaten way of truth, and requested the prayers of the people with regard to his future labours in their midst. Bro. Haddock, of Occold, was present on Lord's-day evening, and helped in the service. God grant brother Dickerson with the good deacons, secretary, members, superintendent, teachers, and choir, may work unitedly and successfully together for years to come. Many friends were present from Stonham, Bury, &c. Collections, £8 6s. To God be all the glory!—Ed.

#### WANSTEAD, GEORGE LANE.

—Special services were held in this place on Lord's-day, Sept. 10th. Excellent sermons were preached morning and evening by Mr. J. E. Elsey, afternoon by J. H. Lynn. The attendance was good at each of the three services. At present this is only a preaching station. The friends who labour to keep open the doors are few and weak. It is a capital opening for an established cause of truth. Will friends kindly interest themselves in the welfare of this place. Brother H. Pollard speaks occasionally, but is wanting help. Services, Lord's-day at 11 and 6.30. Friends, come over and help us.

STONHAM.—On the first Lord's-day in October the ordinance of believers' baptism was again administered. Great order was manifested during the solemn service. There was also a full house, and many yet unbaptized expressed that they must soon follow in the same way. The minister (Mr. J. Grimwood) was much encouraged, and the friends felt it to be a good time indeed.—S. G.

WELLINGBORO'.—Harvest thanksgiving services were held at Zoar, Knox-road, on Oct. 11th. There was a good attendance, as was expected in the afternoon, to hear Mr. Newman. About 60 sat down to an excellent tea, prepared by the ladies. In the evening the chapel was crowded to hear Mr. Warburton preach. The collections were very good. Mr. James Hand having accepted the pastorate, will commence his permanent labours with us on the first Lord's-day in November.—A. BLISS.

LEWISHAM.—The sixth anniversary of Mr. W. Hazelton's pastorate was celebrated on Lord's-day, Oct. 4, when sermons were preached by the pastor, and continued on Tuesday, when Mr. G. W. Shepherd preached a most blessed sermon from Psalm xvi. 11, which melted our soul into love and praise. In the evening Bro. G. Sawyer ably presided, and read Gen. xxviii. Mr. Brooks offered prayer. Excellent speeches were made by Brethren J. S. Anderson, J. Bush, J. Box, E. Mitchell, and W. Winters. The pastor, Mr. W. Hazelton, stated in the course of his speech that he had nearly served the term of an apprenticeship at College Park, having been there almost seven years. The present aspect of the cause was very cheering, and the Church continued to increase, as also the Sabbath-school. Between 60 and 70 persons had been added to the Church during the past six years. There had been, however, fewer additions than usual this year, but some were anxious about joining the Church, and the prayer meetings in connection with the school were encouraging. During the past year a beautiful new schoolroom had been built, but was not all paid for, there being a debt of £75 yet remaining. The chapel was wanting attention in the shape of new ventilators, cleaning, &c., which would cost about £60. Mr. Hazelton publicly thanked a kind unknown friend for leaving on the desk for his personal use a new well-bound hymn book. A large body of friends partook of tea in the new schoolroom, and there we saw placed upon the table a beautifully ornamented cake presented by the school to the pastor on the occasion of the sixth anniversary of his pastorate, which he received with sincere thanks. The collections amounted to £13. To God be all the glory. Amen.—Ed.

CARLTON, BEDS.—Lively, interesting, and spiritual services were held in this ancient Baptist sanctuary on Sept. 27, when two sermons were preached by Mr. W. Winters, commemorative of God's goodness in giving a bountiful harvest. Bro. F. King, pastor, who has recently lost by death his dear earthly partner, was present, and entertained us right royally. Bro. King is a very intelligent minister, and works hard in preaching the Gospel in Carlton and its surroundings. The deacons and superintendent of the school labour harmoniously together. A good company of friends partook of tea in the schoolroom, and much enjoyed the pleasurable occasion. A kind friend and brother in Christ drove us on the following day to Sharnbrook. The Lord reward him and the friends for their favours.—Ed.

BROUTON.—Mr. Mortimer is still upheld and strengthened in the work here by his divine Master whom he loves to serve. The chapel has recently undergone a thorough repair, and is nicely renovated; and we believe is nearly, if not quite, paid for. The Church and people thus manifest their faith by their works.—J. W. B.

**MEOPHAM.**—Very happy and spiritually successful services were held on Oct. 3rd, in recognition of God's goodness in giving us a bountiful harvest. Mr. W. Winters preached in the afternoon. A capital company partook of tea. In the evening, Mr. Winters presided, and addressed the friends on sowing and reaping. Mr. Taylor offered earnest prayer. Mr. A. Dalton gave a warm and hearty address from Psalm ciii. 10. Mr. J. Mayhew spoke intelligently and sweetly on the subject of praise, from Psalm cl. 6. Mr. Martin, sen., dwelt with much savour on the mercy of God, and Mr. Combs, who has recently lost his beloved wife, spoke with much feeling on Psalm xcv. 2. Bro. Cogswell and Bro. Hutchins were present, as also a few friends from Gravesend. We shall never forget the hearty kindness of Bro. S. Crowhurst and his good wife, and also that of Bro. Combs. Friends Bishop, Martin, Taylor, Crowhurst, and others were in the company, and all confessed that it was one of the best meetings ever enjoyed in the God-honoured cause at Meopham.—ED.

**BLAKENHAM, SUFFOLK.**—Special services were held in this beautiful little sanctuary on October 5th. Sermons were preached by Mr. W. Winters. A capital company partook of tea. In the evening, Bro. G. G. Whorlow, pastor of Stowmarket, read the scriptures and offered earnest prayer, and Bro. S. K. Bland, of Ipswich, gave out the hymns and offered the closing prayer. Bro. Haddock, of Somersham, was present. Our brother is serving the cause here regularly with acceptance. Brethren Dearing, of Crowfield, and Haddock, of Occold, were in the company; as also Messrs. Franklin, Runeckles, Runacres, Mrs. Houghton, widow of the late beloved pastor of Blakenham, and other kind Ipswich and Stonham friends. We spent a very enjoyable time at the house of Mr. Moore, butcher, in company with his intelligent son, Mr. H. F. Moore. The Lord greatly prosper the cause at Blakenham.—ED.

**SHARNBROOK, BEDS.**—The harvest thanksgiving services were held in Bethlehem chapel on Sept. 28th. Sermons were preached by Mr. W. Winters. Brethren King, Allen, Bennett, and others were present. A goodly number of friends were well accommodated with tea, &c., in Bullock's Barn, kindly lent for the occasion. Bro. W. Wright, the deacon and superintendent, publicly thanked the proprietor for the use of the barn. In the evening Bro. F. King, of Carlton, read Mark iv. and offered prayer, and Bro. Wright gave out the hymns. Mr. Barnes and other kind friends rendered good service in the songs of praise. We were very happy during our short stay with Bro. Wright in the neat little red cottage, so lonely but so pleasantly situated. Bro. R. Allen frequently preaches the truth here with acceptance. The Lord greatly prosper the Church and Sunday-school at Sharnbrook, prays—THE EDITOR.

**CLAPHAM.**—At Ebenezer, Wurttemberg-street, harvest thanksgiving services were held on Tuesday, Sept. 4th. Mr. Bradbury preached in the afternoon from Prov. iii. 9. The preacher showed that the substance referred to in the text was in Christ, and that all blessings were received through Christ, calling upon the people to honour Him with His own. Afterwards a goodly number sat down to tea. In the evening a public meeting was held. Brother H. Clark (of Clapham Junction) presided. Brother J. Whitteridge prayed. The chairman, after very short introductory remarks, called upon the following brethren: Brother Tooke, senior, who offered some thoughts on Psa. ciii. 1, 4; brother Cornwell on John iv. 35; brother Harsant on Mark iv. 28, 29; brother Myerson on Psa. cxliv. 15; brother Evans on latter clause of Lam. iii. 23; and brother Forman on Matt. xiii. 30. Brother Henry Hall, the pastor, expressed his thanks to the chairman, speakers, and numerous friends present. The chairman acknowledged the thanks of the pastor, engaged in prayer, and pronounced the benediction.—C. ORTNER, 17, Grayshott-road, Lavender-hill, S.W.

**TOTTENHAM.**—The foundation-stone of the High Cross new Strict Baptist Chapel was laid by Mr. D. Smith, on Monday afternoon, Sept. 19th. The building, which is being erected at the junction of the Ranelagh and Napier-roads, Philip-lane, by Mr. P. Hart, from the designs of Mr. F. Harris, is a substantial structure. The contract price, exclusive of gas fittings, heating apparatus, seating, etc., is £518, and is to be finished by Christmas. The special proceedings were commenced by the singing of a hymn, after which Mr. Smith read Eph. ii. and prayed. Another hymn was then sung, and Mr. Smith offered a few remarks. About £25 were placed upon the stone. Mr. T. House, pastor, thanked Mr. Smith for his kindness in coming there. In the evening Mr. Smith preached in the Welbourne Hall, and the proceedings terminated satisfactorily.

**NOTTING-HILL-GATE.**—The first anniversary of the Bethesda Band of Hope was held on Wednesday, October 5th, when 68 members and friends partook of tea at 5.30. A public meeting was held at 7, Mr. G. Herring in the chair. Excellent and encouraging addresses were delivered by Messrs. Wakely, Dobson, Ackland, senior, Joyce, Boatwright, and H. T. Thiselton (secretary). Mr. Wakely in his address commended Mr. Rowley (conductor) upon the singing. We were much encouraged by the good attendance and the collections.—H. T. T.

**ASH, NEAR MEOPHAM.**—On Oct. 2, harvest thanksgiving services were held in this sacred place, in which Bro. Combs, of Meopham, regularly preaches. Bro. Combs preached in the afternoon, and presided at the evening meeting, Brethren Combs, Taylor, and Cogswell gave excellent addresses of a purely gospel order.

**KILBURN.**—A very pleasing addition was made to the service at Ebenezer, on Monday evening, Sept. 26th. The members and congregation worshipping here were desirous that their beloved pastor, Mr. W. Wileman, should have a rest and change of air, and with this object had collected a sum of money amounting to £11 2s. 6d. This amount, with a letter which contained the deep expressions of affection and love in which he is held by his people, was enclosed in a purse and entrusted to one of the deacons to present to him. A few words, earnestly spoken, were replied to with evident emotion by Mr. Wileman, who was certainly unprepared for this tangible expression of love from his people. Many tokens of our heavenly Father's love and care have of late been manifested. Two have been of late added by baptism and four by transfer, whilst others are shortly expected to follow the footsteps of their Lord. The Sunday-school is united and happy, and consists of a band of 12 teachers and 140 children. The Dorcas Society is also doing a good work. Looking back upon the conquered existence of Ebenezer during the last three years, and seeing the bright prospect before us, we are constrained to give praise to God, and say,—

"'Twas the right way, though dark and rough,  
Mysterious, now 'tis plain enough;  
And we, whose faith is turned to sight,  
Can say the ways of God are right."

**STAINES.**—Baptist Chapel. Harvest thanksgiving services were held on Thursday, Sept. 8th. Mr. P. Reynolds delivered a very thoughtful and instructive discourse in the afternoon, which was listened to with deep interest, after which many friends sat down to an excellent tea, and at the evening meeting Mr. G. Sawyer very ably presided. After a few suitable and seasonable remarks by the chairman, addresses were given by Messrs. C. Harris, P. Reynolds, and T. B. Voysey, pastor. The collections were a little over £10, and the very happy and successful services closed by singing the doxology. We are much indebted to our friends from neighbouring Churches, as also from London, in uniting with us on the occasion.

**GRUNDISBURGH.**—On Lord's day, Sept. 18th, special services were held, when two eloquent sermons were preached by Mr. J. E. Bloomfield. On Wednesday, the 21st, Mr. Bloomfield again preached an impressive sermon to a large congregation, his text being, "The glorious Gospel of the blessed God" (1 Tim. i. 2). At 5.30 a public tea was held in the chapel, of which about 150 partook. Trays were given and presided over by the ladies of the congregation. At 7 o'clock a public meeting was held, the pastor presiding, prayer being offered by Mr. Wilson, of Otley, after which addresses were delivered on the harvest by Mr. P. B. Woodgate, Mr. R. L. Everett, and Mr. Bloomfield. Appropriate hymns were sung. Collections amounted to £99s. 7d. In addition the pastor read a letter he had received from S. Harwood, B. q., J. P., of Tuddenham

Hall, expressing his sympathy with the pastor, and enclosing a cheque for £5, also a donation of £5 from Mr. J. Smith, thus making a total, with profits on the tea, of £22 2s. 8d. Votes of thanks for the liberal contributions, and to the ladies for the tea, were carried unanimously. After singing the Doxology, these happy services were brought to a close.

**IPSWICH.**—Special services were held at Zoar Baptist Chapel on Sunday, when sermons were preached by Mr. E. Langford in connection with the renovation of the above chapel and the building of a gallery for the school. Harvest thanksgiving services were held on the Tuesday following, when in the afternoon Mr. Langford again preached. A public tea was provided, of which a capital number partook, this being followed by a public meeting, presided over by Mr. G. G. Whorlow. Suitable addresses were delivered by Messrs. W. Kern, A. Knell, E. Langford, B. J. Northfield, and W. Leggett, who made touching allusion to the late pastor, Mr. S. Cozens. During the evening Mr. Etridge, a deacon, read a satisfactory financial statement. Collections were made on behalf of the renovation fund. All the services were remarkably well attended.

**HIGH WYCOMBE.**—The celebration of the 207th anniversary of the Church at Bridge-street was held on Tuesday, Sept. 27th. Mr. John Box preached in the afternoon to a fair congregation from Matt. xi. 12, after which the friends partook of tea. At 6.30 the evening service commenced; a good congregation being present, the preacher feeling quite at home on the subject of growth in grace, founding his remarks on Prov. iv. 18. We were glad to meet friends from the surrounding villages. Collections amounted to £16 7s. 4d. Thanks to our covenant God and Father in Christ Jesus for all the mercies received, "and they have not been few" in 207 years. We take courage and still pursue our way, trusting Him for all the future.—W. E. PALMER, *Pastor*.

**PULHAM-ST.-MARY, NORFOLK.**—Harvest thanksgiving services held on Sept. 29th. An excellent sermon was preached by Mr. R. B. Horne at 3.30. At 5.30 upwards of 200 sat down to tea. In the evening a public meeting was held, the pastor in the chair. Speakers, R. B. Horne, J. Selvey, W. Arniad, Mr. Brown, and Mr. Jonstone. The collections realised £5 15s.—W. H. BISHOP.

**GLEMSFORD.**—Anniversary services were held at Providence Chapel on Lord's day, Sept. 11th. The sermons were preached (morning and evening) by Mr. J. Crown from Neh. ix. 17. We had a good day with brother Crown, who seemed much favoured with the presence of the Master in the much-loved work of preaching the Gospel. We trust it will be seen that the Holy Spirit sealed His own Word with power to many souls for Christ's sake.

**BRADFIELD-ST. GEORGE.**—We held our harvest thanksgiving services on Sunday and Monday, Oct. 2nd and 3rd. Our brother, R. E. Sears, came on the Monday, and preached afternoon and evening. It was many years since our brother was at Bradfield. We thoroughly enjoyed his visit, trusting the seed he has sown will spring up to the glory of God and the blessing of those present. Our London brethren are always willing to come and help us in the country. We had a good number of friends from Bury, and also from Ratlesden, including our good brother Huxham and his wife. About 100 friends took tea with us. Collections were made on behalf of our Indian Mission. Our Churches, who are interested in foreign missions, are hoping to see and hear our good brother Doll. We are expecting him to visit Bury St. Edmunds on the 2nd of November.—W. DIXON.

**TRING, WEST-END.**—The 28th anniversary of Ebenezer Sunday-school was held on Oct. 11th, when two powerful sermons were preached by Mr. C. Cornwell. Afternoon, from John xvi. 8, after which an excellent tea was enjoyed by several friends from Aston Clinton and other places. Our brother Cornwell gave us another feast of fat things in the evening, his text being Psal. ii. 8. Both his discourses were listened to with great attention, and truly the preacher was greatly helped to bring out the great things of the everlasting covenant.—ONE WHO WAS THERE.

**DUNSTABLE.**—The harvest thanksgiving services were held at the Old Baptist Chapel, on Sept. 29th. Mr. P. Reynolds delivered two excellent discourses. Although similar services (with great attractions) were being held by two other denominations in the town on the same day, the congregations, both afternoon and evening, were very good. The collections also were satisfactory.—A. E. R.

**YATELY, HANTS.**—Harvest thanksgiving services were held on Oct. 9th, when Mr. Milbourne, of London, preached to full and appreciative congregations—morning, on the marvellous works of the Lord; afternoon, on the immutability of Christ, and afterwards addressed the young. Collections excellent. Pastor, deacons, and brethren thanked God and took courage.

**CHELMSFORD.**—A pleasant surprise was given to Mr. F. G. Burgess, pastor, when Mr. Beach presented him with a clock and a purse containing between £14 and £15, which had been subscribed by the members of the Church and congregation as a mark of their esteem and appreciation of his services. The clock bears the following inscription: "Presented to Mr. F. G. Burgess, by the friends at the Baptist Chapel, Chelmsford, as a token of their Christian love; August 31st, 1867." Mr. Burgess thanked the friends very much for their kindness, and hoped the Lord would still continue His blessing amongst them.

**TOTTENHAM (MANOR ROAD).**—In the North-east corner of this vast parish, with its population of 120,000 souls, and close upon the equally extensive parish of Edmonton, stands a pretty little iron structure, dedicated to the service of Christ. It was commenced in June last, and opened on July 6th. It has since been well supplied with a Gospel ministry, and has a Sunday-school. Mr. W. Flack will preach, whenever able, on Wednesday evenings at 7.30.

**SAXLINGHAM, NORFOLK.**—Special services were held on Wednesday, October 5th, to celebrate the extinction of the chapel debt. Mr. E. Debnam read Psalm cxxxii, and offered prayer. A sermon was preached by J. R. Debnam, of Horham, from Psalm cxxvi. 3, "The Lord hath done great things for us whereof we are glad." The preacher treated his subject: 1st. Things done; 2nd. By whom they were effected; 3rd. The gladness expressed. Brother Musket, pastor, of Yarmouth, concluded with prayer. A free tea was then served to the members of the Church and congregation, also to the Sun-day-school. A public meeting was held in the evening, presided over by the pastor, Mr. J. Lock, who spoke very cheerfully of the rise and progress of the cause. The financial account shewed that since the year 1881, £270 had been collected by Mr. G. Musket and Mr. Robert Fordham (deacon), by which means they had been enabled to clear off the debt upon the chapel, and to effect needful repairs and strongly to renovate the building to the amount above stated, viz., chapel debt, £200; repairs, £70. Addresses were delivered by Mr. Musket, Mr. Elliot, Mr. Debnam, son, and Mr. J. R. Debnam. Heartly thanks were accorded to all who had been engaged in collecting the money, and who had so generously assisted the friends at Saxlingham by their donations to make their place of worship their own frechold.

**BRIGHTON.**—The annual family gathering of the members of the Church of God worshipping in Ebenezer chapel, Richmond-street, took place Oct. 4th. Complying with the pastor's invitation to take tea with him, a good average company surrounded the tables. At the evening meeting more still were present. Prayer was offered by brother Banks, a member of upwards of 40 years' standing, than whom but one has been connected with the Church for a longer period. Addresses were given by deacons Elliott, Dadwell, and Botling. Hymns were announced by these brethren, as also by brethren Westgate and Oliver. The pastor presided, and remarked that their word to the Lord was, "We are thine." His by acts of Divine grace, and by gracious acts; His to shine; His to serve; His ever to remember it, and regard each other from this point of view. The pastor further remarked that the Lord's word to them was: "I am with thee." His presence assured them that deliverances would be commanded, the Divine responsiveness would be demonstrated, the love of God enjoyed, and gracious manifestations of Supreme favour afforded. The meeting was most beautiful, joy-yielding, and heartening. On Thursday evening, Oct. 13th, a Strict Baptist Mission meeting was held in connection with Ebenezer chapel Sunday schools. In addressing this meeting, Mr. Doll addressed a public meeting in England for the first time. It afforded the pastor and the goodly company of children and friends present unbounded satisfaction and pleasure to accord a first public welcome to the beloved superintendent of our Madras Mission. Mr. Gray read the 60th chapter of Isaiah, offered prayer, and then in a brief but most cordial manner introduced

Mr. Doll. The entire audience rose, in response to the chairman's request, as a token of esteem and affection for their interesting visitor; who was accorded heartiest applause. A warm and appreciated address by Mr. Wakollin, Mission secretary, was then given. Mr. Doll followed, and in an animated, humorous, instructive, and godly manner addressed the meeting for an hour. Never an hour passed more swiftly or sweetly. Warm and short speeches by Messrs. R. F. Sears and C. Mastersou contributed to the evening's pleasure. A special hymn-sheet was printed for the occasion. A collection for the benefit of the School Mission Fund was taken, and realised a little upwards of five guineas. At the conclusion of the meeting several objects of interest were on view—idols, native children's work, photos, &c. Many a friendly and hearty handshake was given brother Doll. The Lord bless him abundantly.

ILFORD (EBENEZER).—The harvest thanksgiving services held on Lord's-day, October 2nd, and continued on the following Tuesday, I am most happy to inform you, dear Mr. Winters, were seasons of gladness. Our esteemed brother, Mr. Eiven, who has for a long time preached to us on the first Sabbath in the month, was much helped, both morning and evening, from the text, "A vineyard of red wine; I the Lord do keep it," &c. (Isa. xxvii. 2, 3). The services in continuation, on Tuesday also were well attended, Mr. W. H. Lee preaching in the afternoon. A good tea was then served, after which a public meeting was held, Mr. Lee presiding, supported by Messrs. Flavel, Burbridge, Pardoe, Smith, Palmer, and others; their theme was Jesus the glorious Head of Grace. We desire that the blessing of the Lord may rest upon those who then came to encourage us.—J. D. FOUNTAIN.

BOURNEMOUTH.—On Lord's-day morning, Oct. 9th, I paid a visit to the Cave Adullam chapel. This place of worship, which was originally a cottage, was altered for divine worship at the expense of the pastor, Mr. D. B. Garnham, and is situated on the St. John's Wood-road. Inside I found a room capable of seating from 80 to 100 persons. The service at which I was present there were, I should think, about 60, including children. After the hymn in which are the words, "Jesus, reveal Thyself to me," was sung, Mr. Garnham read Isa. xliiii., in the reading of which he made some heartfelt remarks. The sermon was preached from Acts iv. 29, 30. The pastor set before us the threatenings which the people of the Lord have to encounter at the present time—not the threatenings of the world as the apostles had, but the threatenings of a carnal heart, of sin, and Satan's threatenings. But amidst all this, the love and mercy of a loving God and Father is seen holding them up and revealing the love of His heart towards them. The boldness spoken of in the text was also mentioned; also the word which the apostles were to preach, and which the true servants of God wish to preach now. I was glad to hear from the pastor that he intends to baptize some friends very shortly. May the Lord bless pastor and His people at the Cave, prays—E. DUFFY.

CITY-ROAD.—At Jireh, East-road, anniversary sermons were preached on Sunday, October 2, by Messrs. Isaac Backet and A. A. Whitlam, a young man who is a member of Mr. Styles, Keppel-street. On Tuesday, October 4, the services were continued, when Mr. Philip Reynolds preached in the afternoon, and Mr. W. J. Styles in the evening. The friends here are praying for, and would be glad to see a revival.—J. W. B.

### In Memoriam.

On September 22nd, in the 37th year of his age, Mr. Joseph Beach, of Stockwell-park-crecent, entered into rest, after a long and painful illness. He was the youngest son of the late Mr. John Beach, who was for many years a deacon of the Surrey Tabernacle. For a few years he was the superintendent of Lynton-road Baptist Cbapel Sunday-school, and also a member of the Committee of the Surrey Tabernacle Benefit Society. He was a warm supporter of the cause at Brixton (Mr. Cornwall's), and the friends at Cobham will recollect what pleasure it afforded him to act as chairman at their annual summer meeting, and also the kindly help he rendered the cause. Mr. Dolbey conducted the funeral service at the cemetery, where there were gathered a number of friends of the deceased. May He who is the Husband of the widow and the Father to the fatherless comfort and sustain the sorrowing family!—R. F. B.

John Moore, for many years deacon of the little cause of truth at Stapleford, passed away from this world of sin and sorrow. The dear Lord called him home on September 22, 1887, aged 82 years.—WM. WALLIS.

Rhoda, the beloved wife of Edgar Coleman, and daughter of Mr. E. Bowles, pastor of Herford, was called to her eternal rest on Tuesday, September 27, at the age of 28, leaving behind her a beloved husband and three little ones. This severe trial came upon us most unexpectedly, as she was only confined to her bed ten days. She was a good daughter, a worthy wife, and a most affectionate mother. Although she never made a public profession of her faith, and was not a great talker, she was an humble walker and a constant attendant upon the means of grace. We have reason to believe that the root of the matter was in her. After praying by her bed-side on one occasion, she took my hand and kissed it. Her mother afterwards coming into the room, found her in tears. The next day she became delirious; and although her dear mother, husband, brother, and other friends were continually with her, she never recognised them. Once when I stood at the side of her bed, she gave a glance and said, "Thy dad," and then returned to her unconsciousness, and so, to our great grief, she continued to the end, without another word from her dear lips. Her mortal remains were committed to the grave in All Saints' Cemetery on the following Friday, and on the following Lord's-day I was helped to speak from Psalm xxix. 10, "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." Brother Sampford, of Ware, preached in the evening from Psalm xxxi. 16, "My times are in Thy hand." Oh, for grace to say from the heart, "Thy will be done."—ROBERT BOWLES.

James Griffin, aged 72, made a good end, thanks to the God of preserving grace, on Tuesday, August 30. At one time, as a supply, he preached in pulpit which the late S. Ozens was also, occasionally, then filling in the Black Country. His body awaits the resurrection in the Birmingham Old Cemetery.

Several members of Zion, New Cross, have recently passed away. J. Scantlebury died on July 20 at a ripe age. G. Brown departed for glory on August 20. Mrs. Mason, a constant worshipper at Zion, was buried by the pastor a short time since. Phensant Smith died in peace on August 3, 1887. See particulars in October *Silent Messenger*, edited by J. S. Anderson.

On September 30th the immortal spirit of Mr. John Northfield Tyler entered its eternal rest. The departed (aged 40 years) was a member of the Strict Baptist Church at Potton, Beds., was greatly respected, and leaves a widow and family of five to mourn their loss, which is his eternal gain.



## Mr. H. F. Doll, of Madras,

*(Superintendent of the Strict Baptist Mission in Southern India.)*

**I**T affords us very great pleasure to present our readers with a portrait of our highly esteemed brother in Christ, Mr. H. F. Doll, of Madras. The labours of Mr. Doll, during his five weeks' stay in England, were indeed great, and it is to be hoped that much good fruit will result in due time from them, to the glory of God, and the widespread interest of the Mission. Various notices of Mr. Doll's life and work appear in other parts of our Magazine, and which prevent the necessity of giving more on the subject here.—EDITOR.

SUPPLEMENT TO "THE DOWN GRADE"  
CONTROVERSY.

WE are extremely obliged to many dear friends for their verbal and written sympathy with us in the decided view we were led to take on the "Down Grade" question, which appeared in our last month's issue. It did not occur to us, when writing on the subject, that everybody would see eye to eye with us. That was not our concern. We aimed, as in God's sight, to tell the plain truth as to what we consider to be the very spring of nearly all the deadly errors so rife to-day in many of our Nonconformist churches. Only a very few have had the courage to write us in opposition to the hope we entertain of Mr. Spurgeon eventually uniting with the Strict Baptists, but they have omitted to give either their names or addresses. However, we will not here repeat Dr. Johnson's definition of an anonymous writer, lest we should grossly offend them.

"TRUTH FEARS NOTHING BUT CONCEALMENT."

Most heartily do we accept Mr. Spurgeon's testimony on the "Down Grade" controversy, and from the depths of our soul are grateful to him for it, and thank God. Nevertheless, we believe it would have been more strengthening to the Churches of truth had he, in the course of his scathing protest, driven the axe deeper into the very tap-root of the evil in the popular ministry of the day—*universal redemption, creature-effort in salvation, and false charity in making the Lord's table broader than it was ever intended by the Apostles*. No doubt we shall be considered, by those who are not in sympathy with the truth, as bigoted, uncharitable, and narrow-minded. But the way of truth is "narrow," the "broad way leadeth to destruction." We can afford, and are fully prepared, to bear the yoke of persecution for Christ's sake. Possibly Mr. Spurgeon thinks it wisest to lop off a few of the rotten branches before felling the entire poisonous tree. The departure from the faith and practice of the New Testament is doing more real harm in our Churches to-day, than all false philosophy and sophistry can ever do, either in religious circles, or in the world. The popular errors above-named are more subtle in their working, and injurious in their effect, than the more glaring divergences from Gospel truth, known as "Modern Thought."

WHAT IS "MODERN THOUGHT" DOING?

We do not desire, falsely, to charge Mr. Spurgeon, God forbid; but we have heard him preach free-grace and free-will in one and the same sermon, and our impression at the time was, that he put the glory of salvation upon the head of Christ in one part, and then removed it to the head of the sinner in the concluding part! What is "Modern Thought" doing, but the very same thing? and what is the very life of popery, but a mixed Gospel of *free-will, duty-faith, and universal charity*, and which Satan himself will not oppose? We are for thoroughly cleansing the field of all such deadly and pernicious weeds. Some persons have said, "Why not point out the errors you complain of?" To do so we should have to quote largely from sermons and printed works, enough to fill a volume, and even then it is questionable whether those who require such proofs would acknowledge themselves as

fully convinced in the matter. Many there are, we regret to say, who cannot distinguish any difference between the faith of the natural man and the faith of God's elect, which is imparted in regeneration by the Holy Ghost.

Our own firm belief is, however, that Mr. Spurgeon himself is steadily growing in grace, and ripening in the knowledge of divine truth, and sees the necessity, daily, of being more definite in his ministry. It is one thing to be definite in setting forth the truth, and quite another thing to be offensive. The professing world will always take offence at the real truth of God, if it is placed clearly before them.

#### THE GIST OF THE "DOWN GRADE" CONTROVERSY.

Mr. Spurgeon has most strikingly given us the gist of the whole of the "Down Grade" controversy in the November number of the *Sword and Trowel*. Upon page 558 he says:—"As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions: they begin to look like Confederacies in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away."

#### THE VALUE OF THE VICARIOUS SACRIFICE OF CHRIST.

To show how Mr. Spurgeon estimates the doctrine of the atonement, which "Modern Thought,"-preachers wickedly deny, he openly uttered, the day before leaving for Mentone, the following words:—"Can you wonder I show fight for the vicarious sacrifice of CHRIST? Would not you stand up for your wife and children? and this doctrine is more to me than wife and children. It is everything to me. I am a *damned man if Christ did not die for me!* I will put it no more softly than that. There is no salvation worth the having that has not the Godhead in it."

#### MR. SPURGEON RETIRES FROM THE BAPTIST UNION.

The cause of Mr. Spurgeon's retiring from the Baptist Union is plain enough. Although he has been said to be "sniffing about for heresy," we glory in the definite stand he has so far made for the truth. He remarks, "Whether the 'Down Grade' evil has operated on few or many is a question which may be waived; it has operated manifestly enough upon some, and they glory in it. Yet professedly sound believers are in full accord with these out-spoken heterodox men, and are linked with them in a set, formal union. Is this according to the mind of the God of truth? . . . These are not mistaken friends, but enemies of the cross of Christ. There is no use in employing circumlocutions and polite terms of expression; where Christ is not



received as to the cleansing power of His blood and the justifying merit of His righteousness He is not received at all. . . Fellowship with known and vital error is participation in sin. . . During the past month many have put to us the anxious question, 'What shall we do?' To those we have had no answer to give except that each one must act for himself after seeking direction of the Lord. In our own case we intimated our course of action in last month's paper. We retire at once and distinctly from the Baptist Union. The Baptist Churches are each one of them self-contained and independent. The Baptist Union is only a voluntary association of such Churches, and it is a simple matter for a Church or an individual to withdraw from it. The Union, as at present constituted, has no disciplinary power, for it has no doctrinal basis whatever, and we see no reason why every form of belief and mis-belief should not be comprehended in it so long as immersion only is acknowledged as baptism. There is no use in blaming the Union for harbouring errors of the extremest kind, for, so far as we can see, it is powerless to help itself, if it even wished to do so. Those who originally founded it made it 'without form and void,' and so it must remain. At least, we do not see any likelihood of a change. *Why not start a new Denomination?* This is not a question for which we have any liking. There are denominations enough. If there were a new denomination formed, the thieves and robbers who have entered other 'gardens walled round' would climb into this also, and so nothing would be gained."

Many of Mr. Spurgeon's brethren in the ministry are following his example in retiring from the Baptist Union, at which decided step we are not at all surprised. There are, we understand, 2,011 Churches in the Baptist Union, out of which number 406 are under the care of pastors from the Metropolitan Tabernacle (*Handbook, 1887*).

#### OUR ASSOCIATED STRICT BAPTIST CHURCHES.

Would the Metropolitan Association of Strict Baptist Churches hold together a single month if it had members in it whose life-work it was to eat out its vitals, by propagating such pestiferous errors as those do with whom Mr. Spurgeon is now at issue? Thank God, if the Strict Baptist denomination is numerically small, compared with many of the more popular ones, it is nearer the New Testament in its doctrinal basis than any other religious body existing. This is a great thing to assert, but we challenge the whole of Christendom to disprove it. We do not stand up for a mere creed in support of a sect, but for the plain and simple teaching of Inspiration. We are therefore bound, as far as light is given to us, to dissent from all persons and faiths contrary to that.

#### THE CLOSE OF ANOTHER YEAR.

Drawing, now, to the close of another year, we have very great cause for thankfulness as regards the progress of our Magazine. Considering the vast numbers of religious publications now in circulation, we have been graciously helped of God to maintain our position with marked success and blessing. Although we have never desired to make a single enemy (the Devil keeps plenty ready-made), we cannot escape coming occasionally into collision with those who have nothing to sacrifice in point of truth.

We most earnestly hope that all those dear friends (and blessed be the Lord we have many), who highly value the distinguishing doctrines

of grace, will do their utmost, during the coming year, to circulate the EARTHEN VESSEL AND GOSPEL HERALD in every possible way. Numbers of good old saints, who are too poor to purchase our Magazine, and many in Workhouses, Almshouse, and Infirmaries, would be delighted to peruse its pages monthly were they able to obtain it. Oh, for a much larger fund for the free distribution of the EARTHEN VESSEL AND GOSPEL HERALD where it is so much needed, and where it would be so much prized. In closing the labours of another year, in connection with this Magazine, our soul is humbled within us as we contemplate the mercy of God in honouring us to spread His truth by pen and tongue, far and wide, so long. We earnestly wish each dear reader may enjoy the blessing the Lord commanded Moses to communicate, through Aaron and his sons, to the children of Israel—namely:—"The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Num. vi. 24—26).

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

## LETTERS ON THE "DOWN GRADE" QUESTION.

[OF the many excellent letters we have received on the present popular theme, "*The Down Grade*," the following are a few. Our hearty thanks are due to friends who have kindly written us on the subject, but whose letters we cannot publish for lack of space, as also to those brethren whose letters we cheerfully insert.—ED.]

### TO UNITARIANS AND "MODERN THOUGHT" MEN.

*A Few Words from the Pastor of Surrey Tabernacle, Wansey Street, Walworth, London.*

DEAR BROTHER WINTERS,—My attention was called on Sunday last (Nov. 6) to the very plain and unmistakable manner in which you acquitted yourself in the leading article in this month's EARTHEN VESSEL AND GOSPEL HERALD. I had read the same before the brethren pointed it out to me, and my heart began to rejoice that you were none of those namby-pamby squeamish sort of fellows who would sell Christ and His cause for a pair of shoes, or barter away your birthright for a mess of "modern thought" pottage. No; you had better "Be a dog and bay the moon" than be such a Christian. Our souls, with many others, have been stirred within us by the revelations that have been made of late of the awful abominations done in the land by those who, while they profess to love and serve the Lord, and to stand in the gap and make up the breach for the house of Israel in the day of battle, are in reality betraying Christ to His enemies by a kiss of so-called charity, and crucifying Him between thieves. "How has the fine gold become dim" and the once faithful city an harlot? it was full of judgment; righteousness lodged in it, but now murderers. The silver is dross, and the wine mixed with water. For these things we shall do well to mourn, clothing ourselves with sackcloth and sitting in ashes. Still, while we bow with humility before our God, and, Daniel-like, confess our sins and the iniquity of our fathers, our prophets, and our priests, we would not be slack in showing a way of escape from the fierce anger of the Lord, which must come upon us if mercy prevent not. Have we fallen by our departures from the truth? then only by a return to that truth can we arise and shine. Let us then purge out the old

leaven that there may be a new lump; and if we have ever tasted that the Lord is gracious; if we have been made free by the Son of God; if ever we rejoiced in the emancipating power of Emmanuel's blood; if we have had the unspeakable pleasure of realising "There is therefore now no condemnation to them which are in Christ Jesus;" let us in the most unequivocal way and manner declare the good news to our fellow sinners. What if we are deemed antiquated, what if we are told these things are things of the past, and that the course of the age is in opposition thereto, and that something new, something novel, must be presented to this wonderful generation of freethinkers. Our reply must be ready and unmistakable; that, notwithstanding every advance, sin is still sin, death is still death, and hell is still hell. So also Christ is still the way, the truth, and the life, and no man (whether he be a doctor of divinity or a very dunce) can come unto the Father but by Him.

Sin, sir, and a broken law stand in the way; and a voice from heaven declares, "Without shedding of blood there is no remission." Let Unitarians and "Modern Thought" men go their way and learn what that meaneth, and know that when the God of truth shall blast the breath of every liar, and righteously consign them to the lake that burneth with fire and brimstone, those whom they have reviled and cast out and held up to scorn and ridicule shall sing, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." Yes, and that which shall then be our song shall now be our theme.

We know, and mournfully acknowledge, that Zion is at the present under the cloud, and it is as though the abyss had been opened, and there arises a smoke as of a great furnace; just as John in the Revelation describes it, and out of the smoke the locusts (false teachers) have come upon the earth, and power has been given to them. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but ONLY THOSE MEN WHICH HAVE NOT THE SEAL OF GOD IN THEIR FOREHEADS."

Now, who are these men? Just look at Rev. xiv., and you will find that they are those who are identified with the *Lamb* and stand with Him on the spiritual Mount Zion. These were redeemed from among men; "Not with corruptible things such as silver and gold; but with the precious blood of Christ. Therefore are they without fault before the throne of God." Let, then, our modern locusts do their work; for hereunto they were appointed; and if they want inspiration (although, by the way, they seem to dislike it), let them consider that they "can do nothing against the truth, but for the truth" (Acts ii. 23).

We believe there are those in our day, as there were some in Paul's day, who receive not the truth, but wilfully reject it, "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." What an awful thing it is to be given up to minister to the delusion and damnation of men; but, awful as it is, I fear that many of the professed ministers of the Gospel of the present day are doing so. Witness the sentiments advocated in the *Christian World* concerning the "moral possibility of imputing either guilt or goodness, or the justice of inflicting everlasting punishment for temporary sin," which, of course, men, blinded by "Modern Thought," cannot see, and, consequently, cannot believe. But their unbelief shall not make the faith (faithfulness) of God without effect. Eternal purposes, a sworn covenant, immutable promises, and a glorious Gospel shall triumph in the ages to come as they have in the ages past, and God's elect shall yet again exclaim, "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." "Modern Thought," with its chariots and horses, are cast into the deep. "The

depths covered them; they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee; Thou sentest forth Thy wrath, which consumed them as stubble."

May God bless you, my brother, and continue to give you the eye of the eagle and the face of the lion, that you may guide your VESSEL straight into the waters of truth, and ever cause your HERALD to go forth with a "Thus saith the Lord."

So prays your fellow-labourer,

OBADIAH S. DOLBEY.

### THE COMMUNION QUESTION.

(Written specially for the benefit of Young Believers.)

MR. EDITOR,—Let me thank you heartily for your article, in November No., on the "Down Grade." I have already thanked Mr. Spurgeon for what he has written as a protest against the teachings of some men; but Mr. Spurgeon has not yet gone far enough, and probably he will not be inclined to go deeper down and lay bare the *cause* of what he so justly complains. Churches can only be right when they are in *exact accordance* with the directions of the Word of God. Who gives up the Word of the Lord *in part* should let it alone altogether. It is a pretty piece of conceit of those who *profess* to be wise to sit in judgment of the Saviour in His preaching, upon the apostles in their teachings, and the Holy Spirit in His promptings. "Professing themselves to be wise, they became fools." In spite of all opposition, the good record remains, that the man of God may be furnished, "and is profitable for doctrine," in the ways of righteousness."

The Scriptures foretell of heresies, and that "the love of many will wax cold, even of "men who bring in damnable heresies, denying the Lord who bought them" (His people). I wonder if Mr. Spurgeon has considered by what beginnings these awful errors have crept into the Churches which could say, "One Lord, one faith, one baptism." The Lord is our Law-giver; the Lord is our King. O that he would go to the very root of the matter, and, ministerially, pluck it up by the roots! But I am not writing to or for him.

How some men, who gain their livelihood by some sort of connection with the Bible, must wish for an expurgated edition, unless, indeed, they prefer to have it as it is that they may be able to show how it lacks "the spirit of the times," and how inferior it is to the genius of the age, and so influence simpletons to believe that had the great God left the work to them they would have produced a work suiting the culture of any age, and which need not have been criticised by any people.

I wish to write for the benefit of our young people, who, being born into spiritual life, and now being in, or wishful to be in, the visible Church of Christ, are desirous of "contending earnestly for the faith once—for all time—delivered to the saints." Until young ones have learned history they are so apt to think circumstances of a special kind have come into existence for the first time, and portend a great deal more than they do. The timid heart is afraid of wars, and even rumours of wars. Be ye not troubled. Take unto you the whole armour of God, and fight the good fight of faith with the sword of the Spirit, the Word of God. May I tell your young godly readers, that which is, hath been, and they need not fear that either their God or His Word, or even His people, will be overthrown. The Great Shepherd and Bishop of souls foretold of thieves climbing into the sheepfold. The apostles prophesied of false brethren who would speak evil of things they know not. Jude gives a graphic description of them, so that the family features can be recognised even

in this distant day. In the history of the visible Church of Christ sifting times have come, and men have heard the call, "Lift up thy voice like a trumpet, and show My people their transgressions."

The stir now being made is not in or against the Churches holding to divine or apostolic order, but the war is near to our gates, and how many traitors there may be within God only knows! Possibly it may soon again be evident the foes are in the household. Should it appear so, may the young hear the Captain's voice, "Who is on the Lord's side?" "Quit you like men;" and may they have the right to cry, "To whom we gave place by subjection, no not for an hour." Many times within the present century men have crept into God's Churches unawares. At other times they have been allowed in with a supposed single spot of leprosy, promising they would never expose that, and that they would never infect others; yet, as soon as they found the infectious evil had sufficiently spread, they became bold enough to declare that evil was purity, and that the old cleanness was iniquity. The obedient had to depart because of the iniquity. The records will plainly tell of "the abomination which maketh desolate."

The young men, faithful to their Master, will, in the future, have to do what such men have done in the past, and in the doing, have to endure hardness, possibly exclaiming, "If it had been an (avowed) enemy, I could have borne it . . . but he that eat with me hath lifted up his heel against me." He that withstands the entrance of the vanguard of the enemy into the camp of the Lord, may even have, for a time, to suffer the ill-will of true-hearted, though deluded, brethren; yet to have the "Well done" of the Master, in the form of a good conscience, will be enough to embolden and to sustain.

What Mr. Spurgeon has done, the necessity filling him with pain and sorrow, has been done many times before. Will you give me leave to tell of one case, in connection with an Association. The Buckinghamshire Association is said to have been formed upon the express condition that the particular sentiments of every Church should be respected. In 1847 the writer of the circular letter chose to make a direct attack on Strict Communion principles. The majority of the ministers and messengers adopting the letter, placed the minority in the humiliating position of seeming to hold and sanction doctrines which they condemn.

David Ives, pastor of the Baptist Church, Gold-hill, uttered a strong protest against the letter, as it bore on Strict Communion Churches; it asserted that such adopt a sacramental test which unchristianises nine-tenths of the Christian world; one which asserts that no person can be saved unless he is immersed. David Ives asks, "Is this fair? is it honourable? is it Christian? Who does not know it is utterly untrue?" He adds, "We pass no verdict at the Lord's table; all we do is, to confine the administrations of the Lord's Supper to the baptized." "Brethren," says this circular letter, "let us hope that such a stigma will not be allowed to rest upon our Churches." "If," he asks, "the hope is, that the Strict will become Open Communions, rather hope that the Word of God will be banished from the world. If the hope is, that Strict Communion will be banished from the Association, this is more likely to be realised. The Church of Christ at Gold-hill, from this time, now withdraws from the Association, and calls upon every Strict Communion Church to do the same. It is no longer an Association of Strict Baptist Churches. We should beridiculously inconsistent indeed, were we to stultify our principles by acquiescing in such letters for the present year."

Sister Churches of the Bucks Association, who, at the present time, retain your Strict Communion sentiments, suffer the word of exhortation. Awake to a sense of your danger! Do you think your principles of any value? You have seen men succeed in persuading some of you to break down the ancient walls of your cities, under the specious pretence of enlarging your borders. The real effect is to let in the enemy, to rob you

of your treasures. For some time past, many Strict Communion Churches have been presided over by Open Communion pastors, who are only biding their time to introduce, successfully, their own cherished views. Can you be indifferent to the welfare of the Church of God? If you believe your order to be right, can you view with complacency the *perhaps not distant prospect of its subversion in your case?* We solemnly adjure you to consider your ways, to wake up to a sense of your duty, and to labour by all right means to preserve your Christian purity. We lead the way in withdrawing from an Association in which Strict Baptists can no longer place confidence.

If you shall think proper to follow our example, we may confer as to the means of a Communion of Churches for the future; but if we shall stand alone in our protest, we shall at least feel the peace of conscious rectitude unmoved by the reproaches of men, and humbly confident of the approbation of God.

P. W. W.

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#### GRACE SECURED DISTINGUISHED FROM GRACE IMPARTED.

In 1689 the ministers and messengers of one hundred congregations of Christians (baptized upon a profession of their faith, and denying Armianism) met in London, having just been delivered from bitter persecution by the revolution of 1688, a number of questions were proposed to them, among which was the following, "Whether believers were not *actually* justified and adopted when Christ died," to which they replied, "That the reconciliation, justification, and adoption of believers are *infallibly secured* by the gracious purposes of God and merit of Jesus Christ." Yet none can be said to be *actually* reconciled, justified, or adopted, until they are really implanted into Jesus Christ by faith; and so by virtue of their union with Him have these fundamental benefits *actually conveyed* unto them. And this we conceive is fully evidenced, because the Scripture attributes all these benefits to faith as the instrumental cause of them (Rom. iii. 25, vi. 2; Gal. iii. 26), and gives such representation of the state of the elect before faith as is altogether inconsistent with an actual right in them (Eph. ii. 1, 2, 3, 12).

Churches are divinely-appointed missionary societies. "A faithful Church ranks higher than even the noblest human institution. The former, however humble, is incorporated in heaven; while the latter, however great and good, is stamped with the inferior mark of human ingenuity." Mission work should be carried on by local Churches as such.

T. WENSER.

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#### SIGNS OF RENEWED LIFE AND ACTIVITY IN OUR CHURCHES

DEAR BROTHER WINTERS,—I thank you heartily for your timely and excellent article on "The Down Grade."

The wonder is, not that Mr. C. H. Spurgeon has left the "Baptist Union," but that he continued in it so long! I hope the noble stand he has made will lead to a speedy re-constitution of that body.

It is very evident that some of the leaders of the "Baptist Union" are doing all they possibly can to bring about an amalgamation with the "Congregational Union." Evidently, some of the leaders of the Congregational Union are seeking union with the "Church of England," and some of the leaders in the same Church, we know, are seeking closer union with "Rome." "A DOWN GRADE" indeed!

In my early days Mr. Spurgeon's ministry was very much blessed of God to me, and on that account I have always highly esteemed and loved him. But that has not blinded me to the fact that his "open communion," and his mode of addressing the unconverted, has helped to bring about the

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present state of things. He has in his time given the Strict Baptists some hard knocks, but I—years ago—ventured to prophesy that the time would come when he would be led to see that we had *truth* on our side. I rejoice that he has cried, "*Halt!*" God grant that he may be led to see the Scriptural position we occupy—not only on the "Communion question," but on other matters which, with us, are of so much importance,

I long to see, in all the Churches, PROGRESS towards the faith, "*once for all,*" delivered unto the saints, and to the keeping of the ordinances as they were instituted by Christ Himself.

I rejoice that amongst *our own Churches*—with whom it is my increasing joy to labour—there are many signs of renewed life and activity. Yes, thank God, they are beginning *more fully* to realise the responsibility resting upon them.

God help us all to be true and faithful. "HOLD FAST!" "HOLD FORTH!" are mottoes never more needed than now.

I am, dear brother, yours affectionately in Christ Jesus,  
R. E. SEARS.

#### MR. B. TAYLOR'S BELIEF OF MR. C. H. SPURGEON.

MY DEAR BROTHER,—I feel I must thank you much for your truthful and reasonable remarks in the first article of the *EARTHEN VESSEL AND GOSPEL HERALD* of this month. I praise God for the stand Mr. Spurgeon has been enabled to take against the anti-Christian doctrines so rife in our day. The first time I heard him preach was at Diss, when he was quite a young man; and never shall I forget the love and union I had to him in the Lord. Since then, I have earnestly prayed that the Lord would bring His servant fully out in the defence of the glorious doctrines of grace, which are so much slighted, by some lightly spoken of, and by others entirely kept back, and out of sight. All along have I believed that our good and useful brother, to whom the Lord has given great grace and great gifts, would one day endorse our principles in full, as New Testament Strict Baptists. What such principles are, any one may see, who are not wilfully ignorant and blind against the letter of truth. May the Lord make His dear servant a Samson, to bear away the gates and bars of the city of error, and to wield the two-edged sword of truth against all enemies and opposers of the same.

B. TAYLOR.

#### WHAT ARE THE CHURCHES GOING TO DO?

MY DEAR BROTHER WINTERS,—With all my heart I thank you for your noble, manly, and outspoken article on the "Down Grade," in this month's *EARTHEN VESSEL AND GOSPEL HERALD*. To me it has long been a grief that so many of our people, and ministers, have seemed indifferent about the rapidly-spreading errors of the times. I have often heard the late venerable C. W. Banks called "an alarmist," for writing and speaking as Mr. Spurgeon has so nobly done. I share your conviction, and feel deeply upon it, "the day is fast hastening when the fight for the truth of the Bible will be a desperate hand-to-hand one." But what are our Churches going to do? It appears to me, there should be not only decision, but action. The controversy will ultimately bring our denomination into prominence, and our principles should be made known. Thousands who revile Calvinism know nothing at all about Calvin's teaching; others, who do revile him, do so because it is the shortest way to oppose the doctrines of grace. All evils are not to be met by weeping. "Resist, steadfast in the faith," should be the text of every believer at the present moment. Under somewhat similar circumstances, the heroes of the past met false teachers by a fearless defence and faithful declaration of the Gospel. With conspicuous ability and holy zeal they taught the people the verities of the Gospel.

J. WHATMOUGH.

## THE VOICE OF A VILLAGE PREACHER.

DEAR BROTHER WINTERS.—I was never more glad than in reading the Editor's remarks this month, upon C. H. Spurgeon's "Down Grade;" it seems to cut right and left. As a humble village preacher, my experience is, the people are hungering for the sincere milk of the Word, that they may grow thereby; and I find, where preachers are bold for the truth, God's blessing rests upon them. I feel we have need of great boldness nowaday. I have introduced the magazine to several this month; to some your dose is rather too strong, but others are delighted to read such outspoken truths. May the Lord bless His truth more and more, is the prayer of yours in Him,

H. GRIMWOOD.

St. John's-road, Newbury. Bucks.

## FAREWELL MEETING TO MR. H. F. DOLL,

*(Superintendent of the Strict Baptist Mission in Southern India.)*HELD IN MOUNT ZION CHAPEL, HILL STREET, DORSET SQUARE, ON  
WEDNESDAY, NOVEMBER 9TH, 1887.

## THE UP GRADE OF THE STRICT BAPTIST MISSION.

FOREIGN MISSIONS, whether in connection with other denominations or our own, are by not a few Christian persons estimated with doubtful disputation. Some question the right to send the gospel into heathen lauds at all; and others think it quite unnecessary to do so, since there are so many who need to be brought under the sound and influence of gospel teaching at home. We know that

## THE CREDULITY OF ENGLISH PEOPLE

is not as a rule so great as in some countries, and therefore they are not, in the majority of cases, at all susceptible of taking up with new things. To them missionary enterprise is, to some extent, a kind of modern semi-religious speculation, in which they feel no particular interest, as no tangible results are brought immediately before their eyes. These facts, together with certain deep-rooted prejudices (which often overcome reason) against the duplicity of many of the natives, and the lack of early training in the belief of mission work, are difficulties which some of the Strict Baptist body can hardly surmount, even to-day. To this class of friends belong mostly those who have little or no sympathy with Sunday Schools and Home Mission work.

We honestly confess, that being brought up from our youth in connection with Strict Baptists of the highest type, we were not at all favourable to Foreign Missions and Sabbath Schools at home. We were led to look upon them as matters which only concerned religious *latitudinarians* and *anythingarians*, and not as coming within the pale of Strict Baptist doctrines. As regards our Strict Baptist Mission in India and Ceylon, we have until now been very chary in accepting it in its truest sense as a *bona fide* institution, and doubted whether Mr. Doll, the superintendent, was in fact a thorough out-and-out Strict and Particular Baptist preacher himself, capable of rightly dividing the Word of God; and on this important position we have not stood alone, although we personally have never, for one moment, gone so far as some as to question his very existence! Now all our suspicious thoughts and fears



with regard to the genuineness of Mr. Doll's Mission work in Southern India, were thoroughly dismissed the moment we heard the grand and outspoken fundamental truths which fell from his lips at the farewell meeting on Wednesday evening, Nov. 9th, 1887. At

#### THE FAREWELL MEETING

our dear Bro. Geo. W. Shepherd, the pastor, presided, and was surrounded by the Hon. Secretaries of the Mission, Messrs. J. Briscoe and I. R. Wakelin, and ministerial brethren H. F. Doll, of Madras, S. Gray, Brighton, W. H. Evans, Clapham, J. H. Lynn, Stratford, P. Reynolds, Islington, J. Box, Soho, R. E. Sears, Whitechapel, W. Hazelton, Lewisham, and J. E. Hazelton, W. Winters, J. H. Dearsly, and H. Cooper were in the body of the chapel, as also friends E. Mote, J. Harris, C. C. Harris, C. Wilson, Cobb, Tinson, J. W. Banks, Pocock, and many others. The attendance was very large considering the heavy rainfall during the entire day.

Mr. Shepherd having announced the first of the specially printed hymns, beginning:—

“Blest be the tie that binds our hearts in Christian love;  
The fellowship of kindred minds is like to that above!”

read Psa. lxxii., and Mr. J. E. Hazelton offered earnest prayer.

The chairman in his brief introductory address narrated in a most interesting manner several of the difficulties which surrounded the Strict Baptist Mission before it was brought under the fostering care of the Churches at Keppel Street and Soho. He first became connected with it in the year 1860, at which period Mr. G. Pearson was the Hon. Sec. It was then thought that if the Society could secure at a small expenditure the cooperation of a good brother in India, it would be well. The Mission was commenced at Telleygaum, and a station was soon established. After the death of Mr. Cassady, the services of Mr. H. F. Doll, of Madras, were obtained, and under God's blessing he has successfully preached the gospel in the Southern Presidency of India; and by his presence that night he had brought India very near to them.

#### THE SOUNDNESS OF MR. DOLL'S FAITH.

Mr. Shepherd having kindly referred to the annual sermon preached on behalf of the Society by Mr. Doll, and to his very great satisfaction with it, as being sound and good, called upon him to address the meeting. Mr. Doll then rose, and for upwards of an hour spoke with great fluency and power, on the glorious gospel of the blessed God, and in such a manner as in days past we had been accustomed to hear it from the lips of James Wells, John Foreman, C. W. Banks, J. A. Jones, and other gracious and gifted brethren. Our heart felt a glow of fervent love to him, and we were entirely stripped of every vestige of suspicion or fear as to the soundness of his faith, and the consistency of his practice in strict agreement with the New Testament. We think we have the mind of Christ to judge of the reality of his religion by the powerful witness it bore to our own spirit.

Mr. Doll remarked that his presence there that evening in Mount Zion Chapel, would show, as far as his person was concerned, that he was not a huge fraud, nor was he a stuffed Doll. He was fifty-one years of age, although he did not look quite so old. He had been married

many years, and was the father of fifteen children, eight of whom were living. His beloved wife was a godly, praying woman, and greatly assisted him in his Mission work. His eldest son, Mr. W. A. Doll, was engaged 300 miles from him in Missionary work, and was first called to preach in 1882, at Tinnevely, and his wife also laboured in the schools and in other useful Christian work.

#### MR. DOLL'S CONVERSION AND CALL TO THE MINISTRY.

Mr. Doll further stated that he had been brought by divine grace to savingly know the Lord Jesus for thirty years. His old schoolmaster had been instrumental in his conversion to God, and many others in the same school had been blest in a similar way. He was, however, considered by some to have been a Christian long before the Holy Spirit had really brought him under conviction of sin. He had passed through the form imposed upon him according to the rites of the national Church, all of which he regarded as nothing! For two years his soul was in great distress, and bowed down under the sense of sin; but was afterwards brought by the Spirit of God into an experimental knowledge of the truth and the liberty of the Gospel. Shortly afterwards his desire to serve and honour the Lord grew stronger and stronger, and His love to His name knew no bounds. He quickly found work in the Sabbath-school, and eventually in preaching the Gospel. He saw that the Wesleyans, Independents, Episcopalians, and other bodies had their missionary societies. He knew also that the views of the Strict Baptists were more in accordance with the Bible than theirs, and thus he was led from principle to espouse the cause of the Strict Baptists. Mr. Doll then spoke of the sad state of many of the Hindu caste and non-caste people, and how deeply some of them were engrossed in idolatry, and prejudiced against the religion of Jesus Christ. Mr. Doll, in referring to the idolatrous practices of many of the natives, exhibited two small idols worshipped by them, and also some fancy work done by the girls of the school in connection with the Mission, which was quite equal to much that is produced by English girls. We forbear giving more of Mr. Doll's most instructive and deeply interesting address on account of our limited space. Much more of his work in India will be found in the Annual Sermon already referred to, and in the "Olive Branch," a half-penny monthly record, entirely devoted to the Mission, both of which may be had of W. Wileman, 34, Bouverie-street, E.C.

Hymn No. II., commencing—

"Men of God, go, take your stations,  
Darkness reigns throughout the earth,"

was then heartily sung, after which Mr. W. H. Evans commended the Mission to God in solemn prayer.

#### PRESENTATION TO MR. DOLL OF £60.

Brother John Box followed with an excellent speech (in the unavoidable absence of the President of the Mission, Mr. John Hazelton). Addressing himself mainly to Mr. Doll, he took him by the hand, and expressed in most fitting words the heartfelt love of the Committee and friends to him; and then briefly, but beautifully, traced out the origin and progress of the Society of which Mr. Doll was their representative, and spoke of the difficulty attending the work of the Committee from

time to time in dealing with the practical working of the Mission, and with brother Doll, a man whom none present had ever seen before he came to England five weeks since. He also expressed the pleasure it gave him to know that he (Mr. Doll) believed, preached, and practiced the great truths of the Bible, which gave them every satisfaction and confidence in him, and in the work in which he was engaged. Brother Box, in his concluding remarks, hoped Mr. Doll would carry away with him the devout earnestness of that meeting, and how much the Committee and friends would remember him in prayer before God for his safe journey to his wife and family, and for the success of his great work. Moreover, to show the good feeling of the brethren and friends for him, he with great pleasure presented him with a purse containing £60, as an expression of their high appreciation of his hearty labours in the interest of the Strict Baptist Mission in India. Mr. Doll, with evidently suppressed feelings of emotion, accepted the noble gift, and for which he most sincerely thanked the Committee, ministers, and friends, and all (especially the ladies) who had so kindly entertained him during his five weeks' sojourn in England.

#### MR. DOLL'S RETURN TO INDIA.

Mr. Doll said that he had never been so long absent from his beloved wife and family during thirty years. The inward struggles he endured before starting were great, as he thought of leaving his home and work, and coming 8,000 miles to mingle with friends he had never seen. He desired to share an interest in the prayers of the friends, as he should, God willing, start for India on Friday, November 11th. Brother S. Gray, of Brighton, in whose chapel Mr. Doll first spoke on his arrival in England, appropriately addressed the friends, and wished brother Doll God-speed. Brother Philip Reynolds, in very telling words, spoke of the union of heart he felt to brother Doll when he recently heard him speak at the half-yearly meeting of the Metropolitan Association of Strict Baptist Churches, and he was assured that the meeting recognised Mr. Doll and his mission work, and also the obligation of all present liberally to support it. Hymn No. IV. was then sung, beginning—

“ Farewell, beloved friend, once more farewell!  
For you our hearts have felt, and still shall feel;  
Of late we've cared, and some attention given,  
Now we must leave you to the care of Heaven.”

#### “THE GREAT CRISIS OF THE STRICT BAPTIST MISSION.”

During the singing of this touching hymn many of the friends were moved to tears. The chairman having lovingly wished brother Doll to convey the united sympathy of the present meeting to his wife, and all his coadjutors in the mission field in India, called upon brother R. E. Sears to offer the closing prayer. Brother Sears prefaced his prayer with a right down glowing, pithy speech (which we should have been sorry to have lost), stating that now was the great crisis of the Strict Baptist Mission, and vehemently urged upon those present to support it more largely than they had done, as the Committee wished to engage Mr. Doll wholly in the mission work, and thus free him from secular employment. Brother Sears then offered earnest prayer, and the chairman pronounced the benediction. At the termination of the meeting everyone seemed anxious to have a grip of Mr. Doll's hand, and it was with

some difficulty that he could get clear of the numerous friends who thus sought to bid him good-bye. We heartily wish brother Doll all the divine help he needs in his important sphere of labour; and in closing our discursive notes of this joyous meeting, quote the second verse of the last hymn of the evening—

“Go then, dear friend, in your Redeemer’s cause,  
Go, plough the briny wave, and brave the deep;  
Mercy and truth be with you as you pass:  
Preserve your soul, your life in safety keep.”

W. WINTERS.

Churchyard, Waltham Abbey.

## WHAT SAITH THE SCRIPTURE?

OUTLINES OF AN ADDRESS ON BAPTISM, BY MR W. KERN.

**O**UR motto is, dear friends, “What saith the Scripture?” This is the only judge to end the strife. First, the great Author of it, which I believe to be God the Father (John i. 33). He sent John to baptize, and sure all the family ought to revere and practice the same so as to honour their Father and Friend. 2nd, the first administer of it was John the Baptist (Matt. iii. 1—6). God sent John to baptize, and his name was very suitable; not John the Episcopalian, the Congregationalist, the Wesleyan, the Presbyterian, or the Roman Catholic, but John the Baptist. The other names I have mentioned are, as you are well aware, of much later date. 3rd, the great example of it was our precious Jesus (Matthew iii. 13—17). He came to John to be baptized. John forbid Him, saying, “I have need to be baptized of Thee.” Our Lord said, “Suffer it to be so now, for thus it becometh us to fulfil all righteousness.” Not Jesus alone here, but John as well. In suffering Jesus was alone; for

“Alone He took the field,  
Alone the battle fought,  
With His own sword and shield,  
The glorious victory wrought.  
The glorious work is all His own;  
For ever let Him wear the crown.”

But here it is, it becometh *us*. So, though Jesus suffered for us and died that we might live, He was not baptized in Jordan for us, but to set us the example, that we should do likewise. 4th, the great command of it was from the lips of our risen Captain and Monarch (Matt. xxviii. 19, 20). He had just said, “All power is given to Me in heaven and in earth,” and now, as invested with supreme authority, He gives the infallible mandate, “Go and teach and baptize,” which neither men nor devils can overthrow, though they may hate and despise and ridicule the order. 5th, the proper subjects for it are those born of God, and who believe in the Lord Jesus (Acts viii. 37; Mark xvi. 16; Acts x. 47, 48). “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” So that being recipients of the Holy Ghost prepares for this solemn ordinance. Some have said if we are baptized with the Holy Ghost there is no need of water. Now, if they are right, Peter is wrong. But you see Peter was inspired to write; they are not inspired to speak.

I must therefore believe Peter to be right. So that this ordinance is for believers, and believers only. 6th, some of the meanings of it, or its teachings (Psalm xlii. 7). The overwhelming sufferings of Christ, The waves, bitter and penal, rolled over Him, and on Him too. The burial of Christ (Rom. vi. 4), also His resurrection. It teaches the sufferings, the burial, and the resurrection of our precious Jesus. 7th, the use of it. "Not the putting away the filth of the flesh, but the answer of a good conscience toward God (1 Pet. iii. 21). So that those who neglect it cannot have this good conscience toward God, but are disobedient children. 8th, the design of it is a "putting on Christ" by a public profession (Gal. iii. 27). It is the Scriptural door into the Church (Acts ii. 41). All other ways are anti-scriptural, and were invented by men. Also it is a proof of obedience. "If ye love Me, keep My commandments" (John xiv. 15). It is also a badge of discipleship, a taking up the cross, and avowing ourselves on the Lord's side, out of love and gratitude to Him, desiring to honour Him as our King now we have realised Him as our Saviour. For He declares, "Them that honour Me I will honour" (1 Sam. ii. 30). If some should say as an excuse, "The reason I do not come to be baptized is because some walk so inconsistently after their baptism," I would say, "What is that to thee? Follow thou Me," and leave the inconsistent ones for the Lord to deal with and to correct; and may the Holy Spirit help us to keep very close and constant to the written Word. Amen.

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#### M R. H. F. D O L L.

**T**HIS beloved Christian brother was born in Madras on October 10, 1836. He is a Eurasian, or partly a European and partly an Asiatic; though more akin to the English race than to the native inhabitants of India. His complexion is dark; his hair, which he wears short, is soft and black; and he is rather below the middle height. His frame is pliant and well-knit; and his expression is kindly and full of intelligence. He speaks somewhat after the fashion prevalent in the West of Scotland.

His parents were worthy persons; but in his youth he was wild and reckless, and caused them some anxiety.

He was educated by Mr. A. Wilson, a native of England, who was pastor of the English Church at Chintadrepetta, Madras, and also conducted a seminary for boys with much success. Aiming at the moral and spiritual, as well as the intellectual welfare of his pupils, he was favoured to see many of them called by grace, among whom was the subject of this sketch.

Our brother's convictions, when the Lord began the good work, were solemn and deep, and lasted for many weary months. At last he found peace to his intense joy, and soon tried to be of use to others. He joined the Church, and on Mr. Wilson's death became its pastor, although he has not resigned his situation as clerk in the fiscal department of the British Government. He is regarded on all hands with the utmost respect, and it is a matter of gratitude that a Christian Church, the faith and order of which are in every essential matter identical with our own in England, is so efficiently served by a minister to intelligent, amiable, and spiritually-minded.

REMEMBRANCES OF SOME THINGS IN THE HISTORY  
AND CHRISTIAN EXPERIENCE OF  
CHARLES GORDELIER, HACKNEY.

*(Continued from page 341.)*

IN the year 1840, I was brought into a very low state of spiritual life and spiritual feeling—a backsliding state of the heart and soul declension. I became so painfully conscious of it that it produced much depression of spirit, and was considerably exercised as to my eternal state, even to a state of nervous sensibility, that I became the victim of many timid fears; morbidly so. I had a constant dread of some heavy judgment hanging over me. I suffered the more from my natural reticence; I kept it all to myself, and suffered no one to know the cause of my heaviness. It was chiefly occasioned through one of my music companions and another person, both of whom, though professors, I fear were not the subjects of divine grace; but the Lord graciously fetched me back, brought me up out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. I think I had a much keener sense of sin in my evil departing from the living God than when first convinced of sin, for there was not only the sense of sin in itself as against God, but also of sinning against light and conscience; still, on the other hand, the cleansing, efficacious blood of Christ, and its renewing power, was felt to be much more precious than ever it was before, and the remembrance of the grace by which I was restored to peace of soul is as indelibly impressed in my memory as when first brought to know the truth.

From this period, to the year 1843, I do not remember any particular exercise of mind in spiritual things. External circumstances still occasioned me much solicitude. Naturally, I possessed an uneven, that is to say, an unamiable temper. This made my trials more hard to bear. I was apt to fret, murmur, and repine. I found but little comfort in religion or progress in grace. I often found a want of common knowledge suitable for my new occupation. I had hitherto refrained from speaking in public prayer, though often solicited; I had neither the ability nor the courage to speak before others. I had indeed united with the Sick Visiting Society, at Little Alie-street, and had made attempts in private and social meetings, which so far satisfied me that I had no gift for speaking in public. In August of 1843, Mr. Deane, a deacon of the Church, lent me Dr. Gill's "Sermons on Important Subjects." I was much delighted with them, having never seen such choice truth in such choice language, and I much felt and lamented my want of common understanding and my ignorance of such excellent writings. Mr. Dickerson lent me the Doctor's "Body of Divinity." Night and day, early and late, I was seen devouring the contents of this masterly work. My brother, perceiving me to be waking up, lent me a book on "Self Culture," which roused my attention exceedingly. I was seized with a strong desire for self-improvement, and resolved to free myself from the shackles of ignorance. I read several books on the improvement of the mind, and I believe the Lord made them a means of much good to me. I ought always to say, "God be thanked for books." My thirst for knowledge increased, both for things spiritual, as well as for things natural. My mind rapidly expanded. Then came what I call a book fever. My first purchase was Dr. Gill's "Exposition of the Bible," nine vols., quarto. O with what avidity and ardour did I read the writings of this great and good man. In 1845, my brother induced me to take a morning class of senior Bible scholars, at Artillery-street Sunday-school; Mr. G. Moyle was then pastor, and there is good reason to believe a large degree of success and blessing followed these efforts to impart Biblical natural history. In the same year, for the first time, I was prevailed upon to engage in public prayer at Little Alie-street. I was also requested to give an address in a small room to a few poor

weavers in Bethnal-green. I spoke from Hebrews i. 1, 2; this was on the 17th September. I was then pressed to *preach* a sermon to the same people. At first I refused; but being earnestly entreated, at length I yielded, and spoke from 1 Tim. i. 15. It was not preached extempore, for I thought myself incapable. I made a few subsequent attempts, but feeling assured that I had no gift for public speaking, I wholly relinquished engaging in such exercises. In 1846 I joined a Young Men's Self Improvement Society, at Ratcliff. At the close of the year I delivered two lectures on "Self Improvement," these were founded on my own observation and experience.

[We are extremely obliged to Mr. C. Gordelier for granting us permission to publish the above extracts from his most interesting autobiography, which was issued to the public in the form of an address, delivered at Farnham Chapel, Surrey, December 27, 1869, and which has been out of print for some years. Probably, on some future occasion, more extracts from Mr. Gordelier's address may appear in our Magazine.—Ed.]

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### THE PULPIT—THE PRESS—AND THE PEN.

*Consumption and other Chest Diseases, with Appendix*, by Geo. Thomas Congreve. London: Published by the author, and by Elliot Stock, 62, Paternoster-row (price one shilling). In all the discoveries made in the progress of the great healing art within the last 50 years, no one has been more successful in alleviating human suffering in the shape of *Consumption* than Mr. Geo. T. Congreve, of Coombe Lodge, Rye-lane, Peckham. Mr. Congreve has, we know, spent the greater part of his life in the diligent study of *Pulmonary Disease*, and has undoubtedly effected much real good in cases of *Consumption* and other chest diseases during his long and extensive practice. In the APPENDIX TO MR. CONGREGREVE'S TREATISE ON CONSUMPTION, an astonishing variety of interesting and successful cases of the *last six years* are given in detail, with many selected letters from Christian ministers. Personally, we know Mr. Congreve's *Balsamic Elixir* to be of great value in cases of weak lungs and bad coughs, and our conviction is, after having carefully read his new book on *Consumption*, that he is indeed doing a great work in saving large numbers of persons from *Consumption*. An excellent portrait of Mr. G. T. Congreve appeared in *Sunday Words* some time since, with upwards of four columns of letter-press of the most interesting kind relative to Mr. Congreve's professional at Coombe Lodge, as also of his *Young Women's Christian Institute* at Brighton, which is successfully progressing.

*Bible Models*, by Richard Newton, D.D. London: Hodder and Stoughton, 27, Paternoster-row (price 3s. 6d.).

Apart from the Arminian sentiment which pervades the pages of this book, it is, in our opinion, a valuable work of the kind. It is well spiced with anecdotes illustrative of the many excellent Bible models which it gives. The book is the fruit of much diligent research, and is suitable for Sunday-school teachers and other labourers in the great vineyard of the Lord.

*Report of the Recognition Services held on Wednesday, June 15th, 1887, in connection with the settlement of Mr. O. S. Dolbey as Pastor of the Church worshipping in the Surrey Tabernacle, Wansley-street, Walworth, London.* May be had in the vestry of the Surrey Tabernacle, price 3d., or post free 4d. of Mr. T. Carr, Melbourne-lodge, Melbourne-square, Brixton, S.W. Many beloved friends who have been unacquainted until now of the existence of this *Report*, will doubtless avail themselves of a copy of it at once. The *Report* gives the entire services of the day. The afternoon sermon by the pastor-elect, Mr. O. S. Dolbey, the summary of his religious belief, and the statement on behalf of the Church publicly declared by Mr. Albert Boulden, will be found exceedingly interesting. Many of our English and American friends who, having read extracts of the same in the EARTHEN VESSEL AND GOSPEL HERALD, declare the whole proceedings of the day to be the best of the kind they ever met with. In addition to what has already been referred to, the reader will be pleased to find in the *Report* addresses given on the occasion by brethren Lambourne, of Warboys; Mead, of Nunhead; North-

field, of Hadleigh; Holden, of Limehouse (Editor of the E. V. and G. H. in the chair). Messrs. Bundell, Varder, Morling, Bush, Boulden, Johnson, Ward, and others assisted in the long-to-be-remembered services. We earnestly recommend every lover of free and sovereign grace to speedily obtain a copy of this Report.

MAGAZINES, SERMONS, &c. *Australian P. B. Magazine* for September contains several very excellent articles. Bro. J. W. Bamber on "The Right Basis of Church Membership," is good, as is also Brother D. Allen's on "The Deep Things of God." *Life and Light* gets better and better. Brother R. E. Sears' leader, entitled "Modern Thought," ought to be read by millions instead of by thousands. During the past year seventy-three thousand copies of *Life and Light* have been circulated. Thank God! *Amateur Gardening*, printed and published by W. H. and L. Collingridge, is issued weekly, price one penny. The number before us is a capital one. *The Cave Adullam Messenger*, conducted by brother D. B. Garnham, is full of sound and savoury reading. *A Kindly Welcome*, edited by brother W. E. Palmer, is well freighted with solid truth. *The Regular Baptist Magazine* is much appreciated by us. We heartily wish it a large circulation. *Pictures of Mercy*, a sermon to young men and maidens, by R. E. Sears. This sermon was preached by brother Sears on October 16th, 1887, "being the day set apart for special prayer for Sunday-schools." We always notice that brother Sears' sermons contain a very great variety of figures, types, metaphors, symbols, etc., consistent with truth and good sense. He has also a lively way of putting things together, with the view of keeping up the interest of his hearers and readers. The sermon before us is a perfect picture gallery, and although it does not contain so many divisions and sub-divisions as some of the old sermons of the Puritans, we have seen, it outvies in its number of heads all the modern sermons we ever before read. Here they are in brief (illustrative of mercy). 1. A lovely garden. 2. A beautiful tabernacle. 3. A stately mansion. 4. A noble river. 5. A throne. 6. A book. 7. A diamond. 8. The parables. 9. An angel of light. 10. The pledge of future good. 11. The children's pattern. 12. Pearl of a wonderful city. This sermon is well adapted for old men and maidens, as well as for those less advanced in years. Such pleasant pictures do not come under the censure of either Moses (Num. xxxiii. 52)

or Isaiah (ii. 16), but are identical with the wise man's words in Prov. xxv. 11. *Purifying by Faith*, a sermon by J. Battersby, a very suitable subject for the present day. Nothing that has suffered by the Fall needs purifying more than the heart of man. How apropos the text! Acts xv. 9: "Purifying their hearts by faith." *Paternal Love*, and *Old and New Fashions*, by the late Joseph Irons. We hold the memory of dear Joseph Irons in high esteem, and a thousand thanks are due to Mr. David Fisk, of 6, Brighton-place, Brighton, Sussex, for republishing many of his (Irons') best sermons at so cheap a rate. Volumes of 20 sermons, with pastoral visits, 2s. 6d.. post free; single copies, by post, 1½d. *Zion's Witness*, full of solid divinity, and worthy a very large circulation. *Home Words* and *The Day of Days*, instructive and amusing. *Ring the Bells*, Home Words Christmas number, *Tablet Almanack* for 1888, the Day of Days Christmas number, *The Fireside*, full of excellent reading. *The Church of England Temperance Chronicle*. *The Gospel Magazine*: this number contains eight additional pages of good Gospel truth. *The Mystical Water and the Heavenly Birth*, by Thomas Witts. London: F. Kirby, 17, Bouverie-street, Fleet-street. We openly confess that we are unable to get at the real gist of the author's meaning in the work before us. He has compassed much of the word of God from Genesis to Revelation in support of his interpretation of John iii. 5-7. Certainly Mr. Witts has given us an old text in a new dress, adorned with a great deal of sound Gospel truth. We hope those who study the work will gain much spiritual profit by it.

*The True Explanation of the Mystery, &c.* (Rom. xvi. 25). By J. Johnstone, 8, Dalhousie-terrace, Edinburgh. Mr. Johnstone enters much into the history of the Old Testament saints, and the spirit of their religious worship. He ranges the whole compass of the Bible in endeavouring to make plain that "which was kept secret since the world began," and declares rather than explains the numerous texts referred to. We fully concur in his view of the *Westminster Confession of Faith* (chap. vii., sec. iii.). The Arminian theory of God's covenant of grace in Christ being made after the Fall, we wholly reject as spurious.

A Sermon preached at Grove chapel, Camberwell, on Sunday morning, Nov. 14, 1886, by the late Mr. T. Stringer. To be had (price 1d., by post 1½d.), of Mrs. Stringer, 17, Grosvenor-street, Camberwell-road, London.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### STRICT BAPTIST MISSION. ANNUAL MEETING, 1887.

THE annual meeting of this Society was held in Mount Zion Chapel, Chadwell-street, on Tuesday, October 25th, when Mr. Doll preached in the afternoon from Acts xiv. 7. "There they preached the Gospel." After announcing his text, the preacher said:—Dear fathers, brethren, and sisters in the Lord Jesus Christ, I am sorry that the preaching of the annual sermon of this mission has fallen to my lot, but I pray for the help of the Holy Spirit. The Gospel of the ever-blessed God is designed to bring sinners from sin to righteousness, to a knowledge of salvation, which is without money and without price; it is a means to an end; it is to be preached throughout all the earth, and it will not return unto Him void. The Gospel is to one the savour of life unto life, and to the other of death unto death. It is the work of the Spirit, and will produce kindred results. Mr. Doll then proceeded to notice, I. The publishers' "They." The publishers of the Gospel are not trained like lawyers or mechanics; they are not men who have never felt the power of the Gospel on their hearts. There are many people who stand very high in the world who will say at the last great day, "Lord, Lord, have we not prophesied in Thy name?" to whom He will say, "I never knew you." Who, then, are the ministers of the Gospel? Those whose hearts have been touched with the finger of God; those who have been tossed to and fro, and have been brought to feel their own poverty and wretchedness, and could not find peace until they were drawn by the cords of everlasting love to Calvary's cross. It is the soul that has been brought into union with Christ by the quickening of the Holy Spirit, that has been able to look up to Christ, and realise that he has been saved and cleansed in His precious blood; that is the man who is a preacher of the Gospel, and is able to

"Tell to sinners round,  
What a dear Saviour he has found."

II. The place where the Gospel is to be preached. "There"—in all the world. But I believe God has a place for every servant of His to work, and He will give them souls for their hire. Paul, Barnabas, and Silas were called for special work; their ministry was received, and multitudes were blessed. They were persecuted, but God blessed them in seeing souls brought from darkness to light. They were to preach the Gospel just where the Lord directed them to go, and leave the results with Him. III. What did they preach? "The Gospel of the ever-blessed God." The Gospel is glad tidings to the poor lost sinner, salvation through the blood of the Lamb, deliverance to those who are in bondage. The poor Hindoo worships images of wood and stone. One poor native, whose

heart was touched by the Holy Ghost, worshipped shrine after shrine, and travelled a long way, but could not find what he wanted. He met with a crowd who were listening to a missionary preaching about Jesus. He listened, and said, "This is what I want." Light dawned on his soul, and he found peace and rest. IV. Results. Paul and Silas were sent to Philippi, the jailer's heart was smitten, and souls were converted, and, professing their faith in Christ, were baptized in His name and united to the Church, and "they continued stedfastly in the apostles' doctrine," &c. This work of preaching the Gospel is being carried on in India in connection with the Strict Baptist Mission. Its ministers are gifted by the Holy Spirit; men not only called by grace, but called to the ministry of the Word. They meet with much opposition, but God cheers them, and many poor heathens have been converted by God's grace; they have been constrained to forsake their idols, and now they worship at the feet of the one true and living God, crying, "What must I do to be saved?" Mr. Doll concluded a plain, honest, Scriptural discourse by expressing the hope that this might be a good day in the history of the Strict Baptist Mission.

In the evening the annual public meeting was held, when Mr. S. K. Bland (in the unavoidable absence, through illness, of Mr. John Hazelton, the president of the Mission) took the chair, and said he occupied that position with mingled feelings of joy and sorrow—grief on account of his brother Hazelton not being able to meet with them, and thankfulness because he had been preserved for so many years to preside over the committee. There is a great and growing cause for gratitude, because the Strict Baptist Mission has been gaining ground, both in England and in India. When Baptist Missions first started they were all Strict; we are no innovators. May those who are engaged in the work be blessed in their labour by our God.

Mr. Josiah Briscoe then read a very lengthy report, from which we give the following summary:—

"For 20 years Mr. Doll has been the faithful superintendent of the Mission in Southern India, during which time we have had testimony upon testimony of his fitness for the work. Having long had a desire to see him face to face, we ventured to invite him, feeling sure our friends would justify this course, and the interest of the mission be promoted. In India our oldest mission station is at St. Thomas's Mount, with an English Church of 20 and a native Church of 26 members, and three schools. From this place several villages are visited, where the glad tidings of salvation is preached to poor sinners, at times to large gatherings. At Poonamallee we have an excellent place of worship. The building has been purchased, and will shortly be put in trust for the Strict Baptist Mission. The native pastor is Abel Michael, and above a dozen villages are visited. It is a pleasure to see large numbers of heathens gathering round the preacher as he

speaks of salvation through Jesus as the only Mediator between God and man. Cottage prayer meetings and Sunday-schools well attended. Mrs. Jacob John takes the Word into houses to the native women (where no man is allowed to enter), with God-glorifying results. In the Tinnevely district Mr. Doll, jun., carries on the work with much encouragement. Six chapels have been erected. In one locally the land was given by a good man named Peter, who, with his friends, contributed in cash and kind, such as grain, fowls, and even a buffalo calf, which were sold. Young Mr. Doll heartily thanks the committee for the tent which they sent out; it is very useful. The tent, with cooking utensils, are put in a bullock cart and moved from station to station, and is used for baptisms, marriage service, &c. Many have been baptized, and others are waiting. In each case great scrutiny is used. In Ceylon, where Mr. Noble is the superintendent, much opposition has been manifested, but the work is being carried on with great earnestness, and some encouragement notwithstanding. Sunday-schools, Day-schools, Bible-classes, Band of Hope, and a Night-school for young men are well attended." The report is full of interest, extracts of which will be given in future numbers of the EARTHEN VESSEL & GOSPEL HERALD. Copies of the report may be had of either Mr. Briscoe, Banner-street, St. Luke's, or of Mr. I. R. Wakelin, 33, Robert-street, Hampstead-road, N. W.

Mr. Jull, of Cambridge, in moving the adoption of the report, said he was glad to be present to countenance the Mission, and hoped to lend all the help he could to the cause, and if we can send help to our fellow-creatures abroad the blessing will come back on our own soul. The report takes us back to primitive times, and we should think there is no one here wants converting to a missionary spirit. Christ was a missionary. He went from village to village preaching the Gospel. It may not be our lot to go abroad to preach the Gospel, but let us help those who do go. Mr. Jull then referred to 1 Thess. i. 8, "From you sounded out the word of the Lord." God puts His word into a living soul, and he is to go and sound it out. It wants men to sound it out whom God has raised up. Sound it out by money. Is it not our privilege, asked Mr. Jull, to help of our substance to sound out the word? Stinginess does not belong to the Christian. "Freely have ye received, freely give." Sound it out from principle. The truth of God is dear to us, and let us do all we can to spread it abroad. Let us plead for God's blessing to rest upon our brother Doll and those whom God has raised up to work with him.

Mr. Masterson, of Brighton, seconded the adoption of the report, and said: I am glad and grateful to God that nothing has prevented me from being here. I take it for granted that those who contend for missionary work at home and abroad take their standing orders from our Saviour's own words, "Go ye into all the world, and preach the Gospel to every creature." If we have rejoiced in the salvation of God, we shall be anxious for the spread of the truth far and near. The Strict Baptist Mission is worthy of our support, because the native preachers set before the heathen the doctrine of free and

sovereign grace. We have heard of our brother Doll by the hearing of the ear, but now we see his face, and thank God and take courage; and we have a clear demonstration of the usefulness of the mission, and the cry reaches us from the other side of the water, "Come over and help us." He (Mr. Masterson) will do all he can personally, and among his friends, to give still further support to the Strict Baptist Mission.

Mr. Doll expressed his heartfelt thanks for the warm reception he had here and everywhere else experienced since his visit to his brethren in England. Our difficulties, he said, are very great, as we go out to preach the Gospel to the heathen. We have not only to contend with native superstitions, but the immoral conduct of Europeans (so-called Christians) who have settled in our midst, and the distributors of European literature advocating non-eternal punishment and other errors, which are translated into the vernacular, and widely spread among the natives. But I am happy to say, notwithstanding all opposition, the Strict Baptist Mission is being blessed to many souls, which the annual report will fully set forth. Our work is slow but sure. Our entire dependence is upon the divine influence of the Holy Spirit. There is a mighty future before us. We need your prayer and your help.

Mr. W. Hazelton said: My uncle (Mr. John Hazelton) feels greatly disappointed in not being with you. He sends his love to you, especially to his aged brother Meeres, and Mr. Doll, and Mr. Bland.

A resolution, proposed by Mr. Josiah Briscoe and seconded by Mr. Box, expressive of deep sympathy and prayer for the speedy restoration of brother John Hazelton to his pastoral work, &c., was passed unanimously, which was signified by the whole congregation rising. Messrs. Box, Sears, lawyer, E. Mote, Meeres, and Wakelin took part. In the congregation we noticed brethren Burrows, Dearsly, Cobb, Jeffs, and other friends of the cause.—J. W. BANKS.

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STRATFORD, E. — Another striking instance of God's love and mercy to us as a Church was witnessed at Gurney-road Chapel by a large number of very attentive hearers, on Wednesday evening, Nov. 2nd. After a faithful sermon by our pastor, Mr. J. H. Lyrn, from the words, "What doth hinder me to be baptized?" (Acts viii. 36) six persons were most blessedly brought through the ordinance of baptism, three being females, very young, but not too young to possess the grace of our God, nor too young to be blessed with that faith and courage to enable them to follow the dear Lord and Master through the watery grave, which He Himself went through first; and that we might not make a mistake in the way, He said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Our dear pastor, in taking them by the hand to lead them through the water, spoke some very encouraging words to praying parent. He is

small in stature, but been filled with the Holy Ghost. His voice made the chapel echo with sound, and much gladdened the hearts of many that heard it. One of the three makes the fourth daughter of one family our dear pastor has baptized, and in leading her down into the water he said aloud, "Another instance of parents' prayers being answered," and cried with a loud voice, "Pray on, parents," which did not seem like the voice of man, but the voice of God. Then followed three males. The first was an aged pilgrim. Our pastor took him by the hand and said, "Come on, brother;" and turning to his hearers he said, "You see there is nothing too hard for the grace of God," and they both went down into the water together. The next was a young man, a teacher in the Sunday-school. Now we can say all our teachers are believers and members of the Church. "Bless the Lord, O my soul, and all that is within me call upon His holy name!" When they went down into the water, our beloved pastor looked stedfastly at the congregation and said, "Another answer to a mother's prayers." The last was a scholar from the Sunday-school, who was called by grace standing by the side of the bed of his dying mother. O the mercy of our God! The mother passing into eternal life, and the son coming into a life of faith in Christ Jesus! Truly "the wind bloweth where it listeth; you hear the sound, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." The Lord is doing great things for us through the instrumentality of our pastor, for which we are glad. He is a blessed man of God, faithful and firm to the truth. May the Lord go on to bless him, is the prayer of a sinner saved by grace.—W. B.

**AN ADVERTISEMENT STILL STANDING.**—Wanted, by the Church of God, a number of holy men as preachers of the Gospel, skilled not in abstrusive learning, but in spiritual wisdom, in the exposition of the treasures of the Bible, in the comparison of spiritual things with spiritual, and the copious use of Scripture texts and history, to prove that what is said is from God's own Word—men to preach in the full consciousness that it is the Holy Spirit who must convert and bless the soul, men who are so devoted to their work that they will forego the care of politics, commerce, arts, sciences, and fame, as things of lesser moment; and, like the apostles, give themselves "continually to prayer and the ministry of the Word;" men who will devote themselves wholly to the meditation and dissemination of the Word; men who burn with an intense concern for the salvation of the perishing; men sound in faith and taught by the Spirit in the deep things of God; men who will carry the Gospel to the homes of the sick, the wretched, the ungodly, preaching it from house to house, as well as publicly; men who live, act, and breathe devotedness to God. It is no direct recommendation that a person has read the heathen classics, or studied natural, mental, or moral philosophy,

or gone through a course of logic, rhetoric, or mathematics, the grand end being the simple inculcation of the truths and precepts of the New Testament, "not with wisdom of words," but "with great plainness of speech," confident of success, being placed not in the power of men, but in "the demonstration of the Spirit and of the power of God." No "degree" will be available but that of "minister of the Word of God," and this not as attached to the name, but engraved in deep characters on the broad tablet of the life. The persons needed are such as will be ready on emergency to work with their own hands, as Paul did for support; for, if faithful, they may be placed sometimes in straits, requiring this as much for the furtherance of truth as for the sustenance of life. It may be thought that none will be deemed fit who have not been at a dissenting college, but, on the contrary, it is feared that the colleges are not likely to supply many of the class mentioned, for the exercises of the mind, it is said, have so depressed the exercises of the heart, the pursuit of natural learning and its honours have so thrown into the shade the teaching of the Spirit. A faith in reason has so drawn the soul from a simple faith in God that hope turns to the gifts and workings of this Spirit in others to find that soundness of faith, that self-denial, and that readiness to suffer for Christ, which are needed for the work to be accomplished. If any desire to engage in it, let their application be addressed with all humility and reverence to the great Shepherd and Bishop of souls, "Here am I, send me," and the favour, asked with earnest importunity, that if accepted, their call may be sealed with a broad seal of the Spirit of grace (1 Cor. ix. 2). The qualifications prescribed by the apostles will be strictly adhered to in his certificate of approval, and the heart and life must stand the test of a divine examination.—Extracted by P. W. W., *Primitive Church Magazine*.

**BIBLICAL ANSWERS** (See page 348).

**DEAR MR. EDITOR,**—The question, page 319, "*Did Judas Iscariot partake of the Lord's Supper?*" excited in my mind a not altogether unnatural or unworthy curiosity to see how your correspondents would answer it. It is not my intention to criticise their answers, nor am I cumbered with any of the doctors in divinity your correspondents quote; and what I know about the matter is the result of God's blessing on my own researches. My understanding of the Gospel narratives is that Jesus arrived at Bethany six days before the Passover. The supper in the house of Simon the leper occurred the evening before Jesus made His public entry into Jerusalem, which was on the first day of the week, our Sunday. At this supper Judas took offence, and went and bargained with the chief priests to betray Christ. This was the tenth day of the month, according to Jewish reckoning, and answered to the day when the Paschal Lamb was selected from the flock. On Monday, and again on Tues-

day, Christ visited Jerusalem and the temple. About noon on Tuesday (I suppose) Christ took a final farewell of the temple, and retired to the Mount of Olives with His disciples, from whence, in the afternoon, He sent Peter and John into the city to prepare the Passover, and in the evening sat down with the *twelve*. This was two days before the Jews' Passover (Matt. xxvi. 2; Mark xiv. 1). While they were eating the paschal supper He made the announcement, "One of you which eateth with Me shall betray Me," and by means of the sop pointed out the traitor, and sent him about his business.

"After supper" (Luke xxii. 20), this relates to the institution of the Lord's Supper; but according to John, I think it is certain that Judas was sent out immediately after receiving the sop. "That thou doest, do quickly" (John xiii. 27). I do not think he was allowed to remain a minute after the exposure. And all our Lord's discourse after this tends to show the great love He bore to those that remained. The xiv., xv., xvi., and the prayer in John xvii. are the grandest chapters in the whole Bible, if the circumstances under which they were uttered are taken into account. Then, late in the evening, not very long before midnight, according to my judgment, our Lord was arrested and taken to the high priest's palace, and put through a form of trial before the Sanhedrim, which lasted till after the time of cock-crowings. Then, as soon as it was day, they led Him to Pilate. This was Wednesday morning, and Pilate condemned Him to be crucified at about the sixth hour, or noon. He was then taken from the judgment-seat and scourged, and taken to the common hall, where the Gentile soldiers put Him through a mock form of coronation, and the whole band of soldiers was collected for a guard during the night. On Thursday morning "He was taken from prison and from judgment" (Isa. liii. 8), at "the third hour," nine o'clock in the morning, "and they crucified Him;" "and when the sixth hour was come, there was darkness over the whole land until the ninth hour," from twelve at noon till three in the afternoon, and soon after that "Jesus cried with a loud voice, and gave up the ghost" (Mark xv. 25, 33-37). "And when the evening was come, because it was the preparation—that is, the day before the Sabbath" (Mark xv. 42-46). The day before the Sabbath counted from six o'clock on our Thursday evening to six o'clock on Friday evening, and it is, therefore, quite correct to call Thursday evening, after six o'clock, the preparation, and the day before the Sabbath. On Thursday evening, therefore, which was the beginning of the day of the preparation, our Lord was buried. "Now on the morrow," *not* "the day after the preparation," as R.V., nor "the next day that followed the day of the preparation," A.V., but "*etis esti meta ten paraskenen*," "which was in the midst of the preparation," or "during the preparation," in plain English. On Friday morning, while the preparation for the Sabbath was going on, the chief priests and the Phar-

sees came together unto Pilate, to make the request that the sepulchre be made sure until the third day (Matt. xxvii. 62-66). If it had been the day after the preparation, when the chief priests and Pharisees did this, it would imply that they had fallen amazingly in their rigorous observance of the Sabbath, because the day after the preparation was the Sabbath. All this error, in the reckoning of the day when our Lord was crucified, seems to have been occasioned by the mistranslation of *meta*, or otherwise the determination to have Friday reckoned the day of the crucifixion, forced our great scholars to wrap it up to the best advantage they knew how. But it seems strange that any conscientious scholar can reconcile himself to the ordeal of saying in the creeds that Christ rose from the dead on the third day, and yet make the New Testament say that He was not in the tomb more than 36 hours. But, Sir, I have said that our Lord kept the Passover with His disciples on Tuesday evening, according to our reckoning. Yes, sir, and Tuesday, the 27th day of March, A. D. 31, was the true time of full moon, while Thursday answered to the full moon counted by the phasis. On the tenth day of the month (true astronomical time) our Lord made a voluntary movement toward Jerusalem (Matt. xx. 17; Mark x. 32; Luke xviii. 31), lodged at Jericho the first night, and six days before the Passover arrived at Bethany (John xii. 1), and lodged there the second night. The next day which was the tenth day according to Jewish reckoning, Judas bargained to betray Him; and in the regular course, according to the original institution (Exod. xii. and Deut. xvi.) was "Christ our passover sacrificed for us" (1 Cor. v. 7), "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you . . . that your faith and hope might be in God" (1 Peter i. 20, 21). Amen.—JOHN WESLEY, Leicester, Nov. 2, 1887.

#### BBADFORD-ON-AVON.

##### RE-OPENING OF THE OLD BAPTIST CHAPEL AFTER RESTORATION.

This ancient building, after being closed for eight weeks for entire restoration, was re-opened on Sunday, Oct. 9th, when special sermons were preached morning and evening by Mr. James Clark, the pastor, before large congregations. The interior of the building bore a marked contrast to its former appearance, the old pews both in the gallery and in the body of the chapel being replaced with new ones on the modern system in pitch pine, and the whole of the chapel having been re-floored. The walls were re-coloured throughout, and the ceiling whitened and relieved with a very pretty border. The outside walls and roof had been also thoroughly repaired, and altogether the sacred building compared favourably with other places of worship in the town. The carpentering work was done by Mr. John Long, and the painting, glazing, etc., by Mr. Charles Gore, both tradesmen of Bradford, who executed their work to the entire satisfaction of the mem-

bers of the chapel. On Monday afternoon, Oct. 10th, a public tea was provided in the schoolroom, to which about 120 sat down, the trays being taken by a number of the ladies of the congregation. In the evening a meeting was held in the chapel, presided over by Mr. James Clark, who was supported on the platform by Messrs. Robbins (Bath), Pearce (Bradford), Turner (Trowbridge), etc. The proceedings opened with a hymn, the reading of Psalm cxxii. by the chairman, and prayer by Mr. Turner.

The chairman, in his introductory remarks, said through the continued kindness of God they were privileged to meet on that occasion, and he thought all their friends who were accustomed to worship in that time-honoured sanctuary, in looking back upon the past must be constrained to say that night, "What has God wrought?" They desired to give to God all the glory for what they saw, and what they had been privileged to realise, and the circumstances under which they had gathered there. He then read a balance sheet, which showed that the total amount subscribed and collected from all sources for the restoration was £226 0s. 2d., and that the expenditure was £224 10s. 6d., leaving a balance of £1 9s. 8d. in hand for other purposes, so all that had been done to the chapel had been paid for, and all liabilities had been fully discharged. He was confident that Messrs. Long and Gore had got nothing out of the work, but he believed they felt an interest in it. He did not think they could have had the work better, and they ought to be very grateful for it. When they started the work they blended it with the minister's house, a part of which was worse than the chapel at the commencement of its renovation. Their friends, when he became pastor, felt they could not do the necessary repairs to the house, and as a consequence he was unable to occupy it. They now required £33 to put the house in repair. He thanked them all for their kindly help in the movement, and trusted that they would unite in doing again what they could, and the little expense before them then would vanish into nothing. Referring again to the improvements made in the chapel, the chairman said the linoleum placed down each aisle was the kindly gift of Mr. J. Keen, of London, formerly of Bradford, and the Bible of the pulpit, the gift of a family who worshipped with them, which they gratefully appreciated. Every seat in the chapel had been made more comfortable, but the old pulpit had not been touched. That remained the same except a little renovating in the front of it, and the consequence was his seat was as narrow as before, but not quite so inconvenient, as some kind friend had presented him with a very comfortable cushion.

Mr. Robbins remarked that he had just dropped in to offer them his congratulations and good wishes on the occasion of their return. He thought they were very glad to return to their ancient and loved sanctuary. He dwelt upon the necessity of worshipping God in spirit and in truth, and

urged them to attach more importance to the sanctuary services.

Mr. Turner said that when he saw what the Lord had done for them as a Church, and from what he had heard, he thought the Lord had done great things for them. It was a great thing that the Gospel was preached there, while there are many Churches where once the blessed truths of the Gospel were faithfully preached, but now had "Ichabod" written upon them. He hoped it would never take place there. He wished them well, and that they would ever contend for the doctrines of free and sovereign grace.

Mr. Pearce then made a few earnest remarks, and the meeting terminated with the benediction.—*Local Paper.*

#### "WHO HATH DESPISED THE DAY OF SMALL THINGS?"

DEAR BROTHER WINTERS,—Beloved in Christ—I am sometimes feeling cast down because I cannot see more fruits of my poor labours. I have now been preaching the gospel, in my poor humble way, for over twenty years, and I do not know of only one poor sinner converted to God under my labours during the whole of that time. But how many of God's eternally loved ones have been built up, and comforted. I must leave to Him, who hath said, "My Word shall not return unto Me void, but shall accomplish that wherunto I sent it." At other times I feel encouraged from the Word to go forward in the strength and love of our dear Lord, knowing that without Christ I can do nothing. Also encouraged to find that our God did not raise those of His ministers who have fine gifts of utterance and elquence in felling down the walls of Jericho, but with a few ram's-horn, by faith in the power of God, these walls fell down after they were compassed about seven days, so we often see poor ram's-horn ministers of far meaner gifts than others make a blessing to the children of God. To Him be all the glory. Amen.—B. WOODROW, 32, Jarvis Road, West Kensington.

CLARE, SUFFOLK. — Our Harvest Thanksgiving was held on September 20th. There was a favourable attendance in the afternoon, though the day was very wet. Mr. Northfield, of Hadleigh, preached a good discourse from Gen. xxxii. 29. The public meeting in the evening was addressed by Mr. Ward, of Glemsford, Mr. Crown, of Kedington, Mr. Northfield, and the pastor, E. White. On Oct. 26th, an enlarged room was opened at Stoke, one of our village stations; about 100 were present in the afternoon at a meeting for praise and prayer, conducted by Mr. Hoddy; a good tea was provided, after which a public meeting, when there was not room for all that came. The speakers were Mr. Dillistoun, Mr. Crow, Mr. Hoddy, Pastor E. White, of Clare, also Mr. Crown, of Kedington. These were very happy, spiritual services.

**BRIXTON.**—Very delightful services were held at Brixton Tabernacle on Tuesday, Nov. 8th, commemorative of the chapel stone-laying. A sound Gospel sermon was preached in the afternoon on the character of Samson, by Mr. H. Myerson, of Hackney. Several of the friends afterwards partook of tea. In the evening Mr. Albert Boulden, of the Surrey Tabernacle, presiding, read Psa. cxxii., and brother J. Taylor offered prayer, brother W. Battson followed with the announcement of a hymn—

"Grace, 'tis a charming sound."

Mr. Boulden said, we meet this evening to commemorate the laying of the memorial stone of this beautiful chapel. Four years have elapsed since then. From the commencement you have had a great mountain (debt) to contend with, and we meet to-night to lower it a little, if possible. I do rejoice with you to see such a noble house of prayer in connection with our denomination. I have thought of you and your debt many times; and I have asked God so to bless His word that the place may be filled to listen to the truth our brother, your pastor (Mr. C. Cornwell), is enabled from time to time to preach. The burden is in the hand of the Lord, and He will help you to ask that the power of the Holy Spirit may still bless His own testimony; and long may the walls echo with the truths brother Cornwell is blest to set forth. Also I hope the speakers to-night will be led of the Holy Spirit to speak of Christ and His precious truth. Brother F. C. Holden spoke grandly on the power and value of God's truth. Brother H. Myerson gave some searching words on Eph. iii. 1, which we much appreciated. Brother J. M. Rundell dwelt with warmth and great fulness on Eph. i. 3, which passage he had previously read to an old saint 93 years of age, and which he had never so much enjoyed before. All the living ones present, we are sure, fully realised his powerful exposition of the text in question. Brother O. S. Dolbey, pastor of the Surrey Tabernacle, followed with a sterling address on Isa. xli. 6, which was listened to with marked interest. After a few remarks from the pastor the meeting closed. The general aspect of the cause here is more cheering than last year. Ten persons have been added to the Church within the past few months. The regularly printed sermons (by Mr. Cornwell) for the benefit of the Chapel debt, sell remarkably well. Collections, which were beyond those of November, 1886, amounted to £15 6s. 3d. Brethren G. J. Baldwin, T. King, and J. Crutcher were present. The Lord graciously continue to bless our brother Cornwell and his people, prays—**THE EDITOR.**

**STOKE ASH, SUFFOLK.**—The eighty-first anniversary of the above place was held on Lord's-day, October 30th. In the morning the pastor preached from Matt. iii. 15. He pointed out that the person referred to in the text as baptiz'd was the Incarnate God. His baptism was Scriptural and intelligent. He was not an infant, but a full-

grown man, who understood what He was doing. The speaker also spoke of the motive that prompted Christ, of what His baptism sets forth, and of God's approval. In the afternoon, after singing, reading, and prayer, Mr. E. Marsh delivered a short address from the words, "Why baptizest Thou?" Mr. Marsh then led five sisters and three young brothers into the water and immersed them in the name of our Triune God. The two youngest of the sisters were only a short time back enrolled among our list of scholars, while the youngest of the brothers is a scholar. The other two are at the present time teachers in our Sunday-school. At this service our spacious chapel was filled in every part. Some friends travelled many miles to be present and to rejoice with us. In the evening Mr. Marsh preached, to a good congregation, a sermon that was listened to with much pleasure. On Lord's-day, Nov. 6th, our pastor gave the right hand of fellowship to all those who on the Sunday previous had avowed allegiance to King Jesus by following Him through the despised ordinance of believers' baptism. In the name of the Church they all received a hearty welcome, accompanied by some advice we hope they may never forget. We thank God and take courage, hoping yet for greater things.—**P. BARRELL.**

#### "ONLY ONE."

In Stowmarket New Baptist chapel on Lord's-day, Nov. 6th, I had the pleasure of baptizing a sister in the name of the Triune Jehovah. It is often asked when the ordinance of baptism is about to be administered, How many are there? "Only one," oh, *only one*. To me it is very strange why there should be such great indifference manifested at the unit, when by adding a cipher you make ten, and by an addition of three ciphers you make it a thousand. We take this arithmetical figure to illustrate the force of example. In October I baptiz'd *two*, and gave notice that in the evening I should (D.V.) preach to the young. I took for my text, Zech. viii. 21, "I will go also." The Holy Spirit was pleased to seal home with irresistible power the subject to three who have been baptiz'd. They gave a sweet evidence that they were loved, closer, quickened and called. When Philip was instructed by the angel to go down to Gaza, which is desert, how many did he meet there and baptize? Only one. We read he went on his way rejoicing, and doubtless on his arrival home his bright beaming countenance evinced through his black skin the joy of his heart. "Out of the abundance of the heart the mouth speaketh." Who can tell the result of the journey to Jerusalem, in relating what transpired, and by the force of example upon the family, especially with the queen and her royal court? (see Psa. lxxviii. 31).

This I am certain of, that the Holy Ghost having recorded this baptism of the eunuch, and the bringing to the consciences of thousands of the Redeemer's quickened ones; and

testifying of the sacred and comprehensive emblem of the dear Redeemer's baptism in suffering, dying, and resurrection, they have said, "See, here is water, what doth hinder me to be baptized?" At the last three times of the administration of the ordinance, during September, October, and November, there was a good gathering and great attention was shown. Who can tell? Our sister's example may not have been without its fruits. Dear brethren in the ministry, who preach a "Yea and Amen" Gospel and this divine ordinance, and who are kept faithful to your trust, continue to contend earnestly for the faith once delivered to the saints, and bring before the people the now much despised and neglected ordinance, which has still, when faithfully and experimentally administered, the broad seal of Heaven's approbation upon it, as when our great Exemplar was baptized in the river Jordan by John.

"Lord, we Thy precepts would obey,  
In Thy own footsteps tread;  
Would die, be buried, rise with Thee,  
Our ever living head."

With much love I rest as ever,  
Yours faithfully,  
G. G. WHORLOW.

**TOLLINGTON PARK.**—The tenth anniversary commemorating the formation of the Church was held on Sunday, Oct. 2nd, when two sermons were preached by the pastor, Mr. H. Boulton. On the following Tuesday, a good number of friends assembled to hear a sermon preached by Mr. John Hunt Lynn, of Stratford, which was full of Gospel truth; after which several friends sat down to tea. A public meeting was held in the evening, when C. C. Harris, Esq., took the chair. Mr. Dickens offered earnest prayer. The chairman said that he was pleased to meet them upon that occasion, and he was glad to have the opportunity of being present within the new building which they had just erected. He hoped that the Church would have local influence, and show practically what their religion was. The pastor then stated that ten years ago the Church was formed with three members, two of whom were present members. They had increased, and their old chapel becoming inconvenient, they determined by the help of God to raise another chapel to worship in. God had greatly prospered the work, and the present building was the result of their labour. He hoped they would all take fresh courage and press forward to carry on the great work before them, namely, the erection of the chapel adjoining the present building. Brother Lynn then gave a warm speech from the words, "Ye are debtors to God;" brother Copeland from "The eyes of the Lord are in every place;" brother Kingston from "Unto you which believe Christ is precious." Brother R. E. Sears gave a stirring address upon Modern Thought. The happy meeting was closed with singing and the Benediction. Collections, excellent.—**ONE WHO WAS THERE.**

**ACTON.**—Brother W. Archer and his good friends at Acton held special services in Churchfield Hall, Acton, on Monday, Oct. 24th, Mr. Winters preached in the afternoon, and a goodly company of friends partook of tea. Mr. Walter Brown, of Tadworth, and friends from Old Brentford were in the party. In the evening our genial and godly friend H. Cooper, Esq., presiding, read a portion of John 1, and Bro. Copling offered earnest prayer. The chairman, in his calm and loving manner, ably addressed the friends on the work of God in nature and in grace, making special allusion to the progress of the work of God under the instrumentality of Bro. W. Archer. A plan of the new Sunday schoolroom (in connection with the proposed Strict Baptist Chapel), drawn by Mr. Morter, was already before the Local Board under the direct guidance of the kind chairman, who had promised the friends to pilot it through for them. W. Winters having addressed the meeting, Mr. Archer gave a brief, but truly interesting and encouraging, report of the financial position to the friends, stating that a suitable plot of freehold ground, large enough for a Chapel and Schoolroom, had been secured, and sufficient money to pay for it (£250) had been collected. Mr. Archer had also £100 in hand toward the erection of a new Chapel. The sum of about £500 was required to complete the new buildings, the erection of which the friends intended to commence some time in the new year. Excellent gospel addresses were given by Mr. T. H. Franklin and Mr. I. R. Wakelin. Mr. and Mrs. Ferris, at whose house the friends meet for worship (Leigh House, 102, Shakespeare Road, Acton), do their best, as working people, to make the friends welcome and comfortable on Lord's-day.—**ED.**

**FOREST GATE.**—Meetings in connection with the cause at Claremont-house, Woodford-road, were held on Tuesday, Oct. 18th, at the Norwich Hall, Romford-road. In the afternoon Mr. C. L. Kemp gave out the hymn commencing,

"Awake, my soul, in joyful lays,"

after which a sermon full of gospel truth was preached by Mr. C. Cornwell. A good company sat down to tea, which Mrs. J. and Miss Lee arranged and carried out to the satisfaction of all present. In the evening, at 6.30, a public meeting was held. Mr. J. Haines presided, and conducted the meeting with his usual good judgment and Christian-like manner. Addresses were delivered by brethren G. J. Baldwin, Holden, Lovelock, Kempston, Cornwell, and Noyes. We were favoured with the presence of friends from the surrounding Churches, viz, West Ham, Forest-lane, Pekin-street, Homerton, Norton-street, Bow, Ilford, and other places, for which we thank them. With the liberal donation of the chairman a good collection was realised. Mr. J. H. Dearsly concluded the meeting with prayer. Our minister, Mr. Margerum, was not able to be present with us, having been taken suddenly ill,

which was a great disappointment to all. We are expecting him to preach again on Nov. 13th. Mr. C. L. Kemp has supplied during his absence with great acceptance, and we were pleased to see and hear him again. He is open to supply. His address is 26, E-sex-street, Forest Gate, Essex.—E. BRADNAM.

**GOWER STREET CHAPEL.**—The annexed interesting notice of Gower Street Chapel is taken from Samuel Palmer's "History of St. Pancras," p. 99. This chapel was erected by a secession from the Church of Mr. W. Huntington, of Gray's Inn Lane, who, on its completion, invited Mr. Henry Fowler, of Birmingham, to become their pastor. He officiated there for many years, but not at all with the full concurrence of the Church, many of whom held him but lightly in esteem; still, by introducing as monthly supplies, Mr. Gadsby, of Manchester, Mr. Warburton, of Trowbridge, Mr. Kershaw, of Rochdale, Mr. Philpott, of Stamford, and others of the most popular and gifted ministers of his own persuasion, he maintained his position, and died as he had lived, the pastor of the Church. He was succeeded by Mr. Blackstock, who, not meeting with that measure of success he desired, resigned his pastorate, and the building was then sold by auction, the purchaser being Mr. Arthur Triggs, formerly of Plymouth, but more lately of Zion Chapel, Waterloo Road, and where he remained until his decease. After his death it came again into the hands of the section who had divided from the Church on the appointment of Mr. Blackstock, and has been and is now in their possession, the pulpit being occupied by supplies.

**CHELMSFORD.—STRICT BAPTIST MISSION.**—A public meeting in the interests of the Strict Baptist Mission was held at the Baptist Chapel, on Tuesday evening. There were a great many present. Mr. W. Beach occupied the chair. Mr. Wakelin, secretary of the mission, said the movement was instituted 76 years ago at the Keppel-street chapel, and the statistics he gave showed good progress made up to the present. Mr. H. F. Doll gave a short account of his own life and conversion, and a history of the movement in the Madras Presidency, of which he is superintendent. This branch of the mission was commenced about 21 years ago, and it now includes 21 workers, 400 children in the schools for secular instruction, 10 Sunday-schools and 175 scholars, and 260 Church members at nine different stations. They had at present several candidates who had been waiting for baptism some months. Mr. W. Hazelton expressed his pleasure at the improvements recently carried out in the chapel, and made an earnest appeal on behalf of the society. Mr. F. G. Burgess, pastor, suggested that a local secretary should be appointed at Chelmsford, and that collections should be made in the district on behalf of the mission. Upwards of £4 was realised at the collection.

**HARWICH.**—A social tea-meeting of members was held in the chapel, King's Head-street, to commemorate the seventh year of Mr. Josiah Cowell's pastorate among them. After the well-served meal was over, some fraternal remarks were made by Mr. Joseph Grice, a deacon of long and faithful servitude, congratulating both the minister and members on the auspicious event, referring also to the prosperous Sunday-school that for the past six years had been principally maintained by the self-denying efforts of its founder, Mrs. Cowell. The pastor, reciprocating every sentiment of affection and congratulation (expressed alike towards himself and practical helpmeet), then gave a brief history of the Church from its first establishment, noting the singular coincidence that the name of the minister who formed the Church was a Mr. Cowell, and one of its first members a Miss Wright, the former name of Mrs. Cowell, so that though this Church has had many changes, its present ministering servants maintain its original nomenclature, and can heartily add their Amen to "Ebenezer," the name of the place. There were three members in the meeting whose joint ages amounted to 245 years, and there were several others not much younger. May many more such seasons be in reserve for the future!

**KINGSTON-ON-THAMES.**—On Oct. 18th, at the Zion Baptist Chapel, London Street, Norbiton, Mr. J. H. Lynn preached two good discourses; in the afternoon from Hebrews i. 2, "Hath in these last days spoken unto us by His Son." We found it refreshing to be there, and realized a few crumbs of mercy which dropped from the Master's table. About 50 sat down to tea. In the evening the subject was "The everlasting covenant;" and when the hearts of many were made glad by the stream of love that flowed down from the throne above to cheer the weary pilgrims in their homeward course to the mansion above. The attendance was fairly good.

**HADLEIGH.**—The 72nd anniversary of the Baptist chapel was celebrated on Sunday, when three sermons were preached by Mr. J. Jull. On Monday the harvest thanksgiving services took place. A sermon was preached by Mr. W. Kern in the afternoon, and at 5.30 over 200 sat down to tea. The evening meeting was presided over by the pastor (Mr. B. J. Northfield), who stated that everything in connection with the chapel was in an encouraging state, and that the object of their gathering together was to thank God for temporal and spiritual blessings. Addresses of a suitable and appreciative character were given by Messrs. Reynolds, Jull, Kern, and Durant. The services on both days were well attended, and collections were made on behalf of the chapel fund.—*Local Paper.*

**CARDIFF.**—Dear Sir,—I am writing to ask the favour of your influence for the good of an aged Christian pilgrim, in anyway which you



may think will be best. Your predecessor, Mr. C. W. Banks, was familiarly acquainted with an old Welsh collier of the name of John Thomas, a man well grounded in sterling Gospel principles, and who has occasionally been engaged in preaching the Gospel of Christ, more especially in earlier years. He is now 73 years of age, has been working for over half a century in the bowels of the earth as a collier, and up to a few weeks ago has earned his bread thus. He has for about three years past been acquainted with us at Zoar chapel, Cardiff, and for about that length of time has been a member with us, although living 21 miles distant from us. We are anxious to lift the poor dear man out of his present position for the few remaining days of his life, and, if possible, to gratify his fervent desire to spend those few last days among the Lord's people here. He has no one where he lives with whom he can feel one in divine things, and it almost transports the poor old man's heart with joy to get among the saints now and then. I should hope that among the EARTHEN VESSEL friends some would be found who would manifest practical sympathy with this poor dear saint of God. Will you take the initiative in bringing the matter before your readers and friends? The Lord dispose their hearts and appoint them present rewards for but the cup of cold water given.—S. FARMER.

[We shall be most happy to forward you any help that may be sent us for dear old brother John Thomas, whose experimental speech we shall never forget hearing some years ago at Speldhurst-road chapel.—ED.]

### In Memoriam.

Rebecca, the beloved wife of John Bush of Camden town, sweetly fell asleep in Jesus, Oct. 26th, aged 63 years, leaving behind her a beloved husband and eight children and a good number of grandchildren to mourn her loss. She was indeed a good and faithful wife, a tender and affectionate mother, and a humble follower of the Lord Jesus Christ, and very much favoured to live near and enjoy sweet communion with her God, and always took a lively and practical interest in the Church of God. She was baptized by Mr. Castleton, of Hampstead, some 46 years since, and up to the time of her death was a member of the Church worshipping at Avenue chapel, College-street, Camden Town. Personally I feel I shall miss her prayers and loving words, for whenever I had an opportunity of spending an hour with her, our conversation was always upon the things which make for our eternal peace, and the Word of God was her constant companion and guide. Never shall I forget when on the morning that I was about to leave home to be apprenticed my dear mother quietly taking me into her bedroom, and kneeling down with me by the bedside how earnestly she poured out her heart to her covenant God on my behalf, that I might be kept from the evil of the world, and its many temptations, and that the Lord would in His own time and way call me by His grace, and implant His fear in my heart. And now I have to bless and praise the Lord for her prayers and for the answer which He has given to them, not only in preserving me from the many temptations of youth, but in calling me by His grace, and in making me (who am less than the least of saints) a minister of the everlasting Gospel. Truly the Lord hath done great things for us, whereof we are glad. I was with my dear mother during her last moments, when she had apparently gently fallen asleep, in which she passed away without a sigh, to be for ever with her risen Lord. I could truly say—

"How sweet to see the Christian die,"

for her end was perfect peace. I could but pray, Let my last end be like hers. Amongst her last words were, "Victory! victory! victory! through the blood of the Lamb," and those lines of Watts she repeated several times—

"How can I sink with such a prop,  
As my eternal God," &c.,

And now she sees the King in His beauty, and enjoys perfect rest, free from every care and sorrow she joins in the everlasting song, and crowns her dear Redeemer Lord of all. May He who is the Rock of Ages be our strength, and comfort the bereaved ones.—JOHN BUSH.

On the mourning card are words strictly applicable to the deceased—

"She is not dead, but only lieth sleeping

In the sweet refuge of her Saviour's breast;  
And far away from sorrow, toil, and weeping,  
'She is not dead, but only taking rest."

Mr. S. Farmer, of Cardiff, states, that only yesterday, Nov. 11th, 1887, I received intelligence from John Thomas, of Wales, that his dear godly wife had reached the termination of her sufferings, having entered the promised rest at 4.15 p.m., on Wednesday, Nov. 9th. I at once went to see him, and was glad to find him very sweetly sustained, and to put it in his own words the Lord has so abundantly overcome his heart with a satisfying token that the partner of over 51 years' sorrows and joys is now with the Lord, that he said, "I forgot I had any trouble." Her mortal remains were interred on Monday, Nov. 14th, and now that the poor dear man is left alone I expect our friends here will make some arrangement for his removal to Cardiff, to end his days in enjoyment of the "one thing" he has so much desired—to dwell in the house of the Lord, and to steadily meet with those who are God's building.

In affectionate remembrance of our dear mother, Mrs. Sershall, aged 67, who sweetly fell asleep in Jesus, Thursday, November 3rd, 1887. Esteemed member of Mr. J. Hazleton's, Mount Zion, Chadwell street. On account of the illness of her pastor, Mr. Dolbey, of the Surrey Tabernacle, kindly conducted the funeral service. May our last end be like hers.—E. S. S.

Mary Ann, the beloved wife of O. L. Kemp, fell asleep in Jesus on the 7th of October, 1887, after five months' severe pain and suffering, borne with wonderful submission. She was baptized by Mr. Webster, at Cave Adullam, Stepney, about 25 years since, but for about the last ten years was a consistent member of the Church meeting at Elm, Limehouse, which was to her a spiritual home indeed, and a place of feasting for her soul, under the ministry of her beloved pastor, F. C. Holden. Being a lover of free grace doctrines she gloried in the substitutionary character and work of the Lord Jesus Christ as recorded in Isa. liii, one of her favourite chapters, as were also 14th and 17th of John. The hymn commencing "Rock of Ages," was often felt to be very sweet and precious in her severe affliction. The prayer meetings were highly prized by her, and often have I seen the tear start from her eye when the dear brethren have been addressing the throne of grace. And now having resigned her ransomed spirit into the hands of Him who died and gave Himself for her, her prayers are turned into praise, and her mourning into joy.

"Born twice, dear wife,  
Thou canst not die—but once,  
And that we call a sleep.  
From sorrow and from sin set free,  
Oh, how happy thou must be,  
And yet we weep!"

—C. L. KEMP.

In loving memory of Mrs. Wingrove, late of Enfield, who calmly fell asleep in Jesus, Nov. 8, aged 81 years. Interred at Waltham Abbey Cemetery, November 14, 1887.

THE

# Earthen Vessel and Gospel Herald.

DEAR FRIEND,

Will you kindly interest yourself as best you can among your Church or circle of acquaintance in order to promote the circulation of the **EARTHEN VESSEL AND GOSPEL HERALD**. If you could make use of a Contents Bill, our publishers will gladly supply one on application.

Your attention is also drawn to an effort now being made to extend the usefulness and circulation of our Magazine. We have faith to believe that if the **EARTHEN VESSEL AND GOSPEL HERALD** could be placed in the public Reading Rooms, Coffee Houses, Hospitals, Almshouses, Workhouses, or any place of public resort, it would, by the gracious influence of the Holy Spirit, become a greater power for good.

This matter could be easily accomplished, at a small cost, if every Church of truth would put their hand to the work. Will you kindly bring the matter before your Church, and if only one copy per month extra were thus disposed of by you, with prayer and supplication to God, it would undoubtedly yield much good fruit to the praise and glory of His grace.

We are of opinion that the distribution to one or more of the above institutions would be a most pleasing occupation for some of the energetic sisters in our London and country Churches. There are many afflicted poor and hungry saints of God in infirmaries and workhouses to whom the Magazine would prove a sweet morsel indeed.

All that is required to further this end is a willing heart and a little perseverance.

*The cost.*—If two friends in each Church would unite together and pay for one copy per month, it would cost them but one shilling a year each, and so on in proportion.

*Example.*—One friend in a country town has paid a bookseller 2s. in *advance* for a copy of the Magazine to be delivered monthly to the patients in the Cottage Hospital. Two other friends have sent our publisher 2s. 6d. in *advance*, so that the **EARTHEN VESSEL AND GOSPEL HERALD** is now regularly sent to two of our large London Hospitals. If this mode would suit any brother or sister willing to strengthen our hands in this work, our publishers, Messrs. R. Banks and Son, Racket-court, Fleet-street, would cheerfully attend to it.

*Caution.*—In every case where the Magazine is presented to any institution, the word "Specimen" should be written or stamped across the front page, as it has been known that copies thus disposed of have got into booksellers' hands, and returned to the publishers as "unsold."

We, the undersigned, take this opportunity of thanking our numerous friends for their kind and liberal support during the past twelve months; and being still anxious that the **EARTHEN VESSEL AND GOSPEL HERALD** should be more largely extended in the future, earnestly ask all lovers of Truth (Churches especially) to aid us in promoting its circulation, in the hope of doing much real good.

(Signed),  
G. W. SHEPHERD, Hill-street,  
Dorset-square.  
JOHN BOX, Soho.  
R. E. SEARS, Little Alie-street.

PHILIP REYNOLDS, Highbury-Pl.  
J. H. LYNN, Forest-gate.  
J. W. BANKS, Islington.  
W. WINTERS, *Editor*, Waltham  
Abbey.

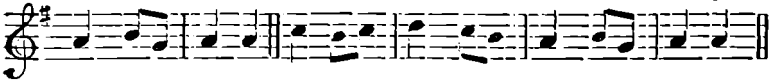
# Precious Jesus.

Words by W. J. STYLES.

HINDU LYRIC.



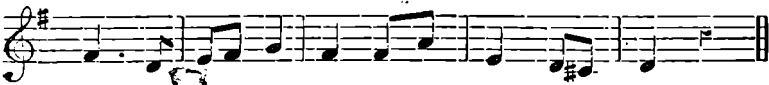
Hail ! Jesus, Master, our Glory and Treasure, Who of Thy people Thy



love e'er can measure, Thou of all Friends art the chiefest and nearest,



Holiest, highest, and sweetest, and dearest, Thee in our song would we



praise, And to Thy glo - ry we our voi - ces would raise.

CHORUS.



Precious Jesus, Our Master & Lord, Thy name would we bless & Thy fame spread abroad

2.

O, may Thy mercy be never forgotten,  
Son of the Father, the only begotten,  
Who in our nature didst make expiation,  
Yielding Thy life to secure our salvation ;  
And who now livest above  
To intercede for all who share in Thy love.

CHORUS—Precious Jesus, &c.

3.

Jesus, our needs Thou art ever supplying,  
Only on Thee we, by faith, are relying ;  
And though we all are so poor and so lowly,  
Bring us at length to the home of the holy,  
When all Thy saints see Thy face,  
And without ceasing sing the wonders of grace.

CHORUS—Precious Jesus, &c.

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With the January Number of the EARTHEN VESSEL AND GOSPEL HERALD we shall, D.V., Present our Readers with the Music of a Tune which we believe will suit those who have a love for the old-fashioned mode of singing. It is a tune known to some aged Christians, but which we never saw in print, and we know of no one who has.

We shall also give a Portrait of our universally loved brother, J. L. Meeres, of Bermondsey.