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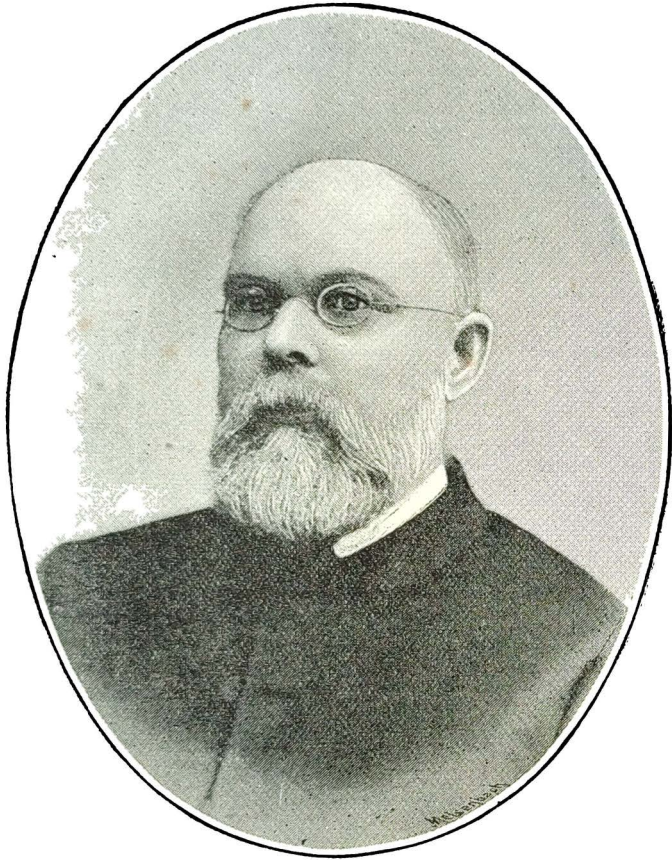
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A table of contents for *The Earthen Vessel* can be found here:

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MR. EDWARD MITCHELL,  
*Pastor of Mount Zion Chapel, Chadwell Street, E.C.*

THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD

FOR  
1890.

EDITED BY  
WILLIAM WINTERS.

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VOLUME XLVI.

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# CONTENTS.

PAGE	DEATHS— <i>continued.</i>	PAGE
Abimelech's Skull, The Woman who broke ... ..	Shrimpton, J., 36; Skelly, I. K., 36;	
Able to Save ... ..	Snowdon, E., 68, 87; Stokes, M., 67;	
Abraham, A Glimpse of ... ..	Stone, A., 159; Taylor, W., 88; Thim-	
Access to God ... ..	bleby, W. L., 208; Thomas, J. T.,	
A Good Conscience ... ..	90; Towerton, T., 68; Tye, W., 89;	
Ahithophel ... ..	Vaughan, J., 329; Virgo, Mrs., 266;	
Atheism, Meditation on ... ..	Walker, T., 129; Warren, S. M., 108;	
Balancing Afflictions ... ..	Welsh, H., 162; Wells, W., 176;	
Blessed Dead, The 23, 52, 77, 129, 159,	Williams, B. H., 54; Williams, M.	
192, 233, 266, 296, 328	25; Willison, E., 176; Winch, J., 176;	
Christ Able and Willing to Save ...	Wood, A., 86; Woods, J., 363; Wool-	
Christian's Concern, The ... ..	ard, J., 344; Worthington, D. ...	36
Consolation in Christ ... ..	Divine Love ... ..	325
Deacons, A good Word for our ...	Drop of Honey, A ... ..	120
Deaths:—Adams, E. 208; Allen, G. E.	Early and Latter Rain ... ..	177
68; Angel, C. N., 343; Ash, Wm.	Ezekiel's Vision ... ..	188
192; Ash, W., 299; Attfield, J., 176;	Farewell to 1890 ... ..	377
Atkinson, 160; Backett, I., 84; Balls,	Fatherly Remarks on Strict Com-	
E., 208; Banks, Charles James, 80;	munion Principles for Young	
Booth, Mr., 176; Boulden, A., 376;	People ... ..	115
Bridges, W., 176; Broad, E., 296;	Few Words on Public Prayer, A ...	123
Buckoke, Mr., 159; Buggs, R.,	Free Grace Gospel, the Blessings of	294
25; Cato, J., 330; Chapman, J.,	Gathered In ... ..	349
68; Clark, M., 176; Clarke, J.,	Gems from Christian Authors 92, 126,	
376; Clouter, S., 298; Colls, M. J.,	157, 191, 326, 391	
392; Cottis W., 208; Crane, M., 35;	Gospel Ministry, The ... ..	214
Daniels, S., 67; Dickerson, M., 53;	Grateful Recollections ... ..	219
Dowdall, Mrs., 280; Dunsford, M.	Hear, and be Heard ... ..	150
R. A., 193; Elliston, Mr. 89; El-	Heavenly Messenger, The ... ..	355
loulme, R., 90; Evans, G., 68; Flack,	Holy Toilers and their Reward ...	318
M. A., 194, 268; Foulger, M., 176;	Hope in God ... ..	145
Foxley, B., 36; Foxley, M. A., 36;	Imputed Righteousness ... ..	286, 384
Frost, G., 108; Fuller, M., 175;	In Christ ... ..	37
Garner, J., 208; Gifford, S., 53;	Jesus Christ the Same ... ..	7
Gleaver, A. H., 329; Gowers, E., 376;	Justification ... ..	109
Graves, R., 296; Haddock, Mrs.,	King Messiah, The ... ..	69
343; Haggerty, Mrs., 192; Hall, H.,	Lessons from Gleaners ... ..	353
379; Hall, T. J., 130; Harry, M.,	Life ... ..	321
36; Hawkins, E., 68; Hinde, Mrs.,	Light and Gladness ... ..	72
208; Hirst, J., 362; Hooper, C., 52;	Lord Looketh on the Heart, The ...	113
Hoskins, L., 208; Howell, L., 35;	Loyalty to Christ ... ..	40
Hyde, J., 233; James, H. S., 344;	Meditation for the New Year, A ...	15
Kempster, Mr., 208; Kevan, S., 23;	Music—"Old Bench" ... ..	125
Kimpton, R., 208; King, F., 297;	Naboth's Stedfastness ... ..	121, 155
Lewsey, F., 344; Linsell, J. S., 68;	New Year's Address ... ..	11
Locke, J., 89; Lynn, A., 67; Mar-	One Mind ... ..	43
chant, C., 36; Marshall, A., 35;	On the March ... ..	47
Matthews, W., 82; Mott, W., 161;	Personal Need of the Soul ... ..	223
Neville, A., 161; Northover, G. A.,	Pilgrim Songs for the New Year ...	17
129; Norton W., 344; Papworth, A.,	Pleasant and Profitable Dreams ...	389
208; Parsons, J., 67; Ponsford, S.,	Pleasing Records of Past Events ...	262
300, 328; Read, J., 85; Reynolds, P.		
senr., 364; Ridley, Mrs., 36;	Poetry:—Allen, G. E., 68; A Little	
Runneckles, M., 159; Rushbrook, H.,	While, 396; Animadversion, 393;	
24; Sayer, A., 77; Scott, Mrs., 176;	Certainly I will be with thee, 56;	
Sharpe, Mr. 68; Shipway, H., 376;	Christ and the Church, 390; Com-	
	forting of Lazarus, 26; Fear not,	



POETRY—continued.	PAGE
174; Pillar of Providence, 76; Sayer, Alfred, 79; To the Church of God	124
Portrait Gallery—Burgess, F. G., 251; Hall, H., 379; Harris, G., 211; Kern, W., 111; King, F., 317; Milbourne, W., 39; Mitchell, E., 12; Morling, J., 284; Poock, T., 147; Ponsford, S., 388; Realf, A. E., 74; Sears, R. E., 179; Thurston, J. C.	346
Preach the Word	357
Present State of Zion	314
Pulpit, Press, and the Pen, The	27, 93, 127, 163, 196, 269, 330
Reading the Holy Scriptures	54
Relation of the Church to the Sabbath-school, The	184
Repentance and Forgiveness of Sins	221
Romeward Bound	281
Sabbath Thoughts	289
Shoes	324
Sought Out	119
Suffolk and Norfolk Associations	235, 253
Sunday Schools, Our—Beebles, 33; Bermondsey, 136; Bierton, 336; Borough Green, 308; Bradfield-St. George, 311; Chadwell-street, 102; Clare, 246; Claygate, 106; Colnbrook, 141; Crowle, 247; Croydon, 106; Dunstable, 167; Fressingfield, 336; Friston, 340; Glemsford, 202, 240; Guildford, 167; Hertford, 272; Holloway, 144; Horham, 312; Hornsey, 273; Hoxne, 337; Ipswich, 101, 304; Kentish Town, 244; Kilburn, 239; Little Alie-street, 30; March, 304; New North-road, 31; Norbiton, 342, 372; Notting-hill Gate, 169; Penrose-street, 165; Pimlico, 169; Poplar, 171; Poulner, 274; Rishangles, 274; Rushden, 278; Saffron Walden, 169; Sharnbrook, 277; Shouldham-street, 32; Snodland, 30; Somersham, 272; Stepney, 206; Stoke Ash, 273; Stnham, 305; Stowmarket, 247; Stratford, 244; Sudbourne, 245; Sudbury, 307; Sunday-school Committee, 66, Conference, 225, 403, Distinctive Teaching, 230, Literature, 236, Secretary's Report, 225; Tring, 367; Trowbridge, 134; Tunstall, 245; Waldringfield, 243; Wellingboro', 246; West Ham, 63; Yarmouth	106
Talks with Jesus	251
Things New and Old	26, 56, 128, 164, 224, 268
Unconditional Salvation	190
Ups and Downs of Life	181
Way He hath led Me, The	21, 50, 116, 387
Weakness and Strength	264
What kind of a Year will it be?	10
With Christ, which is Far Better	15

CHURCH MATTER.

Aged Pilgrims' Friend Society	34
Annual Meeting of the Strict Baptist Mission	404
Answer to an Old Question—How are Unbelievers Dealt With in our Pulpits	31

	PAGE
Baptism of an Afflicted Sister at Highbury	59
Bucks, Berks, Herts, and Oxon Strict Baptist Association	342
Centenary Services at Great Gidding	309
Divine Leadings	104, 199
Doudney, Presentation to Dr.	339
Encouraging Words to Gospel Ministers	400
Enfranchisement of Leasehold Chapel Property	201
Howse, Jubilee of Mr. John	310
Irons, Tomb of the late J.	342, 371
Jones, John Andrews, a Quaint Letter to	207
Law and Gospel	107
London Baptist Ministers' Association	63, 368
Lynn's, Mr. J. H., Call by Grace	270
Marriages	144, 279, 312
Metropolitan Association of Strict Baptist Churches Annual Mtg	132
Half-yearly Meeting	365
Ministers Mutual Improvement Society	64
Noble, Mr. A., A Hearty Welcome to	375
Mr., Farewell to	395
Prayer for the Mission	98
Presentation to Mr. Holden	365
Questions and Answers	105
Recognitions—	
Mr. Beecher, Shouldham-street	241
Mr. Crook, Lewisham	397
Mr. Howard, Peckham	95
Mr. Lynn, New Cross	338
Mr. Morley, Ramsey	138
Mr. Morling, High Wycombe	302, 332
Mr. Realf, Guildford	94, 137
Religious Disabilities Removal Bill	204
Reply to "Law and Gospel"	248
Retrospect for the Year 1889	57
Romanism and Sacerdotalism	107
Sermon Reading in Our Churches	34
Service of Praise in the Lord's House	29
Strict Baptist Ministers' Association	368
Strict Baptist Mission	64, 97, 271
Suffolk and Norfolk Association	175, 235
Suffolk and Norfolk Baptist Home Mission	32, 366
Take One for Me	108
Words of Practical Sympathy	100

OUR CHURCHES, OUR PASTORS,

OUR PEOPLE.

Aldringham 102, 275, Allington 305, America 29, 171, Artillery-street 335, Australia 66, 100, Bath 175, Beebles 33, Bedmont 339, Berkhamstead 174, 338, Bermondsey 136, 240, Bethnal Green 203, 309, 368, Bierton 336, Biggleswade 205, 278, 369, Bishopsgate 335, Blakenham 369, Borough Green 308, Bow 144, 170, Bradfield-St. George 58, 273, 311, Bradfield-on-Avon 306, Brentwood 99, Brighton 33, 63, 203, 275, 370, Brixton 174, 206, Bucks 242, Burghle-Marsh 334, Bury St. Edmunds 275, Camberwell 168, 243, Cambridge 99, Camden Town 166, 373, Ceylon 271, Chatham 60, 175, 202, 370, Chelmondiston 98, 166, Chelveston-cum-Caldecote 340, City-road 62, Clapham 202, 272, 278, 373, Clare 99, 246, 335, Claxton 106, Claygate 106, 168, Clerkenwell, 28, 59, 102, 247, Cobham 239, Colnbrook 141, 204, 310, Cornwall 335, Cottenham 336, Cranford 62, 275,
--

- Crowle 60, 170, 247, 373, Croydon 105, 106, 144, 277, 370  
 Dalston 171, Devon 144, Doncaster 60, Dorset Square 60, Dry Drayton 239, Dunstable 242.  
 Elm 365, Elsworth 274, Enfield 273, Exeter Hall 198.  
 Farnborough 201, Forest Gate 240, Framlingham 248, Fressingfield 336, Friston 340, Fulham 33.  
 Glensford 136, 202, 240, 341, 367, Gravesend 245, Grays 367, Great Chatworth 374, Great Gidding 309, Great Yarmouth 276, Great Yeldham 311, Grundisburgh 367, Guildford 94, 137, 167, 248, 334, Gurney Road 61.  
 Hackney 142, 311, Hadleigh 172, 368, Hereford 66, Hertford 103, 207, 272, Highbury 58, 102, High Wycombe 302, 332, Hilperton 305, Hitchin 247, Holloway 144, Homerton Row 143, 336, Horham 312, Hornsey 62, 373, 402, Horsell Common 276, Hoxne 63, 144, 332, 337, Hoxton 63, 341, Hull 31.  
 Ilford 276, India 271, Ipswich 101, 170, 174, 205, 306, Irthingboro' 63  
 Kent 372, Kentish Town 244, Keppel Street 132, 133, Kilburn Vale 239.  
 Lee 95, 205, Leicester 140, Lessnessheath 342, Lincolnshire 335, Lingfield-street 28, Limehouse 58, 100, 365, Little Alie street 101, 171, Longparish 172, 336, Lowestoft 172, 336, Lynton road 240, 401.  
 Maidstone 373, March 165, 271, 304, 372, Margate 167, 240, Mayford 59, Meopham 308, 369  
 New Cross 238, 270, New North-road 31, New Quay 335, New York 29, 34, Norbiton 174, 342, 372, Notting-hill Gate 108, Norwich 62, 204.  
 Occold 235.  
 Peckham 95, 143, 169, 175, 203, 242, 270, Penrose-street 165, Pimlico 169, 205, 273, 338, 402, Ponders End 341, Poplar 32, 171, 275, Poulner 274, Prittlewell 248, 303.  
 Ramsey 138, 304, Raunds 32, Romford 65, Rushden 278.  
 Safron Walden 169, 271, Sandhill 330, Semington 307, Sharnbrook 277, Shouldham-street 32, 341, Slaithwaite 170, Snodland 30, 240, Soho 33, 367, 375, Somersham 272, 343, Southwick 167, Staunes 308, St. Albans 169, 248, Stepney 206, Stockwell 342, Stoke Ash 65, 278, 369, 402, Stonehouse 239, Stonham 246, 304, Stowmarket 347, 338, Stratford 244, Streatham Common 311, Sudbourne 245, 272, Sudbury 307, 369, Surrey Tabernacle 245, 304.  
 Teddington 174, Tring 367, Trowbridge 134, 278, 305, Tottenham 278, Tunstall 30, 245.  
 Uckfield 277, Upton Park 342.  
 Waldringfield 243, Waltham Abbey 169, 312, 237, Walthamstow 103, 400, Walworth 165, Wandsworth 175, 197, 274, 365, Ware 63, Watford 243, Wellingborough 173, 246, West Ham 63, Whitechapel 30, 101, 171, Willenhall 371, Winchester 200, 337, Withington 273, Woolwich 202, 372.  
 Yarmouth 106, 143, 340, Yately 342, Yeldham, 311.

# The Earthen Vessel

AND

## Gospel Herald.

E. V., VOL. XLVI., No. 526. G. H., VOL. LVIII., No. 685.

### Jesus Christ Ever the Same.

IN entering upon a New Year we have no new theme to introduce to the notice of our beloved readers worthy of their attention other than the great centre character of the Scriptures, and of all created and uncreated good—"Jesus Christ the same yesterday, and to-day, and for ever."

"The same—His power His flock to guard,  
The same—His bounty to reward,  
The same—His faithfulness and love,  
To saints on earth, and saints above."

Although to certain minds there may appear a great sameness in the sweet characteristics of Christ, yet when the Holy Spirit takes of the things of Jesus and reveals them to the believer he beholds in them a greater fulness and freshness than he is able to express in words, and understands in measure the feelings of Paul when he said, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33). He also longs for more of the love of Christ, as the Israelites did of the water on the verge of Canaan, when they sang—"Spring up, O well, and sing ye unto it!" (Num. xxi. 17).

"This fountain overflows, our woes to redress ;  
Still more He bestows, and grace upon grace :  
His gifts in abundance we daily receive ;  
He has a redundance for all that believe."

When the Christian in the enjoyment of faith sees new beauties and attractions in Christ, and revels in them, he is led above himself to warmly testify of them, and not unfrequently to clothe old-fashioned truths which encircle the name of Jesus with new ideas. May it be so with ourselves, and with every gospel minister and contributor to our Magazine during the coming year.

The immutability of Christ is the keystone in the arch of Gospel faith which supports the believer under all his weight of sorrows, persecutions, temptations, losses and pains. It is a grand consolation in trouble to know and realize experimentally the love of God, which is

like Himself, "everlasting" (Jer. xxxi. 3). We have often been comforted by the words of Malachi iii. 6, when pressed down with fears, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Doubts and fears are not very comfortable companions, but who can boast of being ever free of them? only those, we think, who need to question the reality of their religion. Cowper honestly says—

"Come then—a still, small whisper in your ear—  
He has no hope who never had a fear;  
And he that never doubted of his state,  
He may perhaps—perhaps he may— too late."

The words of Job (xxiii. 13) are equally consoling when viewed in the light of faith. "He [God] is of one mind, and who can turn Him?" Thus how parallel and valuable is the testimony of Paul in his conception of the Godhead, "Jesus Christ the same yesterday, and to-day, and for ever!" (Heb. xiii. 8) How gratifying to the Christian philosopher in his sacred meditations to know that, although ages roll away, nations rise and fall, cities crumble into dust, laws, manners and customs grow into existence and become obsolete—Jesus remains eternally the same. Not only do those revolutions which hurl kings from their thrones, precipitate whole nations to the earth, and break up into fragments the majestic relics of antiquity, proclaim aloud (as writes Merle D'Aubigne), "a God in history," but they declare that the kingdom of Christ is not of this world (although it is in it), and that no person or element can destroy it or the truth by which it is sustained.

"Wide as the world is Thy command,  
Vast as eternity Thy love;  
Firm as a rock Thy truth must stand  
When rolling years shall cease to move."

The Deity of Jesus Christ is determined by His unchangeableness and completeness. He is what He always was, "The Eternal God" (Deut. xxxiii. 27); Enoch walked with Him, Abraham walked before Him, and Moses knew Him and died in His embrace. His Divinity suffered no change by His incarnation, "God was *manifest* in the flesh" (1 Tim. iii. 16); "and was made in the *likeness* of men" (Phil. ii. 7). If Christ were mutable He could not be perfect either in Himself or in His work; and if His work were imperfect it would need the change of alteration and completion to make it equal to the demands of divine justice. But "His work is honourable and glorious." Moses says "He is *the Rock*. His work is perfect" (Deut. xxxii. 4); and Paul declares that "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

His Deity is proved by His miracles. His *omniscience* is seen in the fact of His being capable of *reading thought* (Matt. ix. 4). His *omnipotence* is substantiated by His own testimony, "All power is given unto Me in Heaven and in earth" (Matt. xxviii. 18); and His *omnipresence* is realized more or less by every believer, "Lo I am with you *always*, even unto the end of the world" (Matt. xxviii. 20).

"This Great, First, Last, Beginning, End,  
No strength of thought can comprehend;  
In wonder lost, we'll then adore  
That Name which angels can't explore."

The unchangeableness of Christ is the ground of the believer's present

happiness and everlasting safety; as no alteration can possibly take place either in the mind of Christ or in His work, the salvation of the election of grace must remain unchanged. Here is also ground for final perseverance and sweet satisfaction. Christ says of His sheep, "I give unto them eternal life; and they shall never perish" (John x. 28).

"Kind is His heart the charge to keep,  
And strong His arm to save."

The unchangeableness of Christ makes Him to be *exceedingly precious* in the estimation of all those who have fled to Him for refuge (Heb. vii. 18). His word to them is precious because it "is settled in Heaven" (Psa. cxix. 89), and cannot fail. His blood is precious, because it cleanseth from ALL sin. His offices, attributes, and promises are all precious because of their immutability. His intercessory work in Heaven declares the eternity of His person and character, and is therefore precious, because "He ever liveth to make intercession" for His people (Heb. vii. 25).

The unchangeableness of Christ entitles Him to be *Head of the Church* (Eph. i. 22). There is but one Head and one Church; and the life of the Head is the life of the body. Ministers, deacons and members die, but the Church still lives, and must live, for Jesus declares that "because I live, ye shall live also" (John xiv. 19). Good old Matthew Wilks sang just one hundred years ago—

"What can creatures further say?  
Is not Christ the same to-day?  
Shall we not for ever prove  
Jesus Christ the same above?  
Yes, in Heaven He'll prove the same,  
Endless blessings on His Name."

Certain persons gratuitously tell us that the Strict and Particular Baptists are "dying out;" but we see no signs of it at present. In fact, they appear to us to be more numerous to-day than they ever were; and it is our firm belief that if the name by which they are known could be erased from the pages of history, the denomination would live on under a more *primitive title*.

May the number of the Strict and Particular Baptists be greatly augmented during the year 1890, and the many pastorless churches be favoured with under-shepherds after God's own heart, for Christ's sake.

We tender our loving thanks to all our dear friends who have helped us in various ways in the past, and acknowledge with sincere gratitude the kindness of the beloved brethren who have so readily complied with our request in furnishing us with a number of short and excellent papers with which to begin the year. We have more of such to follow, and may God greatly bless both writers and readers. Amen.

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

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THE TRINITY IN UNITY.—One night, in walking through a meadow, the sweet and blessed intercourse I had with a Triune Jehovah I shall never forget. The doctrine of the Trinity in unity was opened up to my view in such a glorious manner as I never saw and felt before. The Father's eternal purpose of love; His wisdom in devising the plan of salvation, wherein He could be just and justify ungodly sinners, securing all the honour and glory to Himself, and all spiritual blessings to His chosen people.—*The Late John Kershaw*.

## 1890! WHAT KIND OF A YEAR WILL IT BE?

## MATERIALS FOR MEDITATION

BY R. E. SEARS, PASTOR, LITTLE ALIE STREET, WHITECHAPEL.

**I**N many respects it will be *very much like the past*. There will be nights and days, lights and shadows, storms and calms. The signs of the coming spring will soon appear, to be followed by the glorious beauty of summer; this will give place to autumn's golden store, and finally the year will close, wrapped up in its ermine of snow.

God grant that 1890 may be a very bright and happy one to OUR EDITOR. In all his works, but especially in this department, may prosperity attend him. We cannot over-estimate the importance of this work. As the

ONLY MAGAZINE OF THE STRICT AND PARTICULAR BAPTIST DENOMINATION, its importance and influence are increasingly felt!

The New Year will be *full of blessings to all believers*. Some of them may come on wings of light, with songs of gladness; others may come by servants in sombre hue; but, day by day, our heavenly Father will load us with benefits. In our pilgrimage we may come to the place of trial, but God will bless us there: friends may die, but the living God will draw us nearer to Himself. If detained in the chamber of sickness, He will "make our bed"; or, if in labours more abundant, His strength will be all-sufficient.

Very precious is the thought that *thousands will this year hear the effectual call, and be brought into the fellowship of the gospel*. To them it will be indeed "the year of grace," the acceptable year of the Lord.

We are looking for *answers to our prayers this year*. With some of us the past year has been one of *sowing*; we are now looking for a year of *reaping*. God is faithful, and our expectations are from Him.

Brethren and sisters, in some parts of our Zion clouds have gathered, and darkness has spread its chilling pall; but if God gives confession, and repentance, with true soul-humbling—if there is more earnest prayer in secret, larger gatherings in public, and more reality at the family altar, revival will come.

*Never had the Strict Baptist Denomination such an opportunity as now*. Spirit Divine, come with Thy mighty energy and awaken all our churches! Help our pastors and our ministers to preach with greater power. Bless our deacons and all our members, and help everyone to seek "FIRST" the kingdom of God and His righteousness.

Is our reader *unconverted*? For you we pray. If 1890 means another year of sin and unbelief and shame, how dark it will be! Your only hope is in the Gospel of God. Your salvation is an utter impossibility apart from Jesus! And to know Him "you must be born again." May God give you His sovereign, reigning grace, and help you to say—

"My land lies fallow: Master, till me!  
 My heart lies empty: Master, fill me!  
 It plays the traitor: Master, win me!  
 It faints, it dies! Put new life in me!  
 A poor lost sinner! Come and find me!  
 A rebel! May Thy love now bind me!  
 A prodigal! Wilt Thou receive me?  
 So comfortless! Lord Jesus cheer me!  
 By sin accused! Good Lord acquit me!"

And thus shall this New Year be the brightest and the best you have ever known.

## NEW YEAR'S ADDRESS.

*Delivered by the late MR. J. S. ANDERSON at the recognition of MR. W. H. ROSE as Pastor of Providence Chapel, Reading, Berks., January 6th, 1887.*

[We are obligingly indebted to M. A. East, of Reading, for the annexed address, which appears to us as equally valuable now as when it flowed from the heart and lips of our late friend and brother, Mr. Anderson, of blessed memory.—ED.]

**A**FTER a few introductory remarks relative to the nature of the meeting, Mr. Anderson said :—The text I would refer you to on this occasion, in thinking of the union of pastor and people, is this :—“ Endeavouring to keep the unity of the Spirit in the bond of peace ” (Eph. iv. 3). There is nothing like a spiritual union after all ; it is different to the union existing between the relationships of life, friendship, etc. It is a peculiar union which only God’s children can know or understand. My thoughts were led up to the union of the Godhead—one God in three Persons, Trinity of Unity, exactly meets with the case of the sinner. We sometimes pray to the Father, Son, and Holy Ghost, and yet never feel guilty of *idolatry*. The Scripture sets forth the eternal purpose of the Father to glorify Himself in the salvation of His people, “ Not by works of righteousness,” etc.

This union is further revealed in the wondrous Incarnation of His beloved Son. Two brethren—one a Unitarian, and the other a Trinitarian—the former was going to hear the latter preach, but there was to be no *controversy*. So the Trinitarian gave out for his text, “ But *without controversy*, great is the mystery of godliness,” etc. (1 Tim. iii. 16). Jesus Christ is *one* Person, His acts the acts of one Person, His blood, works, and merit, all of one glorious Person. He stands closer related to God than the Angels. Angels are not His brethren. “ He took not on Him the nature of angels, but partook of human flesh and blood, wherefore He is not ashamed to call them brethren.” Now, I can come to God through His grace. Where can I meet Him? I gaze upon the firmament, the starry skies—gaze around on all nature, and see tokens of His presence everywhere, but cannot come to Him in these, only through Jesus. Faith beholds

## ALL DIVINE PROTECTION ENSHRINED IN HIS HUMANITY.

I say, “ Lord, if Thou *wilt*, Thou *canst* make me clean.” He says, “ I *will*, be thou clean.” God speaks to me in human language, looks upon me through human eyes. In Christ Jesus we see God. I see God there in the Man-Christ, and am not afraid to draw near. God the Father looks at Jesus, and sees me, and comes to me in Christ. *God and man* meet in Christ.

Here is spiritual union ; by union to Him we are united one to another. The Spirit touches the dead, and grafts them on the living Vine, Jesus. The heart of *every* believer, no matter where he is, finds a centre in Jesus. “ Paul says, “ I pray that your hearts might be *knit* together in love,” not clumsily tied—“ *knit* ” with the thread of love.

Spiritual union in Christ can never be broken, but the *enjoyment* may be lost ; this is meant by “ endeavouring to *keep* the unity.” This exhortation supposes it to exist. From the remarks which have already been made, I learn the Holy Ghost *has* knit your hearts in love.

## THIS UNITY IS BEAUTIFIED BY A VAST VARIETY.

It doesn’t say the *uniformity*. If I look at the seats in this chapel, I see

they are very uniformly arranged; but they have no life—they are dead. The people in them are alive (do not think me rude for *staring* at you). I see *unity*, but not uniformity; every face is alike in its form, nose and mouth one above the other—all the same—am glad to see there are no *long* faces. But, dear friends, here's variety, what endless variety! No two faces exactly alike. Some one said to me this afternoon, "What a calamity it would be, if all faces were exactly alike, when we met in the street, not to know each other."

Some are weak, some are strong, some old, some young. If all were alike! I should not like to be obliged to preach to all grey-headed ones, such as Mr. Thomsett—though all honour to grey hairs, especially if they be found in the way of holiness, which our brother's is. I see some *young* faces here. It won't do for you to say, "You old ones, get out of the way." Oh no.

This vast variety calls forth mutual sympathy. *Unity*, not *uniformity*. These words suppose the enjoyment may be lost. Watch His operations on thine own heart. By the endeavour (there *must* be endeavour) this union can be kept. You are united, endeavour to keep it in the bond of peace. While all are trying, peace can never be broken, "Blessed are the *peace-makers*." May there be no *peace-breakers*. God help you. Amen.

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## OUR PORTRAIT GALLERY.—NO. I.

MR. EDWARD MITCHELL.

*Pastor of Mount Zion Chapel, Chadwell Street, Clerkenwell.*

THE name of our highly esteemed brother, the pastor of Chadwell Street, having, until recently, been closely associated with Guildford, we find a little difficulty in detaching it entirely from that locality. However, feeling convinced that God has placed him in his present position, we wish to become familiar to the change, knowing, as we do, that both Churches are in one and the same vineyard, and under the control of one Master, Jesus. Therefore:—

"Let saints proclaim Jehovah's praise  
And acquiesce in all His ways:  
He keeps eternity in sight,  
And what His hand performs is right."

Mr. Edward Mitchell was born in Brighton on August 22nd, 1843.

### HIS BELOVED MOTHER

was a very gracious woman, a member of the Church at Ebenezer, Richmond Street, for forty years—called under and baptized by Joseph Sedgwick, the then worthy pastor. She frequently spake with her children relative to salvation and eternity; and would gather them together and pray with and for them. Thus the early training our brother received under the tuition of his fond mother will probably never be forgotten by him. His godly schoolmaster, Mr. W. S. Waterer, late of Hornsey Rise, always opened school with a portion of Scripture and a few words of prayer; and frequently addressed his scholars on divine things. By these means he early acquired a fair knowledge of the Bible, and knew that he needed a change of heart or he could not enter heaven. When very young he had, at times, many serious thoughts about death and eternity; and was tempted to envy the horses and dogs



as they passed through the streets because they had no souls to be saved or lost.

At the age of fifteen, our brother was apprenticed to the engineering; and being placed amongst a large body of men, almost entirely ungodly, the early impressions he had received from his affectionate mother and schoolmaster, gradually wore off, and he soon entered greedily into the vanities, follies, and so-called pleasures of the world without restraint. The theatre, the music hall, the ballroom, became places that he greatly loved to visit, and whatever took with his natural inclinations he followed with zest. His conduct was a source of deep sorrow to his dear mother, who often remonstrated with him; but though he loved her much, he loved his sins more. Yet, for her sake, he generally attended the house of God once on a Lord's day. At times the faithful testimonies he heard there from the lips of the late Israel Atkinson, much disturbed his mind. One very solemn discourse on death laid hold of his heart very powerfully, and, as a consequence, he determined to amend his ways, but his goodness, like the morning dew, soon passed away. About the same time he received some sharp chastenings, and was made to feel that the way of transgressions was hard. God also sent him many mercies, but neither judgments nor mercies changed the bent of his heart. Temporary amendments there were, but they all stood in the flesh, and ended in leaving him worse than before.

Having finished his apprenticeship,

#### HE REMOVED TO BOSTON, IN LINCOLNSHIRE,

and, being away from the parental roof, with no one to restrain him, he ran on in the downward course for some months. But a change came over him, he began to be dissatisfied with himself, yea, he was led to despise himself and the sad life he was living, yet had no strength nor even will to turn from it. By this he could see himself a lost and miserable being, still he loved his idols, and after them he would go. But God's time of mercy came for working a radical change in his soul. One morning, as he was going to his lodgings, to breakfast, God, in an instant of time, changed his heart, and turned his face from his sins to Himself. Since then he has often looked back with grateful feelings to that eventful moment. His experience of the circumstance was as though a powerful voice spoke to him inwardly in the following language: "You are going to hell as fast as you can go, seek for mercy now, or you will be lost for ever." Our brother now felt himself a sinner, as he had never done before, and was turned instantly from his sins (to which he had been a very slave for years) to loathe them.

At this juncture, he was led to cry repeatedly for mercy, as he feared that his very prayers had increased his condemnation. A Bible, which had been placed in his box by the hand of a loving sister before leaving home, was now eagerly searched for and read. Thus he went on for some time, crying for mercy, but fearing he should never obtain it. However, on one Lord's-day evening shortly afterwards, he obtained

#### HIS FIRST GLEAM OF HOPE.

The preacher, on the occasion, read Jer. xxxi., and when he came to the description of Ephraim's condition, in the 18th verse, his soul was powerfully arrested; he there saw himself fully described, but the 20th verse was as the audible voice of God Himself, speaking to

him. The tenderness of the expression was too much for him; he knew not how to bear it, and sunk down in confusion, contrition and melting of heart, and thus a hope of mercy immediately sprung up in his soul. The next morning, however, his mind was darker than ever. It was a lovely day in the month of July, but he was so burdened, wretched, and miserable, that, though in perfect health, he knew not how to drag himself about in his work. But, when in this condition, instantly Jer. xxxi. 3 was applied to his soul with wondrous power and sweetness; and away went darkness, load, and misery, and his whole soul was filled with light, joy, and praise to God.

In the following December, our dear brother was baptized by the late Charles Fish, and added to the Church at Ebenezer Chapel, Liquorpond Street, Boston. About fifteen months after this he returned to Brighton and united with the Church at Ebenezer Chapel, then under the pastoral care of the late Israel Atkinson of precious memory.

The subject of

#### PREACHING THE GOSPEL OF CHRIST

then began to deeply concern our brother's mind; but he put the thought away as well as he was able, fearing lest it should have its origin in pride or something akin to it. He also felt himself altogether unqualified and unfitted for such a solemn work. However, the Lord had designed the ministerial office for him. Mr. Virgo, pastor of Wivelsfield, then deacon at Ebenezer, asked him to go and preach at a village station at Poynings; he declined to go; but some months afterwards Mr. Virgo again pressed the matter before him; and after prayerful consideration and consultation with his beloved pastor, who encouraged him to go; he went, and was helped far beyond his expectations. A short time afterwards he preached, at the pastor's request, twice on week nights at Ebenezer; and also spoke as opportunities were afforded him at other places in the neighbourhood.

In after years, when living at a distance from Brighton, his beloved paster, Mr. Atkinson, wrote him many excellent letters on ministerial work, &c., several of which will be found in Mr. Robert Hoddy's Memoir of Mr. Atkinson, published in 1882.

In 1872, our beloved brother Mitchell removed in the order of Providence to Battersea, where he assisted in preaching amongst the little Church just formed in the neighbourhood of Clapham Junction, and there he continued until 1877, when, after supplying a few Lord's days at Guildford, he received a six months' call with a view to settlement, which ended in his becoming the pastor, and in which office he continued until September 29th, 1889, when he removed to London, having received from the friends at

#### MOUNT ZION, CHADWELL STREET, CLERKENWELL,

a unanimous invitation to the pastorate six months previously. For an account of the recognition services at Mount Zion, we refer our readers to the *EARTHEN VESSEL AND GOSPEL HERALD* for November, 1889.

It will be seen in the brief record we have given of our brother Edward Mitchell's career, that, although he has undoubtedly been the subject of many heart exercises, the dealings of the Lord have been very tenderly and lovingly measured out to him. With a view to express

our belief of him as a minister of Jesus Christ, we give an adapted snatch from Cowper's "Task," with no desire whatever to flatter. We have always found him—

"In doctrine, uncorrupt; in language, plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge;  
And anxious, mainly, that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

Since the Lord first opened our brother's mouth to speak in His great name, he has met with considerable acceptance amongst the Churches of truth, and his ministry has been blest to many precious souls. It is our sincere hope, therefore, that his valuable life may long be spared in usefulness and honour, as the worthy successor of the late John Hazelton of very blessed memory.

THE EDITOR.

### A MEDITATION FOR THE NEW YEAR.

BY A. E. REALFF, PASTOR OF GUILDFORD, SURREY.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—2 Cor. viii. 9.

A CERTAIN collection, which was being made among the Gentile churches, for the relief of poor Jewish Christians, and of which this Apostle was the bearer, suggests to his mind, under the leadings and inspiration of the Holy Ghost, to write concerning God's "unspeakable gift" both to Jews and Gentiles.

Let us meditate upon the *riches of Christ*. The Apostle simply says He "was rich." He does not enlarge at all to tell us *how rich* He was. This can never be known by our finite minds in this time-state. The glory He had with the Father, before the world was, is a subject far too vast for our comprehension or even conception. He was "God over all, blessed for ever." He "was the Word, and the Word was with God, and the Word was God, . . . all things were made by Him." "What and if ye shall see the Son of Man ascend up where He was before?" "He that hath seen Me hath seen the Father." Just previously to His crucifixion we hear Him praying in these words: "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was. And He always speaks of Himself as being equal to the Father in His divine nature, "I and My Father are one." And therefore it was the Father's will "that all men should honour the Son even as they honour the Father." He was rich, then, in all the attributes, authority, glory, excellence and sufficiency of eternal Godhead.

Think of the *poverty* of Christ. He became man. This would have been an infinite condescension had He been born in a palace, and in the family of a royal Cæsar. But He became the very poorest of men, "He took upon Him the form of a servant." He "came not to be ministered unto, but to minister, and to give His life a ransom for many." He who possessed a glorious throne, yea, that of the King of

kings, consented to be laid in a manger. He possessed no property; no home; not a single *stater*, even to pay tribute. "Women ministered to Him of their substance." He had no ship for His voyages; not even an ass for His journeys, nor a place where to lay His head. And when He died He had nothing to bequeath to His sorrowing mother, nor to His friends and followers, except His "peace" (John xiv. 27). He had not so much as a grave for His poor ill-used body, though it was prophesied that He should lie "with the rich."

The Apostle says to Corinthian believers, "*Ye know the grace,*" &c. The word signifies favour, gift, kindness, love. Hence the same word (*charis*) is employed to designate the collection, (ver. 4, 6, 19.) Christ's humiliation for us was altogether gratuitous and voluntary on His part. It was free love, "*for your sakes.*" Had it been for angels, or for the noblest and best of men, the condescension would have been very great. But these Corinthians were by nature very wicked. We can read, even in secular history, that their very religion was most voluptuous and polluting; and if this was the character of their religion, what would be said of their ordinary life? (See 1 Cor. vi. 9—11.) Yet it was for *such* sinners that Christ became poor, that they, "through His poverty might be rich." And if His love was so great for them, what penitent sinner need despair? Christ's poverty is our riches! not, indeed, as to the things of the present world; but are we not rich in being delivered from "the wrath to come," having "an inheritance incorruptible and undefiled," being endowed with a new and divine nature? (2 Pet. i. 4). Is not the humble believer made rich in righteousness, both imputed and in-wrought; in the possession of divine favour; called a "saint," a "servant," a "friend," a "son;" being interested in the covenant, adorned with heavenly graces, possessing the peace of God, and enabled to rejoice even in tribulation? Yea, beloved "all things are yours,"—even *death* is your friend,—

"This world is ours, and worlds to come,  
Earth is our lodge, and heaven our home."

How sweet and seasonable such thoughts for this season, if the Lord, the Holy Ghost, will be pleased to apply them! We have just entered upon another lease (so to speak) of our earthly life. Spared to commence a new year, we pray for forgiveness as to the past, and help for the future. And surely, beloved readers, the more we can realize the immensity of the dear Redeemer's condescension on our behalf, the more will it kindle our love to Him, and to His chosen people. May Christian bonds be stronger than ever; and while many are beguiled into various errors both in faith and practice, may we, all through this year (if spared till its close), be kept near to our Lord, and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who *gave Himself for us*, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

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"ALL Christians are priests—all may enter into the holiest who plead the blood of Christ; nor do their circumstances affect their official standing in *grace*. They may be needy, poor, cast-down, and tried; but each has a priest's right to approach the throne of grace."—JOHN HAZELTON.

## PILGRIM SONGS FOR THE NEW YEAR.

BY GEORGE BANKS, PASTOR, WILLENHALL, STAFFORDSHIRE.

"Thy statutes have been my songs in the house of my pilgrimage" (Psa. cxix. 54).

**A**SSUMING that David was the author of this precious Psalm, we see how, in this verse, he bears his testimony to the joy and the comfort he had derived from the Word of the Lord.

I. From these words we learn that David, in common with every child of God, regarded his present life and residence in this world as a "pilgrimage." "Here we have no continuing city." In the all-wise providence of God, some of His people are frequently removing their tent from place to place; and even those who remain in one spot for the full term of their mortality know that it is only a lodge in the wilderness. "Heaven is our home." The weakness of the flesh, the evil of sin, the associations of a corrupt world, all render it impossible for the heaven-born soul to find a permanent dwelling here (Micah ii. 10).

As pilgrims we must move along. Advance is the order of our life. For a moment we may halt before some difficulty; we may hesitate and consider whether we shall go back or not, but the Lord soon urges us onward with His mighty word, "Go Forward." Combined with this marching order; the flight of time, the decay of nature, and the aspirations of the soul urge us along. "Forward is our watchword." Forward out of error into truth, out of darkness into light, out of conflict into victory.

"Forward! be our watchword, steps and voices joined;  
Seek the things before us, not a look behind."

Through the grace of God Christians have a definite object before them. "They seek a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city."

No wonder then that the pilgrim is somewhat singular in his habits. He cannot settle in the world because it is antagonistic to his true life. As a pilgrim and stranger he must abstain from "fleshly lusts which war against the soul." He desires to have no more to do with the world than is needful. "This I say, brethren, the time is short: it remaineth. . . that they that rejoice, be as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor. vii. 29, 30, 31).

II. But, while the Christian's life is a pilgrimage, it is not a songless life. They who suppose the Christian to be destitute of joy, have totally mistaken the origin, nature, characteristics, and issues of his life. It is the declared will of the Lord to "turn their mourning into joy." With this object in view our dear Lord gave the promise of the Holy Spirit. "If I depart I will send the Comforter unto you; and your heart shall rejoice, and your joy no man taketh from you." How sweetly was this realized on the day of Pentecost!

There may be, and undoubtedly there often is, a suspension of our songs; but *suspension* is not *extinction*. "Hope thou in God: for I shall yet praise Him, for the help of His countenance."

As pilgrims we often travel by night, yet, be it said to His praise, "He giveth songs in the night."

Now a chief source of the saints' joy is the Word of God. This is calculated to inspire us with hope, fill us with peace, nerve us with courage, and arouse us to a holy cheerfulness. Christian reader, after what you have experienced of the preciousness of the words of the Lord, cannot you unite with the writer and testify that the Bible is a book of remedies for all our spiritual maladies; a dispensary of cordials for all our sorrows; yea, a very land flowing with milk and honey?

Keeping within the associations of the words heading this short article: does not the Book of Psalms furnish us with many statute songs for pilgrims? By these we may sing in the ways of the Lord. And how suited they are to the varied experiences of our pilgrimage? Should we dread poverty, how re-assuring the inspiring words of the 23rd Psalm, "The Lord is my Shepherd, I shall not want." If, on the other hand, a kindly providence bless us with plenty, what words more expressive of our gratitude than, "I will bless the Lord at all times: His praise shall continually be in my mouth." If many afflictions be our appointed lot, we are assured that the Lord "delivereth out of them all." For every stage of the journey there is a song, and a pan of victory for the hour of our full discharge (Psa, xxiii. 4).

"Such songs have power to quiet  
The restless pulse of care,  
And come like the benediction  
That follows after prayer.

And the night shall be filled with music,  
And the cares that infest the day,  
Shall fold their tents like the Arabs,  
And as silently steal away."

## A GLIMPSE OF ABRAHAM.

BY SAMUEL GRAY, PASTOR, BRIGHTON.

"I have lift up mine hand unto the LORD, the Most High God, the Possessor of Heaven and earth."—Gen. xiv. 22.

**M**ANY people, owning albums, possess photos of themselves, taken at different periods of their lives. Each likeness has its interest. Abraham is pictured for us at many points of his pilgrimage, and every glimpse we get of him has charms for us.

The king of Sodom and other little majesties, who were for years tributary to the king of Elam, at length revolted. With a view to reducing them afresh, the king of Elam contracted alliances with certain petty monarchs, and threw himself against the disaffected tributaries. The strife went in his favour; and, among the captives that he led away in triumph, Lot was found. "And there came one that had escaped, and told Abram the Hebrew." Without delay, Abraham sallied forth, attended by his armed servants, and recovered Lot. On his victorious return he was met by the king of Sodom, and the king of Salem. Melchisedec banqueted the victor, blessed Abram for God, and blessed God for Abram. The king of Sodom then broke silence, asking the patriarch to transfer his rescued subjects, and suggesting that the rescued property should be appropriated by Abraham to himself, as the proper spoil of war. But Abraham was under oath to God not to touch from a thread even to a shoelatchet of the king of Sodom's belongings. And now

HE LIFTED UP HIS VOICE TO THE GLORY OF GOD.

Abraham honours the God of Abraham, and honours Him abundantly. He declares him to be, "The Lord"—*i.e.*, I AM—indebted to

none for existence, needing none for blessedness, depending upon none for aid, unchangeable, unspeakable! Thus he praises Him according to His excellent greatness.

“Jehovah, great I AM! by earth and heaven confess'd.  
I bow and bless the sacred name for ever bless'd.”

The Lord is alone, for there is not another; He is absolute, being accountable to none; He is all-glorious, and that beyond addition. And the patriarch said so, as he proclaimed his God “The Most High.” He spake not into the air, but into the ear of Him who has made His word echo the sublime, adoring confession. That ear is still charmed when grace-moved hearts pronounce His majestic name. The children of Abraham speak but a heart-throb after their spiritual father, and may assure themselves that their love-prattle is delightful to Abraham's God. Talk *of* Him, talk *to* Him, then, as “Possessor of heaven and earth.” He is the Maker of both, and the Disposer of both. The earth is what He was pleased to make it. And the Creator of the ends of the earth, who fainteth not, neither is weary, giveth power to the faint, and increaseth strength to them that have no might. Let Abraham's children glory in this. And let them bear in mind, that God disposes of the good of this world according to His own will. The God of luck and the God of love are celestial characters. Have we *little*? A little, with His blessing, is better than great revenues without it. Have we *much*? Then there is peculiar reason for gratitude and generosity. You may have read of the lady who, giving alms to a poor beggar, said: “There, that is more than ever God gave me.” The beggar cried: “O madam! you have abundance, and God hath given you all that you have; say not so, good madam!” The lady rejoined: “Well, I speak the truth; for God hath not *given*, but *lent* unto me, what I have, that I may bestow it upon such as thou art.” Was not this spoken like a daughter of Abraham?

“*The streets of glory have their beginnings on earth.*” If we walk this end of the street of sanctity we shall walk the other. But “without holiness no man shall see the Lord.” Heaven is the home of holiness, and *in heaven Christ is all in all*. Many are ill-at-ease when but a little is said about Him here. How wretched a place heaven would be to them, could they be transported thither unchanged! But listen to that poor old man, who was asked “what three things he most desired?” He replied, that all his wishes met in Christ. Explaining himself, he added: “I greatly desire these three things: first, that I may be found *in* Christ; secondly, that I may be *like* Christ; thirdly, that I may be *with* Christ.” Was not that said like a son of Abraham? Say you the same? Then heaven is yours! The Christ-prizing soul is assuredly heir of that heaven where He is All!

Will you notice that Abraham repeats Melchizedec, in speaking of the Lord as “the Most High God, Possessor of heaven and earth”? The *repetition* of these great and glorious titles shows that patriarch and priest saw eye to eye. The godly are one indeed! They joyfully mark the *appropriation* of these names to Christ, who well deserves the name of Friend! It is the happiness of ransomed sinners to observe the *combination* of the majestic styles employed by Abraham with another—viz., “The God and Father of our Lord Jesus Christ.”

"He calls a worm His friend,  
He calls Himself my God!  
And He shall save me to the end,  
Through Jesu's blood!"

ABRAHAM LIFTED UP HIS HAND TO THE GLORY OF GOD.

The lifting up of the hand was an oath-gesture. Before his pursuit of the king of Elam, Abraham vowed his vow to God. This reveals the *essence* of his godliness. He was no trifler, but with deep *reverence* called God to witness his purpose. And, as in the case of Abraham, so in the case of his children, *whole-heartedness* is visible! God is a whole-hearted God. With His whole heart and with His whole soul He does good to His grace-touched, grace-taught saints. And He will not be put off with a bit of the heart. The Holy Ghost is the Maker of whole-hearted, warm-hearted Abraham. He lives for the purpose of making such.

A saintly woman, mentioned by Jerome, would rather *die* than *lie*. She was neither to be frightened nor fondled into denying the Lord. She had not lifted up her hand to the Lord in jest! Nor had Abraham; hence his *fidelity*. "Mother's truth, keeps constant youth" And so did Abraham's. For, as about the thread and shoelatchet, he lifted up his hand, and was found faithful, so about his entire life.

The *blessedness* of Abraham is without controversy. God *knew* how Abraham had acted, and *regarded* him accordingly. If any man hath lifted his hand to the Lord, the same is known of Him; and He regards that man as He cannot regard another. His favour discovers itself in favours, too. "Everyone that sweareth by Him shall glory" (Psa. lxxiii. 11). God will give him something to glory in. Having the apple-tree (His favour) the saint shall have the apples (His favours). So *God indebted Abraham to the priesthood of Melchizedec*. The less was blessed of the better. Melchizedec blessed him that had the promise.

Every Christ-indebted sinner has abundant reason to say with Krishna Pal, the Bengal Hindu: "*I will continually stay near Him.*" The man that lives near to Christ will never find God far off. A sworn man and a sworn God are eminently suited to each other. *God lifted up His hand on Abraham's behalf*: "By Myself have I sworn, saith the Lord . . . that in blessing I will bless thee" (Gen. xxii. 16, 17). How amazing the condescension of the Most High is! He confirmed His counsel with an oath, not for Abraham's sake only, but for theirs also who have fled for refuge to lay hold of the hope set before them (Heb. vi. 13—18).

The safety of God-converted, God-forgiven sinners, depends, not upon the uplifting of *their* hands, but upon the uplifting of *His*! Faith knows how to read the words, "I will bring you in unto the land, concerning the which I did lift up My hand (*margin*) to give it . . . and I will give it you for an heritage" (Exod. vi. 8). Sing with me, then, ye sons and daughters of the Possessor of heaven (as Abraham, with uplifted hand, fades away from view):—

"He by Himself hath sworn,  
I on His oath depend,  
I shall, on eagles' wings upborne,  
To heaven ascend.

I shall behold His face,  
I shall His power adore,  
And sing the wonders of His grace,  
For evermore."



## "THE WAY HE HATH LED ME."

BY MR. ADAM MARKHAM, OF DALSTON.

CHAPTER I.—(*Preface*).

[The following passages in the life of Mr. A. Markham, as recorded by his own pen, will, we are sure, be read with interest by many of our friends. Mr. Markham is a preacher of the Gospel of Christ, and resides at 25 Albert Road, Queen's Road, Dalston, N.E.—ED.]

DEAR MR. EDITOR,—I venture to send you an outline of the Lord's gracious dealings with me in providence and grace. This I do in humble acknowledgment of His sovereign goodness and mercy extended towards me. I confess that I deserve nothing at His hands but condemnation, and eternal death; but instead of giving my richly merited deserts, He called me by His grace out of darkness into His marvellous light, and although having frequently (as will be seen) had to smart for my wanderings, and disobedience, and have even been plunged into the greatest sorrows, in darkness, and into the depths of the sea, yet out of all He has mercifully delivered me. Not only do I owe this debt of gratitude to God, but to many of His redeemed family. I earnestly pray that any on the verge of taking a wrong course, this may be a word of caution to them, and to any in whose sad experience (as was mine) the altar of fellowship may already be broken. Oh, that (as in the case of Abraham) the altar may be restored, and that again with a grateful heart, they may call on the name of the Lord.

I hope in this address to be preserved from anything approaching self-glorying, as my desire is only to magnify that wondrous love and grace extended towards me in my earlier years; and the patience and long suffering of a gracious God, notwithstanding my waywardness, backslidings, and disobedience in later times. And should the witness thus borne, bring upon me the reproach of being a fool, for telling out what makes me look very small, this would not disturb me, being fully persuaded that such a reproach comes from without, and not from any who know anything either of the joys or sorrows of Zion's road. If His name be glorified, it will be the highest point of my heart's desire.

I would now seek to remind, both myself and you, dear friends, of what God by His servant Moses commanded the children of Israel to remember, when their wilderness journey should be over, and they in happy possession of the promised land (Deut. viii. 2): "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." Also verse 5—"Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee."

It has often been said as a proverb, and truly so, that a man has to live to forty years of age to find out that he has been a fool all his earlier life. There have been, and still are, happy exceptions to this, as in the case of Timothy, of whom it was said, "From a child he knew the Scriptures which made him wise unto salvation," and the Word gives no account of any blot in his after useful and blessed ministry. Paul (of blessed memory) in looking back on his Christian course, could not help acknowledging what he felt,—viz., "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." And meek and gentle

Moses, at forty years of age, shewed himself a frail creature when he had to look this way, and that way, for which there would have been no need had he been acting under Divine instructions; but God had to take His dear servant to the backside of the desert for forty years to prepare him for his important mission, as the leader of the redeemed (although down-trodden) people of Jehovah's choice, out of the bondage of Egypt, through the Red Sea, and "a waste howling wilderness," into the land of promise, the land which flowed with milk and honey. By these and many other instances proving that none but God can make a minister. Whatever other authority we may have to boast, if His hand has not been placed on us, and His own voice spoken to us, our ministry may be high sounding, and the tongue of the learned may be given to us, but at the very best we shall only be feeders of swine, and God's redeemed family, as far as we are concerned, will be left to starve.

In harmony with the title of this address, of necessity, and not from choice, I shall be compelled to make mention of several circumstances (many of which I cannot speak without the deepest pain and self-humiliation), while thank God, others cannot be thought of without gratitude to our gracious God, who has mercifully caused all to work to one end, in bringing me not only out of the land of death and condemnation, but out of legal bonds, which for long held me with terrific power, into the blessed light and enjoyment of His free, sovereign, discriminating, electing love.

(To be continued).

## THE THEOLOGY OF PAUL.

By H. F. NOYES, PASTOR, HIGH STREET, POPLAR.

PAUL'S theology is *divine*. He received it by the revelation of Jesus Christ (Gal. i. 12). It is *capacious*, it comprehends the whole election of Christ; the fulness of Christ's body; the whole family of the living God; the redeemed from among men (Eph. i.—vi.). It *recognises* our utter ruin in our federal head, Adam the first; and our complete recovery in and by the second Adam, our new covenant head (Rom. v.). It *includes* all the persons of the deity, Father, Son, and Holy Spirit, and all the divine perfections and attributes. It *exults* in the love of Christ (Eph. iii.) eternal, sovereign, unchanging, discriminating, substantial. Love immeasurable. Its length from eternity in the past, through Calvary, to eternity to come, without limit. Its breadth, without bound, taking in all the redeemed, the chiefest of sinners from among all nations. Its depths from the highest glory, to the deepest ignominy and suffering on the cross. Its height, raising from the dunghill to the mansions and thrones of eternal glory. It *glories* in mercy, sure, personal, and everlasting. It *embraces* grace, saving, all-sufficient, sustaining, continuing, and culminating in eternal glory; salvation to the uttermost in Christ; perfection for ever of all the sanctified by this one offering. It *grasps* the resurrection glory of Christ, His loving intercession, His exaltation, and His unchanging interest in His people in the bestowal of grace and gifts. It *declares* the ministry of the Holy Spirit, the Sanctifier, Comforter, Remembrancer, Sealer, Earnest; in His communion of life, supplication, and all His graces, and in the glorifying of a precious Christ. It *expresses* a desire for

greater attainments (Phil. iii.). "That I may know Him . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." It is clear, firm, experimental, trustful, and enduring. "I believe God that it shall be even as it was told me." It *looks* through time things that are seen, to eternal things that are not seen. And rejoices that the things seen are temporal, but the things that are not seen are eternal.

Believer, Paul's theology is ours; and we, too, rejoice that affliction, pain, temptation, poverty, care, sin, doubt, fear, falls, failings, warfare, pilgrimage, darkness, disappointment, bereavement, death, &c., are temporal; while life, perfection, salvation, Jesus Christ, full communion, home, bliss, glory, &c., are eternal.

### THE BLESSED DEAD.

MR. S. KEVAN, LATE PASTOR OF RAMSEY, HUNTS.

MANY friends having written, sympathising with me in the loss of my dear husband, I send you an account of his last days, which may interest your readers.

My beloved husband entered into rest on Friday; August 2nd, 1889, in the 61st year of his age, after a painful illness of thirteen weeks' duration. The cause of death was heart disease. The last sermon he preached was on April 28th. The morning text was, "Waiting for the coming of our Lord Jesus Christ," etc. (1 Cor. i. 7, 8). The evening text was, "Now the God of Hope fill you with all joy and peace in believing" (Rom. xv. 13). He was then very unwell, and had been for some time; but he dearly loved his Master's service, and was very unwilling to give it up. He was for some time greatly exercised in soul, and when he saw me sorrowing, he said, "My dear, it is the Lord; let Him do what seemeth Him good; He is just in all His ways, righteous in all His acts; if he sends my soul to hell, I could not complain, for I am a sinner." Thus he testified of the power, justice, and righteousness of God in life's darkest hour and deepest sorrow. He frequently cried unto the Lord for mercy, and would ask me to read and pray with him. He would often say, "What blessed seasons those are to my soul; how very precious the Word of God is to me; how it soothes and comforts me to meditate on the portion read." On June 9th, he was regretting the waste of time. I said, "My dear, this time is not wasted; the Lord has a purpose in laying you aside." He replied, "Blessed be His dear name; He is preparing me, and saying, My child, I am about to take thee home."

On the 13th of July, the adversary was permitted to harass him very much. He was in great distress of soul, and kept on crying, "God be merciful to me a sinner." I said, "My dear, the Lord can never cast away a sinner crying for mercy through the blood of the Lamb." He replied, "If I perish, I will perish at His feet." I then reminded him that the precious blood of Jesus cleanseth us from ALL sin. He then seemed a little calmer, and rested a little. The next morning he was in a very blessed state of mind, exalting in redeeming grace and dying love. He said, "Through Christ we have triumphed gloriously. You do not know how I have been tempted; but the blood of Jesus Christ, God's Son, cleanseth from ALL SIN, ALL SIN. Oh, how beautiful! how beautiful!

"On Christ the solid rock I stand,  
All other ground is sinking sand."

One evening, I thought him very low and said, "You want to see Jesus by the eyes of living faith, don't you, dear?" He replied, "I am going to see Jesus, and

" . . . never, never sin,  
But from the rivers of His grace,  
Drink endless pleasures in."

On July 31st, he looked up, and lifted up both hands. His face was lit with rapture and delight. He exclaimed, "The Lord's dear people! How beautiful they are! how happy! Oh, how beautiful! how beautiful!" I thought the dear Lord was about to take him home. I said, "Is Jesus precious, darling?" He replied, "Is He not! Oh, how precious! how precious! how sweet! I am coming! I am coming!"

A few hours before he passed away, he exclaimed, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." He then ejaculated, "Come, Thou blessed Jesus! Oh come, come, Thou blessed Jesus!" Just before he fell asleep in Jesus, he drew his youngest son to him and kissed him. He then drew me to him, and kissed me two or three times. After that he looked up, his dear face radiant with joy. I said, "What do you see, dear?" He could not speak, so I said, "Do you see Jesus?" He nodded his head affirmatively. He was quite sensible in his last hours. I put my arm under his dear head, and he gently ceased to breathe, without a struggle, sigh, or groan.

After his death we found a small piece of paper, on which was written the following by himself:—

"Portions of Holy Scripture precious in illness.—S. KEVAN." "A bruised reed He will not break, neither will He quench the smoking flax;" "He (the Holy Spirit) shall take of the things that are Mine, and show them unto you;" "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him."

The funeral took place on Tuesday afternoon, August 6th. Mr. John Lambourne, of Warboys, officiated. The funeral sermon was preached by Mr. W. Archer on the following Lord's-day. The text was the last portion quoted by my beloved husband, "Lord, now lettest Thou," etc. (Luke ii. 29, 30).

Our dear brother was blessedly helped to preach faithfully the sterling and soul-comforting truths of the glorious gospel of our Precious Redeemer, as well as touch sweetly upon the character of the dear departed.—A. KEVAN.

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#### MRS. HARRIET RUSHBROOK.

In loving memory of our dear, affectionate mother, Harriet Rushbrook, who departed this life on the 30th of September, 1889, at the ripe age of 79 years. Her health had been failing for six months prior to her death. She only took to her bed a week before she died. Ten days previous to that, she returned from Suffolk, her native place. She had been on a visit. We did not like the idea of her going, as she was quite unfit for the journey; but we consented, as she had such a wish to go to see her friends once more. The last week her sufferings were great, but borne with much patience. The most part of her life she greatly feared death. But it pleased the Lord, when the time came, to remove those fears, and she at last longed to be gone; and clasping her hands and looking upwards, she said, "My Jesus, my Jesus, come and take me." She continually looked up, waving her hands, as it was difficult for her to speak, as her poor mouth was so bad. At another time she said, "I wonder what heaven can be like." And again, "There is no measurement to heaven." The last hymn we sang together, in which she joined, was, "Begone unbelief." She was called by grace early in life, and was baptized at the old Baptist Chapel, Stowmarket, Suffolk, by Mr. Lingley. Some years afterward she removed to the new chapel, and in the year 1880 she came to reside in London, and from that time attended with us at Mount Zion, Hill-street. Her remains were interred in Paddington Cemetery, on the 4th of October. Mr. Shepherd officiated. She leaves behind her a sorrowing husband to walk alone, after a happy union of over 50 years, and two daughters to mourn her loss, but to her it is gain.—NAOMI RUSHBROOK.

MARIA WILLIAMS (AGED 100 YEARS).

ON September 16th, 1889, the above disciple of the Lord Jesus Christ was called to receive her eternal weight of glory. She was the beloved mother of the Maria Williams whose death was recorded in *Cheeriny Words* for September, 1886, with a letter in the next month's issue, addressed to her by the late Mr. Norris. She was born in February, 1789, and was thus in her 101st year. Called by divine grace when between eleven and twelve years of age, under a sermon preached from Psalm xlvi. 1, last three verses, she thus was privileged to walk with God upwards of 90 years. She was the youngest of ten children, and had long been "a widow indeed." Her late beloved husband, Benjamin Williams, was for many years an active servant in the cause of Christ. Her faculties remained perfect almost to the last. In the 98th year of her age, she complained to the writer that *she could not see so well as she used to*. While among the most timid and retiring of the Lord's dear children she was, *as such generally are*, among the most spiritually-minded and sound in the faith. Among the papers of the late beloved daughter before mentioned was found a little slip with the following statement:—"Texts chosen by dear mother for the improvement of her death." Isaiah, xliii. 1, "Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine"; and Micah vii. 7. This must have been chosen some years ago. The writer visited her soon after she had passed her 100th anniversary, and the power of memory, freedom of conversation, and deep spirituality of thought was astounding. Mentioning a text to her, in the course of conversation, she said: "Ah, I well remember hearing that text preached from, now 60 years ago last—" (naming the preacher and month, which I forget). "And it comes to my mind from the fact that he made the same remark on it you have just made, 'O, what a fulness there is in the glorious gospel of the blessed God.'" On this visit she was unable to read with me as we had done before; but after reading with her, she broke out with the 48th Psalm, repeating the greater part of it, and laying special emphasis on the last three verses. She was one among the little company who formed the present cause of Christ at Cransford. Nature gradually decayed, and with but little suffering she fell asleep in Jesus, and on Saturday, September 22nd, the mortal remains were laid to rest beside those of her late dear husband, in the chapel burial ground at Cransford.

E. MARSH (Laxfield).

MR. RICHARD BUGGS.

In affectionate remembrance of our beloved father, Richard Buggs, of Capel, late of East Peckham, who sweetly fell asleep in Jesus, July 12th, aged 83 years. He was "a sinner saved by Grace." The blessed Spirit of all truth applied the following precious words to his soul: "Deliver him from going down into the pit, I have found a ransom." He was then enabled, by precious faith, to see that the works of salvation was finished *for him*, and his sins, though many, washed in the precious Redeemer's Blood. He was then lovingly constrained to follow Christ in the Ordinance of Believers' Baptism, by the late Mr. William Fremlin at Borough Green, nearly 60 years ago. He was a member of the Baptist Chapel at Hadlow, Kent, for some years; but, with the many infirmities of his body, was not able, of late, to attend the public means of grace, but no ministry was acceptable to him but that which exalted a Triune God in the Gospel, and laid the sinner low. Before he was confined to his bed (which was but a week), he sung most sweetly a portion of that precious Hymn, beginning, "All hail the power of Jesu's name," and was, soon after, quite exhausted; but he laid in a happy peaceful frame of mind for some time, and, when able to speak, he said "Christ is precious."—"Gain to die,"—"longed to go home," &c. Truly, the memory of the just is blessed.

BERTHA TYLER.

## “ Things New and Old.”

OUR *Strict Baptist Mission*, out of an annual income of under £700, has maintained 16 stations in Madras and 6 in Ceylon. These stations comprise 36 labourers, 390 church members, 21 schools, and 551 scholars. There is no expense for home management beyond printing, postage, and the like.

Jan. 5, 1848, George Francis, the first pastor of the church now worshipping in Lynton-road, Bermondsey, entered into rest. He was a compeer of Wells, Foreman, Stringer, Moyle, and Wyard.

Christ's authority in revelation, both to baptism and the Lord's Supper, is before charity, conscience, infirmity, policy, or one's own inability to see their importance, and they are binding to the end of time.—*J. Hazelton (Memoir p. 249).*

*Suffolk and Norfolk Baptist Home Mission*.—Report ending August 31, 1889. Very encouraging. Subscriptions, &c., £203 9s. 6d. Upwards of 80 village stations have been supplied, and grants made to about 20 brethren.

Thomas Powell, the first pastor of Rye-lane Baptist Chapel, entered into the joy of his Lord January 11, 1846. He was baptized and admitted a member of the Church at Mitchell-street, St. Lukes, in the 15th year of his age. Two years later he was exercised about the ministry; he preached before the church at Mitchell-street, and was recommended by them “to use the talent God had given him.” Shortly after a place was opened

in Hill-street, Peckham; Mr. Powell was introduced to it and became pastor: in 1819 a chapel was erected in Rye-lane; during the late Mr. Moyle's pastorate this chapel was taken down by the railway, and the present one erected, where Mr. John Briscoe preaches to large congregations.

On Thursday, November 28, Mr. Henry Dadswell, a member of the church at Mount Zion, Chadwell-street, preached before them, Mr. Mitchell, the pastor, being present. The church cordially commend him to exercise the talents God has given him wherever a door is opened. His address is in the BAPTIST ALMANAC.

Andrew Young, author of the hymn (known to all our Sunday schools), “There is a happy land, far, far away,” died Nov. 30, 1889, aged 80 years. This hymn has been sung in more lands and in a greater number of languages than perhaps any other.

Martin Tupper, the Christian poet, known mainly as the author of the “Proverbial Philosophy,” died Nov. 20, 1889, in his 80th year. It is said that he attended the means of grace “where the Gospel was preached, and his own religion was Abba Father, my only Priest, and my Divine Brother.”

January 9—Two years ago this day, John Hazelton fell asleep in Jesus.

Mr. John Plaw, formerly pastor of Hadleigh, Aylesbury, &c., entered into rest on Friday, Dec. 6, 1882, aged 94.

### THE COMFORTING OF LAZARUS.

Comforted at last, oh Jesus,  
 'Twas a word of *Thine* ;  
 He has found Thy living presence,  
 Comforter divine !  
 Sweet exchange, the sores, the hunger,  
 And the stony bed,  
 For the love, the warmth, the resting,  
 Where the angels tread.  
 Oh, how many of Thy children,  
 Lord, are comfortless ;  
 Sins within them, sins about them,  
 Canker and distress.  
 But a lull steals through the tempest,  
 As they think on Thee,  
 Hope—at Calvary born—breathes eager,  
 “ Jesus, comfort me.”  
 Not below, I dare not ask Thee  
 For remission here,  
 For I need these wearing sorrows,  
 And this bitter fear.  
 But beyond, the power to grieve Thee,  
 And the grieving past—  
 Oh, to succumb to Thy mercy,  
*Comforted at last.*  
 Galleywood.

Oh, Thou wonderful Redeemer,  
 Mighty, changeless, true :  
 Comforter of Lazarus, hear me,  
*I'm a Lazarus too.*  
 Be Thou near me to forgive me,  
 Till I lift my head  
 In the company of mourners  
*Thou hast comforted.*  
 And the sweetness of *that* comfort  
 Is, that it *abides* ;  
 Glory's ocean of enjoyment  
 Knows no *ebbing* tides ;  
 When the farewells all are spoken,  
 When the sin is o'er,  
 When the eye has looked on Jesus,  
 Care can *spring no more.*  
 Looked on Jesus (be it heeded)  
 With a look of *love*,  
 With a look which oft has sought Him,  
*Ere* they waked above.  
 Oh, eternity of sorrow  
 Crowns *their* waking fear,  
 Who have never felt that JESUS  
 Was a comfort *here.*

M. A. CHAPLIN.

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

*Portion, Petition and Praise.* By George Cowell. London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street. Also of the Author, Shobnall Grange, Burton-on-Trent. We have no hesitancy in saying that within the compass of gospel subjects embraced in it, we consider PORTION, PETITION AND PRAISE a storehouse of precious divinity arranged in a most unique and convenient form. In it are to be found many sweet clusters of truths like the grapes of Eschol adapted to fainting hearts, strong meat for robust Christians, and pure milk for the young of the flock of God. Friends who object to the use of a set form of prayer will nevertheless find in the *Petitions* much profitable reading. As we have never met with a Portion Book identical in every way to the one before us, we feel great pleasure in urging heads of Christian families to purchase it. Price 3s. cloth lettered.

*Cheering Words Annual, 1889.* London: R. Banks and Son, Racquet-court, Fleet-street. (Price 1s., post free 1s. 2d.) Illustrated, cloth gilt. Many friends having purchased copies of this handsome little volume have expressed their high appreciation of it. Certainly, it is not only a most attractive book in appearance without, but within is brimful of sound and instructive reading. In addition to which is given twelve choice portraits of hymn-writers and two photographic portraits of ministers as a frontispiece. We earnestly recommend friends who wish to secure copies to order them at once.

*Old Jonathan Annual.* London: W. H. and L. Collingridge, 148, Aldersgate-street. A capital book for a New Year's present. It is full of sound and attractive reading, suitable for young and old. The illustrations are very good and striking. Only 1s. 6d. coloured boards, and 2s. 6d. cloth gilt.

**ALMANACKS.** *The Baptist Almanack.* London: R. Banks and Son, Racquet-court, Fleet-street. (Price 2d., interleaved 4d.) One of the very best almanacks of the kind ever published. As a book of reference connected with the Baptist denomination it is invaluable. No minister, deacon, or member should be one moment without it.

*Old Jonathan Almanack* (Sheet). An excellent Church of England almanack, suitable for kitchen walls, &c. *Day of Days Almanack. Seeking and Finding Almanack*, 1d. Quite unique in style and subject-matter.

**SERMONS.** *The Pure in Heart.* By C. Cornwell. A searching yet comforting

sermon. *Divine Knowledge.* By J. Parnell. Excellent discourse, full of sound divinity. *God Keeps His Word.* By C. Cornwell. Very savoury and soul-strengthening. The above sermons may be had of R. Banks, Racquet-court, Fleet-street, London, E.C. Price 1d. each.

**MAGAZINES** on the Editors' Table:—*The Particular Baptist Magazine, Life and Light, The Banner of Israel* (7d. monthly), *The Gospel Magazine, The Olive Branch, The Fireside Pictorial Magazine, The Cave Adullam Messenger, Cheering Words, The Fireside News, The Silent Messenger, Australian Particular Baptist Magazine, The Seed Basket, The Lantern, The Bible Treasury, Strict Baptist Mission (Foreign) Report, Suffolk and Norfolk Home Mission Annual Report, Hand and Heart, Day of Days, Home Words.*

*The Saviour's Touch.* By the late Israel Atkinson. A short, but precious exposition of Luke v. 12, 13. 100 post-free for 1s. of D. Fisk, 6, Brighton-place, Brighton.

*The Salt-Cellars. Being a Collection of Proverbs, together with Homely Notes Thereon.* By C. H. Spurgeon. Vol. II.—M. to Z. London: Passmore and Alabaster, Paternoster buildings. (Price 3s. 6d. cloth gilt). A very suggestive and useful book, and from which much instructive information may be gathered by the most desultory reader. The work, now complete in two volumes, from A. to Z., is worthy of a place in every library in the kingdom.

*Around the Wicket Gate.* By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster-buildings. Illustrated, cloth gilt, price 1s. We like the "get up" of this book much, but consider its subject matter to be rather legal, and not exactly to our taste. However, others may profit by much that it contains.

*The Sectarian Idolatry of the Roman Apostacy. A Lecture delivered by Mr. I. Burnham Pegg, Bath House College, Twickenham.* London: R. Banks and Son, Racquet-court, Fleet-street. Price 2d. A most able and exhaustive lecture, in which is clearly unfolded the root and fruit of gross idolatry as culminating in Roman Catholicism (*i.e.*, Modern Heathenism). The lecture supplies the exact kind of information sound Protestants are seeking for, and which is placed within the reach of all. We sincerely hope it will realize a very large circulation.

**CHRISTMAS NUMBERS.**—*Fireside, Good Will to Men*, price 6d.; *Day of Days*, 1d.; *Home Words—Ring the Bells*, 1d. —

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CLERKENWELL.—The 37th anniversary of Mount Zion, Chadwell Street, was held on Tuesday, December 10th, 1889. This cause being somewhat prominent and representative as a church of truth among the Strict Baptists, of the Metropolis, always commands a large audience at its annual commemoration. On this occasion additional interest was manifested in consequence of the recent induction to the pastorate of Mr. Edward Mitchell, as successor to the late John Hazelton, of cherished memory. It was no more than could be expected, that each one who took part in this service should refer with tender affection and sincere regard to the first pastor, and we feel quite sure that the present pastor yields to no one in feelings of loving attachment to the memory of him, who, for thirty-five years presided over the spiritual interests of the cause at Chadwell street. Most of the causes of truth were well represented. Messrs. C. Wilson, Cobb, and Pocock, from Hill Street, Dorset Square; Mr. Green, Surrey Tabernacle; W. Waite, Stepney; I. R. Wakelin, Keppel street; J. Applegate, Artillery street.; John Taylor, Bermondsey, and many others. At 6.30, Mr. Mitchell announced hymn 793, Denham's "Kindred in Christ for His dear sake," etc., and after reading Psalm cxxii., Mr. Oliver, senior deacon, sought the Lord's blessing on the meeting. In his opening remarks, Mr. Mitchell, after giving a hearty welcome to the numerous friends from various churches, and expressing the pleasure it afforded him in seeing them, said in his new position as pastor of the church, he was grateful for the love and unity existing among them, and felt that under God, it was the result of the earnest prayer of their late pastor, who was known frequently to plead for a blessing to rest on the one who should succeed him; this was right, and we owe our peace as a church to his supplications; his work was well done; others have laboured here, likewise, and we have entered into their labours. I am not like Mr. Hazelton, in some respects, but identical as to the principles and practice of the gospel; nothing sensational, only relying on the simple preaching of the gospel, and praying the Holy Ghost to apply the same, as He will. Brethren, pray for me, that I may be favoured with much nearness and communion to our Lord Jesus Christ, and supported in the offices connected with a pastor's work. After a hymn, good Father Meeres' heart grew warm with holy fire, as he spoke from the Word, "The love of Christ constraineth me." The dear old man's earnest words

touched the hearts of many, and made tears flow as he exclaimed,

"He saw me ruined fall,

Yet loved me, notwithstanding all."

Brethren Bush, Dolbey, J. E. Hazelton, and Voysey gave sweet spiritual addresses. Each of the deacons, viz.: brethren Oliver, Hodges, Sawyer, Mote, Abbot and Hunt took part. It was truly good to be there. Our pastor dismissed the friends with the benediction.—J. W. B.

LINGFIELD STREET.—Before the obituary for the present year becomes closed, justice, however tardy, must be done to the memory of an esteemed brother who served his Master's cause over thirty years in the above-named chapel at Lingfield, in the county of Surrey. It was built about fifty years ago, with very little outside help, by a few who gathered round one William Killick, known in the neighbourhood as a sheep-shearer, but who, by divine grace, became a feeder of sheep in another order. Dissatisfied with the Arminian teaching of the General Baptists of the neighbourhood, they first met together for worship in a cottage, and eventually built this chapel, inviting this good man to become their pastor, proclaiming free-grace gospel principles, according to the teaching favoured by the Particular Baptist Association. This continued for nearly twenty years, and their numbers so increased, that at length some fifty names constituted their Church roll. For some year or two before his decease, which took place in 1859, he was succeeded by James Beale, of Cophorne, some five miles away, and this distance he walked for ten years to serve the cause of truth at Lingfield. Finding the distance too great to continue the walk, as years grew upon him, he sold his one cow to buy a pony and trap, which, for twenty years, through all weathers, enabled him to continue the work until he removed to Lingfield, within four months of his decease, which terminated a life of great suffering at the last. But he departed to be with his Master, whom he served so long and so well, saying, "I have fought a good fight, I have kept the faith." Some records on earth are overdone, others are understated, but all such may say in truth, "My witness is in heaven, my record is on high," and we take our brother's to be one such. Towards the end of 1887 he was driving his own trap, and some furious driver, in turning a sharp corner, collided with his with such force, as to create a shock which ruptured a blood-



vessel, and otherwise injured him internally, so that with pain and difficulty he kept about for another twelve or fifteen months. But his heart was so in his Master's work, that he continued in his place, as feeder of the flock, until within a few weeks of his death, which took place 6th January of the present year, and his remains were deposited in the grave-yard that surrounds the chapel, among many to whom the spot, in the course of years, has grown dear and sacred. The present Church membership consists of about thirty, and Mr. Hawkins, from Brighton, succeeds him in the ministry.—JOHN SITFORD, GEORGE HAZELTON, *Deacons*.

#### THE SERVICE OF PRAISE IN THE LORD'S HOUSE.

DEAR BROTHER WINTERS, — Allow me to say that I think, instead of teaching children in our Sunday-schools tunes by ear, we should teach them to read tunes by the Tonic Sol-Fa method. It is so simple and easy, that much may be accomplished in a little time. There are many teachers in our Sunday-schools that could quickly qualify themselves to teach it. This done, for God's glory, would be a real good of the Church and Sunday-school. G. D. Brighton.

NEW YORK, EAST. — DEAR BROTHER WINTERS, — I received the Magazines yesterday (Nov. 12, 1889). They are still laden with gospel blessing to the poor and needy. I do hope the Lord will give you health and strength for your arduous work. We still hold our own, by God's mercy, at the little meeting at 176, Grand-street, Brooklyn. But how strange that in Brooklyn, with more than two million souls, only from ten to twenty meet to hear the truths as it is revealed to us by our sovereign, unchangeable, covenant God! I wrote, a short time ago, in answer to a letter from brother J. W. Banks, wishing him to see you about a little matter of business relative to our meetings, which commence at 3 p.m. on Lord's-days. I called last Lord's-day to see Mrs. Walgrave, of 700, Nestrand Avenue, Brooklyn, and a lady was there from England. Soon after we had opened our place for worship, this lady called on Mrs. Walgrave, and said, "I am going back to England." Mrs. W. said, "Why, what are you going back for, you have no relations there?" She answered, "I can't help it, I can hear no truth here, I am starved out. If I go home to England, and get a back room somewhere, I will hear the Lord's blessed truth preached." Mrs. Walgrave informed her, from my letter, that a little place was to be opened on April 14, in Grand-street, Brooklyn, and assured her that she need not go to England to hear the truth. Well, she

came, and I gave her the E. V. & G. H., and since then she has been a regular subscriber for the Magazine, as also for *Cheering Words*, and says, "I don't want to go away from the neighbourhood now. She has never missed a Sunday either in sunshine or storm. —Yours in the best bonds, CHARLES GRAHAM, 726, 3rd Avenue, New York City. — [Thanks, dear brother, we love to hear of the progress of truth in America.—ED.]

#### ZION CHAPEL, NEW CROSS ROAD.

A series of lectures on "The Tabernacle in the Wilderness," given by Mr. E. T. Davis, of South Norwood, on five successive Wednesday evenings in November and December last, proved highly successful. The attendance was large, and the interest well sustained to the close. The lecturer having made himself thoroughly master of the spiritual teaching connected with the subject, was enabled to open it up so as to instruct and edify his hearers. In his introduction he touched upon the importance of having a right understanding of the Old Testament Scriptures, in order to grasp the meaning of the New, and especially so in connection with the Tabernacle and its services as pointing to the Lord Jesus Christ and His Church. The different materials with various colours were full of significance, gold, silver, copper, wood, linen, blue, scarlet, and purple. Its furniture and vessels were symbols of the work and offices of Christ, and all their offerings found their antitype in the one sacrifice on Calvary. In its study we find illustrations of the Three Divine Persons. The Father designed it, the Son is portrayed through it, and the Spirit alone can reveal its meaning.

After 400 years' slavery the Israelites had been redeemed, and brought out of Egypt, sustained by bread from Heaven, and shown at Sinai the glory and majesty of Jehovah. In all this had been the manifestation of divine power: goodness and glory, but there still remained to be revealed God's grace, in dwelling in the midst of Israel. God had talked with Adam, walked with Enoch, visited Abraham, spoken from the burning bush, and led forth His people, but now He condescends to dwell among His chosen nation. The first lecture was taken up with the shape, size, and substance of the Tabernacle, which was a threefold type of the Church, being according to divine purpose, conformed to divine pattern, and under divine protection.

In the second lecture the silver sockets or the Church's one foundation was considered. Provision had been made for this in the gifts of the Egyptians when the Israelites were hurried out of that country, and now when they were numbered, every man over 20 years of

age paid, as ransom money, half a shekel, worth about fourteen pence. Each socket represented 6000 subscribers, half-shekel each, no more, no less; now in some churches there are many members but few givers and workers. Redemption beautifully brought out. The ransom money was of God, and the Lord Jesus Christ was God's gift. Redemption was particular, and in its realization personal.

The third lecture touched on the boards and the bars, or the union of the Church to Christ, shown by the two tenons which united them; rest in Christ by faith; attraction to Him by love. What made the building? A number of boards built in and on sockets, then joined together. What makes the Church? Souls united to Christ and then joined to each other. Many boards, one building; many members, one body; many stones, one house; many saints, one church. This union suggests I.—Separation—from Adam, the flesh, the world, and death. II.—Preparation—souls prepared by the operation of the Holy Spirit through the Word on the heart. We are His workmanship. III.—Standing,—not at all dependent upon any natural powers, and made more secure than originally. IV.—Durability—incorruptible word is incorruptible seed, eternal life.

In the next lecture we had brought before us "The Curtains and the Coverings, or the one Mediator in four characters." The curtain of goat's hair set forth the glorious person of the dear Redeemer as seen in His atoning work; the ram's skin dyed red, typified Christ as the obedient one, even unto death; the badger's skin, not attractive or beautiful, but durable, was a figure of Christ in humiliation. The effect of union with Christ was shown in the beauty, utility, stability, and security of the Church.

In his last lecture, Mr. Davis dwelt upon the Gate, Door, and Vail, as illustrating what Christ is personally and relatively, but I have already trespassed on your space in the bare outline given above, so forbear to do more than say that this perhaps was the best of the whole, which were all very good.

In the name of the friends at Lee, I can heartily recommend our sister churches to secure, if possible, the services of our worthy brother, and am sure this course of lectures will be not only highly esteemed by the people of God, but also instrumental in building them up in their faith. T. G. C. A.

SNODLAND, KENT.—Very interesting and successful services, in connection with the Sabbath-school, took place on Dec. 4. Mr. A. B. Hall preached in the afternoon, a sermon which was much enjoyed, and he also presided at the evening meeting. The large Insti-

tute was well filled with an attentive and appreciative audience. The children and young friends recited some excellent pieces of a Scriptural character, and sang very nicely the songs of Zion. Brethren Wood, Walters, Holland, Hammond, and Martin, made some very excellent remarks. One feature of the meeting was the beautiful rewards that were given to the children.

WHITECHAPEL.—Eighty-third anniversary of Little Alie-street Sunday-school was held Nov. 21, 1889, when a public meeting was convened in the chapel, pastor R. E. Sears in the chair, who gave a hearty welcome to the friends congregated. Mr. C. Wilson, President of the Metropolitan Association, offered prayer. Mr. Abbott, Secretary, read a very cheerful report. There are 123 scholars on the books, and a staff of thirteen teachers; pastor's Bible-class well kept up, and Band of Hope a great success. Mr. Archer, Superintendent, read cash account, which showed receipt and expenditure to be £90. Mr. Boswell (formerly Superintendent) moved the adoption of report, Mr. Robbins seconded the same, basing his remarks on John xv. 4. Mr. Charles Wilson Sears (pastor's son) gave a very warm-hearted address from the words, "Go work today in My vineyard." Mr. Thomson (of West Ham) followed with a sound and solid speech from "Am I my brother's keeper?" Messrs. Sennett and Wakelin also gave addresses bearing on Sunday-school work. The young people sang suitable pieces, which were appreciated. Attendance and collections good.—J. W. B.

TUNSTALL, SUFFOLK.—DEAR MR. WINTERS.—We had a good day on Sunday, December 1; I had the pleasure to baptize a dear young girl, an invalid. About four years ago she fell backwards going down stairs, and injured her spine, and was obliged to lie in one position for fifteen months, during which time she was brought to the feet of Jesus as a poor, penitent sinner. She was in great distress at times. I visited her often, and read portions of Scripture and prayed with her, from which she was greatly encouraged. As soon as she was able to bear it, supporters, made of stout leather, were provided (without which she could neither stand nor walk), so that she could walk to chapel; she was always in her place if possible. A few weeks ago she was so blessed under a sermon I preached from John xiv. 15, that she could hold back no longer. Many wept for joy when she told what the Lord had done for her soul. We felt much anxiety about her baptism on account of her affliction. She was placed in a small arm-chair, and four brethren, with straps, let her gently down into the water, and we

baptized her in the name of the Father, and of the Son, and of the Holy Ghost; she was drawn up, and as she passed into the vestry, full of joy, she joined in the singing. She received no harm. God be praised.—W. GLASGOW.

ANSWER TO "AN OLD QUESTION"  
— HOW ARE UNBELIEVERS,  
DEALT WITH IN OUR PULPITS?

They are dealt with by the word of God. When a minister has before him a congregation, he should adapt his remarks to the saint and to sinner, telling the sinner of the awful consequences of dying in his state, and telling him of the only way of salvation (John iii. 36); and having done this, he leaves it in the hands of God, who says, "My word shall not return unto Me void" (Isa. lv. 11).

As regards the last question about "Law and terrors hardening whilst they work alone," to my fallible mind it means this, That law and terrors quite alone, working on the mind, brings hardness. A man under natural convictions knows he has broken the law, the law itself tells him it is a broken one, is terrified and frightened, all of which can be simply natural; it soon passes off, and he is harder than he was at the start. The Holy Spirit works by the law, which is our school-master, to bring us to Christ. And this works, not hardness, but desire, longing, craving, and panting, to know that our sins are washed away in the blood of Jesus Christ. This, indeed, dissolves the heart of stone. F. FELLOWS.

Winchester.

HULL.—Second Anniversary of the Free and Sovereign Grace services at the Forester's Hall, was held on Nov. 17th and 18th, 1889. During the past year we have had Mr. Burton, Mr. M. Hall, Mr. Bullen, Mr. Bolton, and Mr. Claydon, from time to time, and, to the end of his earthly pilgrimage, the late Mr. J. Heaton; he preached his last sermon in this room on Sunday, March 10th. His text was Isaiah li. 1, and on the Wednesday following he passed away. We are also greatly indebted to our friends, Mr. J. Crook, Mr. Greenwood, Mr. Barlow, and others who have paid us visits from time to time; they have been seasons of refreshing to many who have worshipped in this place. As for our friends at home, Messrs. G. Stephenson, Clayton, Greenaway, Boden, and Kirk, we have received most valued assistance, which has been most willingly and gratuitously given, and they have our heartfelt thanks. Mr. Stephenson has taken the services twice every first Sunday in the month, since the room was opened, and he and the friends not only assist us here, but are frequently away supplying New Clee and Newbald, and, as you are aware, most of them are men of business,

it is no light matter for them to be constantly on the move, preaching the gospel after the business of the week is over. We are highly privileged in having such helping and willing workers about us. The Bible Class which has been formed, and meets each Sunday afternoon, conducted by Mr. Boden, has been enjoyed very much. We have received by voluntary offerings £7219s. 7½d. and the expenses have been altogether £67 14s., leaving a balance in hand of £5 5s. 7½d. I am sorry we shall not have Mr. Hall with us next year, as he has appropriated his Sundays elsewhere. We thank all our friends who have supported the cause in any way whatever during the past year.—GEORGE REED.

NEW NORTH ROAD.

The 31st Anniversary of the Sunday-school at Salem Chapel, Wilton Square, was held on Sunday, Nov. 17th. Two sermons were preached by Pastor W. Flack, and in the afternoon, a service was held with the children. Special hymns were sung, and about 200 books were given as prizes, at a cost of over £26. On Tuesday, 19th inst., at 3 p.m., a sermon was preached by Mr. E. Thomsett, text, Heb. ii. 11. Friends who were favoured to hear, will not easily forget the savour of that God-given discourse. Tea was provided in the schoolroom, and a public meeting held at 6.30. The gallery was crowded with teachers and children, and the body of the chapel was well filled. J. Sharp, Esq., very ably presided. After a hymn being sweetly sung, the chairman read a few verses from God's Word, and prayer was offered by Bro. Harris. The chairman spoke suitable and kindly words to the teachers and scholars. The secretary's report was a very good and cheering one. A library is in working order, with about 300 volumes, which is a great boon to the school; six young people have been added to the church during the year, who were formerly scholars. The aged pastor here made a few remarks, in which he stated that nearly all the present staff of teachers God had given him as the fruits of his toil. Bro. Porter spoke from 2 Tim. iii. 15, very sweetly. Bro. Thomsett moved the adoption of the report, which he took as his text, and spoke, amid almost breathless silence, of a good, true, original, and a faithful report. Bro. Drew, in a few words seconded it, which was unanimously carried. Bro. Mitchell spoke from Proverbs xxii. 6, "Train up a child," &c. Bro. Rose spoke from 2 Tim. iv. 2. Father Flack made a few closing remarks, and Bro. Thomsett pronounced the Benediction, and thus brought a happy day's services to a close.

There are on the books about 200 scholars and over 20 teachers. The funds are in a very satisfactory condition. ADAM MARKHAM.

## SHOULDHAM STREET.

The 13th anniversary of the Sunday-school at Bryanston square chapel was held on Sunday, Nov. 24th, when Mr. A. B. Hall preached morning and evening, and Mr. P. Reynolds in the afternoon. On Tuesday, the 26th, a large number of friends enjoyed tea and happy fellowship. At 6.30 p.m. a good congregation assembled, the children and their friends occupying the gallery. J. Pig-gott, Esq., took the chair. Bro. Harris asked the Lord's blessing on the assembly, and especially on the Sunday-school, after which, a few verses were read from God's Word. Mr. Robinson, the secretary, presented an excellent report: 115 scholars on the books with a very fair attendance. One young person connected with the school, died in faith during the year. Prizes have been given, and the funds are in a healthy condition. Nearly £6 has been collected by the children for the Strict Baptist missions, &c. The chairman very happily led the thoughts of young and old to the question, "What mean ye by these stones?" which was much enjoyed. Mr. Mitchell, in his own savoury way, ably proposed the adoption of the truly excellent report, and, after a song of praise, Mr. E. Beecher, rose to second it, founding his remarks on Psalm lxxviii. 1-7. Mr. P. Reynolds gave a very beautiful motto to teachers, "Not I, but Christ." Mr. R. E. Sears spoke blessed words on Jairus, the ruler, at the Master's feet, on behalf of his only daughter. A. Markham spoke of enduring mercy, and Mr. Oats, the superintendent, told us a little of divine blessing on their toil in the school. This school is certainly favoured in its untiring workers. The collections amounted to over £13. This happy meeting the chairman closed with prayer.

ADAM MARKHAM.

POP LAR.—Anniversary services were held at Bethel, High-street, on Tuesday, Dec. 10. In the afternoon we were favoured in hearing a sound, Christ-exalting sermon from the lips of brother Dolbey. Text, Isa. xlv. (part) 24, "Even to Him shall men come." A trinity of difficulties were made mention of, which were met and overcome by the word of the Lord. Scriptural encouragements were given, and divine records of poor and needy comers being graciously received. Tea was enjoyed (with sweet fellowship) by all present. Public meeting commenced at 6.30; presided over by Mr. Lovelock, who supplied the lack of service of Mr. J. Barmore, who was prevented by illness from being present, but who sent a kindly expression of good-will and some substantial help to the funds. The chairman announced hymn 548, and read Psalm lxxxiv. Brother Kemp asked the Lord's blessing, and the chairman spoke a few

cheering words. Afterwards brethren F. C. Holden, W. H. Lee, Copeland, A. Markham, Mobbs, R. E. Sears, and the pastor, spoke refreshingly on the doctrines of Christ, Christ our peace, His salvation made known, names written in heaven, the beginning and the end, and the preciousness of Christ to them that believe, which were keenly enjoyed by all. We should have been glad to have seen the chapel full; but brother Noyes and his dear friends were enabled to thank God and take courage. Collections during the day, £3 12s. 5½d.—ADAM MARKHAM.

## SUFFOLK &amp; NORFOLK BAPTIST HOME MISSION.

The Annual Report for 1889 of this society continues to render much timely and valuable assistance to many of the pastors and Churches in the above two counties. The report states that upwards of 80 village stations have been constantly supplied by the agents of the society, besides a considerable number of others which have been visited as occasion and circumstances allowed, and the seed of the kingdom freely sown. About 20 have had grants from the society to aid them in prosecuting their labours, and their reports are of an encouraging character.

Many Churches and kind friends in London and elsewhere have generously contributed their liberal aid to the society. The committee has taken the chapel in Toning-street, Lowestoft, which is a commodious building, seating 330 persons, having been disused for two years. The re-opening took place in July; since which time services have been continually held, which appear to have grown in interest; the word preached by esteemed brethren without charge has been received with pleasure and profit.

May the Lord bless every means used in town and country in the interest of this excellent society.

RAUNDS, NORTANTS.—Dear Bro. Winters,—I was greatly surprised when I saw the letter of our beloved brother Marsh in the EARTHEN VESSEL AND GOSPEL HERALD. I desire hereby to tender to him, and the friends that have responded, my very sincere thanks, in the name of our Lord Jesus Christ. I believe I have been called to pass through the hottest furnace, not only by the soul-crushing bereavements of my beloved wife and dear daughter, but the fight of bodily afflictions of such diversified nature, which I have endured for several years. It is with profound gratitude to Almighty God I feel constrained to testify that Jesus manifestations by the Holy Ghost have been my solace and support, and though the faith He has given me has been greatly tried,

I am enabled to look to Him and say,  
 "Yet have been upheld till now,  
 Who could hold me up but Thou?"

The following is a list of the kind friends who have communicated with me (some *anonymously*), whilst I am not aware that I know any of their faces in the flesh:—Mr. Day (London), £1 1s.; Mr. Ince, Woodford (Essex), £1; Mr. Ash (Hillingdon), 10s.; E. A. (London), 5s.; H. C. (Pimlico, London), 1s. 6d.; E. M. W. (Carshalton, Surrey), 5s.; Mr. Fuller (Aylesbury), I forget the sum, as the letter does not state; Genesis xxii. 14 (Jehovah-Jireh), 10s.

As one friend mentioned how postal orders sometimes get stolen, if the names of any friends who have sent me are omitted, I hope they will let me know. WM. SHELLEY.

FULHAM.—DEAR MR. WINTERS.—The solemn and interesting service connected with the formation of a church here, was held on December 9th, when Mr. J. Box presided. The singing of Hymn No. 134 (evens) commenced the proceedings. Mr. Herring, pastor of Notting-hill, read Acts i.; Mr. E. Tamsett Davis offered prayer. Mr. Box then instructively referred to the nature and purpose of a gospel church, following the address by questions to those about to unite in holy church fellowship: Were they regenerated; were they baptized by immersion; had they read carefully the articles of faith and practices intended to be observed? An affirmative reply being given, brother Woodrow stated that the cause was being commenced in answer to prayer, the objects being for the proclamation of the gospel to the glory of God; and the locality of the church being a reasonable distance from any other causes of the same faith and order, was, to all interested, sufficient proof of the effort being a justified one. Then followed the uniting of hands, and a solemn and impressive prayer by Mr. Box, and seventeen members thus gave themselves to each other, and to the Lord. Two deacons were then thought sufficient for the present needs of the church, and our elder and valued brother Woodrow was, with brother Purkiss, chosen to that office.

The church thus formed joined with others present in observing the ordinance of the Lord's Supper, Mr. Herring presiding. At the table, Mr. Davis gave a very appropriate address, and Mr. Herring spoke to the new church from the words found in Num. vi. 24-26.

The friends are grateful for the presence of so many on this happy occasion, and in view of the future work of the church, a building committee has been formed, and the sum already collected is £12 4s. The friends at Fulham would appreciate the practical interest of the Lord's people, and are hoping there will be added to the beloved denomination

another building, reared for no other purpose than God's honour and His people's benefit. Donations received by the Secretary, Building Fund.—H. FOWLER, 144, High-road, Chiswick, W.

BRIGHTON, EBENEZER, RICHMOND-STREET.—The annual meeting of the Brighton Union Benevolent Society was held in the large schoolroom on Monday evening, December 4th, when it transpired that 72 cases had received attention, 381 visits had been made, and the sum of £38 18s. had been distributed amongst the sick poor. On Thursday evening, December 14th, the annual meeting at the Ebenezer Chapel Maternal, Dorcas, and Blanket-sending Society was held. By the maternal section of the society, 108 poor mothers had been helped during the year; by the Dorcas section, hundreds had been benefited; while the blanket-sending department had placed 132 blankets in the hands of needy borrowers—a winter-long comfort.

BECCLES.—MARTYRS' MEMORIAL.—In the report of the memorial stone-laying in connection with our new Sunday-school-rooms, there was an omission which we much regret. We refer to the genial and able speech of Charles Wilson, Esq., delivered in the evening upon the subject of "The Duty and Privilege of Christian Benevolence." We were exceedingly pleased and grateful to our beloved and esteemed brother for the very kindly help he rendered us, and for his truly useful and practical address. The new school-rooms will be opened shortly, and if any lovers of Sunday-school work can help us with a donation, we shall indeed be grateful.—L. H. COLLS, *Pastor*.

SOHO, SHAFESBURY-AVENUE.—Mr. E. Tamsett Davis, who is a member of this church, has just finished a course of five lectures on the "Tabernacle of witness in the wilderness." Having furnished himself with a well-executed model of the sacred structure, and large diagrams illustrating the encampment of the tribes, the court, holy, and most holy place, our beloved brother brings out most clearly and forcibly the beauty and symbolic teaching of the several parts of structure, foundations, coverings, boards, bars, sockets, gate, door, and veil. We only felt sorry that, instead of Tuesday, we had not appropriated our regular week-night service for these lectures, of about one hour duration. We found them intensely interesting and most edifying, and during their delivery felt ourselves joyfully growing into a deeper acquaintance with the doctrinal and experimental truths of God's great covenant of grace. Our churches should certainly secure brother E. T. Davis's services during the

winter months. His address is Elswick-house, Whitworth-road, Lower Norwood.—Ever yours, JOHN BOX, Pastor.

P. S.—The church at Soho enters upon its centenary year at its next anniversary. Sunday, February 23rd, and Tuesday, 25th, 1890, when special services and public meeting will be held.

#### SERMON-READING IN OUR CHURCHES.

DEAR SIR, and I hope brother in the Lord.—The undersigned has been conversant with the *Earthen Vessel* from its commencement, and for many years with the *Gospel Herald* up to the time of their consolidation, and to the present. I have read and re-read your article on the above subject in the October No., and from some cause or other (I trust a good one) am impressed to send a few thoughts thereon for your consideration, and, if you think well of them, for insertion in your pages.

You say, "It is a solemn source of regret to us to hear that in many religious congregations, owing to the lack of funds, printed sermons are resorted to and publicly read in their midst Sabbath after Sabbath, or prayer-meetings held . . . to save expense." Now, my dear sir, I agree with you that it is a solemn source of regret, and I have no hesitation in saying that when such a course is resorted to solely for the purpose of saving expense (provided always the congregation possess the means to remunerate a *living* preacher), such a course is decidedly wrong, and such a church should not expect success. There may be circumstances occur in churches, however, which put quite a different phase on this subject. Take, for instance, the case of the Beulah Particular Baptist Church, in New York City. The people of that church were gathered under the ministrations of our mutual friend and brother, Mr. John Bennett, now in Manitoba. The church was organised and brother Bennett ordained as their pastor in June, 1858. (An account of the proceedings was published in the *Earthen Vessel* for Sept., 1858; see page 213). For about eighteen months the church went on prosperously. Brother Bennett's ministry being blessed, several were baptized by him and added to the church. Soon after this, circumstances arose (not any trouble in the church) which caused him to resign the pastorate and return to England. Mr. Bennett said, on the eve of his departure, "I shall be away from you, but the Beulah Church will stand." She has been hitherto sustained, though divided and sub-divided, scattered and peeled, from time to time, during the now nearly thirty years. Since then we have had three pastors, two of whom have passed away to their long home, and the other one removed from the city. There are a few of us

still left, who cannot, and while the Lord sustains us, if I may be allowed to speak for the others, will not bow our knees to the Baals which surround us. We are in the midst of a population of about two millions, many church edifices, and hosts of professors, but only one here and there with whom we can religiously associate.

We are, and have been for some years, without a pastor, and none we can call on as supplies whom we can profitably hear. Now the question is, What shall we do? Shall we "forsake the assembling of ourselves together as the manner of some is?" or shall we continue to meet, sing and pray, and sometimes have a good sermon read? We have had testimony upon testimony where the Lord has manifested His gracious presence, and followed this our course with His blessing. I heartily unite with you in the prayer,

"O Lord, stir up Thy power,

And thrust out preachers more."

May He speedily answer in our behalf, for His name and mercy's sake.

Yours, I trust, in Gospel bonds,

JOHN AXFORD.

706, Nostrand-avenue, Brooklyn, N.Y.,

Nov., 1889.

[Beloved brother John Axford,—Loving thanks for your kind letter. We deeply sympathise with the dear friends at Beulah, and fully justify them in their mode of conducting divine worship without a preacher, in preference to closing the chapel, as there are really no sound gospel preachers anywhere near. The churches, however, in this country, of which we wrote, are not so destitute of sound preachers. We have, at hand, more godly preaching brethren than can find places to minister in, and who study not money reward so much as to do good; and yet certain churches known to us prefer to have sermons publicly read on Lord's-days rather than employable brethren to preach, although they actually have such in their own churches who would serve them at any time if they were asked to do so. This is not the case, we presume, with the dear friends at Beulah Church, Brooklyn, New York, whom God long preserve and very graciously bless.—ED.]

THE AGED PILGRIMS' FRIEND SOCIETY.—Mr. J. P. Morton, of Caterham Valley, has, at this season, again remembered the pensioners of this society; and his gifts of flannel, blankets, coats, and boxes of groceries have been distributed among them. It need hardly be said that in every case these very timely presents have proved most acceptable. In all parts of the United Kingdom, there are now on the society's list 1200 of these aged friends, and the annual amount distributed amongst them reaches a total of £7,800. The Society's Secretary is Mr. J. E. Hazelton, 83, Finsbury-pavement, E.C.

## In Memoriam.

ANN MARSHALL departed this life on October 2, 1839, aged 63 years. Her remains were committed to the tomb on October 9. The Lord was graciously pleased to open her eyes to see her state as a sinner when very young, and she was baptized when about 18 years of age for the Church at Ryarsh; but in after years she removed to London, and became a hearer of the late Mr. James Wells at the Surrey Tabernacle. After the death of her husband, she came to Strood; but very soon after she was removed to Gravesend, and there she cast in her lot with the Church under the pastorate of the late Mr. Wall at Zoar Chapel. Our dear sister removed again to London on her second marriage, and hoped that she should end her days there; but this was not to be. She afterwards removed to Tunbridge, and there she spent the last two years of her pilgrimage on earth. Her last words were "Saved! saved!" Thus she peacefully passed away to join the ransomed throng around the throne of God, singing, "Unto Him who hath washed us from our sins in His own blood, and made us kings and priests, to God be praise and glory for ever and ever. Amen."—J. M.

In affectionate remembrance of LAVINIA HOWE, who died November 8, 1839, in her 18th year. She was connected with the Sunday-school at Zoar Chapel, Ipswich, from her earliest years, and remained a scholar till her death. Sometime in July of the present year she heard Mr. Northfield preach at Bethesda, and felt much encouraged, as also in the beginning of August, when Mr. Langford preached from John x. 47. From this time she was enabled to go on her way rejoicing in her sins being pardoned. She had been much encouraged during the time by conversing with her eldest sister and teacher, Mrs. Morling. She gave in her name as a candidate for baptism, and came before the Church the last Sunday in August, was unanimously accepted, but as there were three more scholars' names given in, she wished to wait for them; these were baptized by Mr. Langford the first Sunday in October. But Lavinia was too weak to come out. From this time she began to sink very fast, but was favoured with much of the presence of a precious Christ. The last time I saw her was the Wednesday evening before she died. On leaving her I said, "Lilly, the Master will soon come and call for you; your heavenly Father sits at the helm." Her face at once beamed with pleasure. She lingered till the Friday morning, then, without a struggle, passed away. She was buried by Mr. Langford on Thursday, the 14th, in the Ipswich

Cemetery; a good number of the scholars and teachers met the funeral at the cemetery gate, and preceded it to the chapel, and thence to the grave, where they sung hymn No. 935, Denham's selection. On Sunday morning, Nov. 17th, the funeral sermon was preached by Mr. E. Langford, from Psal. xxiii. 4. —G. W. GARDNER.

Our dear sister, MARY CRANE, was baptized and received into the Church at Laxfield, by the late James Totman, on Lord's-day, Feb. 8, 1835. She was, for over 54 years, a most consistent member of the Church of Christ here on earth, and was called to join the Church above on Oct. 2, 1889. She is remembered in the Church to-day as a mother in Israel; firm in her principles, and full of the Spirit of the Master; it was her joy to encourage the young in the ways of the Lord. The writer has often counted it a privilege to sit at her feet and feel his confidence in God strengthened as she told, out of a rich experience, the gracious dealings of her God. Her first husband, George Easy, was a man of God, whose memory is savoury in the Church at Laxfield to-day. He was called in a moment to receive his "crown of glory." Left with eight little children, the lonely widow was brought to literally watch the hand of the Lord in giving them their daily bread, and though often brought to beg of the Lord for it, was never once left to want it. How, even to the last, she would praise her God for His covenant goodness during those years of widowhood! The Lord graciously provided for her a true and loving companion, in the person of our dear brother, William Crane, who now mourns her loss. Himself a widower, with eight children, and she with her eight, were "married in the Lord," to the joy of both families. With little of this world's goods, but rich in faith and heirs of the kingdom, the blessing of the Lord abode in their home. But the time of parting must come. Up to the age of seventy our dear sister was a strong and robust woman, accustomed to hard work from childhood; but the last four years she rapidly declined. But as heart and flesh failed, the Lord was the strength of her heart, and her portion for ever. Often would she sing of that "covenant ordered in all things and sure." She was a deeply-trying believer, but would often say, "Though He slay me, yet will I trust in Him." At evening time it was light, and it was a privilege to be with her; when she was conscious she would be praying to the dear Lord to take her home, yet she would say, "Give me patience to wait Thy time." When asked if she would like to get better, she would say, "No! I do not crave for health, I am in my Lord's hands, He doth all things well:

and if a straw laid before me, and by turning it myself I could get better or go home, which I liked, I would ask for grace not to touch it, but let Him do with me as seemeth Him good." A few hours before her departure she said to her husband, "Dear, this is a parting day, but a meeting day also" (alluding to the many loved ones gone before). On asking her about the state of her soul, she said,—

"There's not a wave of trouble rolls  
Across my peaceful breast";

then, raising her feeble voice, she sang that sweet verse, "How sweet the name of Jesus sounds," &c. "Ah!" she said, "I shall soon sing with the ransomed hosts above." At 2.30 on Wednesday morning she fell into a sweet sleep, in which she calmly, and without a struggle, passed away at 4.30, aged 74 years.

"One gentle sigh the fetter breaks,  
We scarce can say she's gone,  
Before the ransomed spirit takes  
Its place before the throne."

We laid her to rest on Saturday, Oct. 5, followed by thirteen of the fifteen children (one had been removed by death) and the bereaved husband, with many dear friends who loved her for her work's sake. The Lord fill her vacant seat in the Church with many such, prays—E. M. [We regret the delay in the publication of the above.—ED.]

In affectionate remembrance of the late DAVID WORTHINGTON, of Stratford New-town; born May 10, 1810; departed this life, July 28, 1889, after many years' suffering. He was admitted a member of the cause at West Ham, April 2, 1849; chosen deacon, June 4, 1855, and laboured earnestly with William Bracher, pastor. We do not hesitate to say, under God, he was the mainstay of the cause for many years. Having laboured so diligently in the Church Militant, we sincerely believe he has gone to join the Church Triumphant above. His end was peace.—S. HARDEN.

In loving remembrance of ISABELLA FERGUSON SKELLY, the beloved wife of William Skelly, of Raunds, who fell asleep in Jesus, August 28, 1889, aged 37 years (see E. V. & G. H., October, 1889, p. 339).—Also MARY MARGARET SKELLY, eldest daughter of the above, who fell asleep in Jesus, September 29, 1889, aged 13 years.—Also SARAH HELEN MATTLDA SKELLY, their youngest daughter, who fell asleep in Jesus, January 14, 1888, aged 10 weeks.

MARY ANN FOXLEY died October 29, aged 70, of heart disease and dropsy, after ten weeks' illness, five weeks in a sitting posture. She was many years a member of Mr. Godwin's Church at Woburn. Her end was peace. The Lord was pleased to take out death's sting

with the words, "The eternal God is thy refuge," &c. She then passed away, "hanging on the Rock," as she termed it, and was buried by Mr. Noyes, of Poplar, in the East London Cemetery.—JOHN MARSH.

BENJAMIN FOXLEY died August 22, aged 66, many years deacon of Mr. Godwin's Church, Woburn, Beds. He afterwards stood a member of Mr. Hank's Church, Woolwich. For years he suffered from failing health, and last April he had a slight stroke. His days closed suddenly, after an operation for strangulated hernia. His end was peace. He was buried in East London Cemetery.—JOHN MARSH.

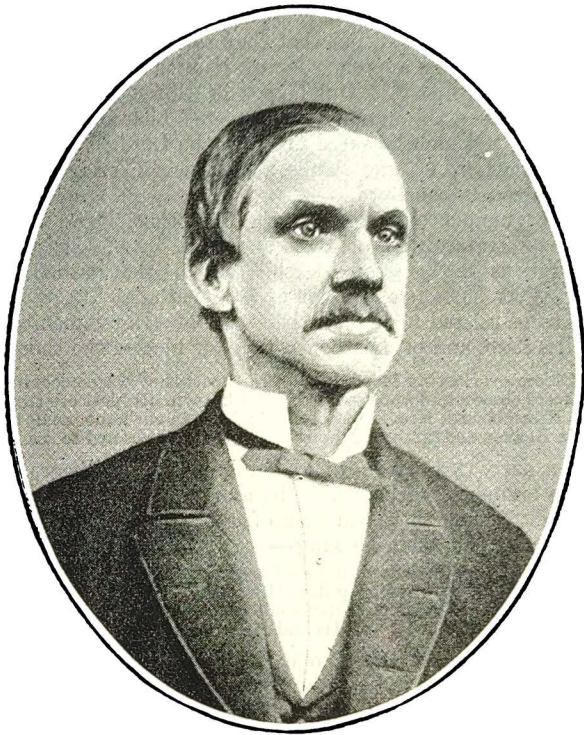
Our sister, Mrs. C MARCHANT, fell asleep in Jesus on Tuesday, October 15, 1889, in her 80th year, at High-street, Gravesend, Kent. She was many years connected with the cause of truth at Poplar, and was baptized by Mr. R. Bowles in 1856. For two years and a-half she had been confined to her bed; but those who visited her enjoyed her conversation much. Her mortal remains were interred at Gravesend Cemetery. The service was conducted by Mr. R. Bowles.—G. LOVELOCK.

Died Sept. 18, 1889, JOHN SHRIMPTON, aged 81, at the Aged Pilgrims' Asylum, Hornsey-rise. He was one of the oldest members of the late John Foreman's Church, and for many years a local preacher. He has frequently visited the following places, amongst many others, Ilford, Barking, Staines, Sunningdale, Sunninghill, Guildford, and for a long time at a small cause near London-fields. He was much afflicted in his health the greater part of his life. But he is now gone to his rest with the Saviour whom he preached.—J. SHRIMPTON, 2, Grove-terrace, South Woodford.

Died at Willesden, on November 25, Mrs. RIDLEY (widow of the late Mr. G. Ridley), for many years a sincere lover of the distinguishing doctrines of grace; in the faith and comfort of which, after a short illness, she calmly and peacefully passed away to her eternal rest; aged 58.—Mr. HENRY WALTER, of Mill-wall, late of Old Kent-road, on Dec. 6th, aged 82. Esteemed by those who knew him as a sincere, humble, and cheerful Christian, his death was comparatively painless and eminently peaceful. The former was interred at Kensal-green and the latter at Ilford Cemetery, by F. C. Holden.

In loving memory of MARTIN HARRY, second son of Thomas and Harriett Hollands, of Halling, Kent, who died November 24, 1889, aged 22 years. Interred at Halling Cemetery.





THE LATE WILSON MILBOURNE.

(See page 39.)

## “In Christ.”

THE little word “in” as it stands associated with the name of the Lord Jesus Christ is a very important part of Scripture. Those who are acquainted with the writings of Paul know that the phrase “in Christ” often occurs in them. In the concluding portion of his Epistle to the Romans the words appear interwoven with the names of several members of the early Church at Rome. Thus, in chapter xvi. verse 2, we have the words in connection with the apostle’s commendation of “sister” Phebe, “That ye receive her *IN* the Lord.” She is considered from her office as “servant” to have been a *deaconess* of the Church at Cenchreae, in the eastern port of Corinth. In verse 3 the apostle expresses his appreciation of Priscilla and Aquilla as “helpers *IN* Christ Jesus.” Paul here mentions the wife before the husband, not, we suppose, as a mere matter of courtesy, but probably because she was the

more intelligent of the two and more useful in the Church. In verse 7 Paul refers to Andronicus and Junia as being "IN Christ before" him. This, of course, does not mean that they were *chosen* in the purpose of God before him, for all the elect were chosen together in Christ before the foundation of the world, but that they were "in Christ" before him as regards their personal apprehension of Him as their Saviour. Again, we have the words, verse 9, "Our helper IN Christ;" again, verse 10, "Approved IN Christ;" again, verse 11, "Which are IN the Lord;" again, verse 12, "Which laboured much IN the Lord;" again, verse 13, "Chosen IN the Lord;" and Paul's amanuensis (Tertius) in verse 22 says, "Salute you IN the Lord."

How very momentous, then, is the fact that, if we are not "IN Christ" we are certainly *out* of Him, and to be *out* of Christ is to be *in* a state of spiritual darkness and death; for "he that hath the Son hath life, and he that hath not the Son of God hath not life." To be "IN Christ" is to be related to Him, to be a part of Him, "members of His body, of His flesh, and of His bones." How blessed the thought!

<p>"In Christ, from everlasting loved, The saints were chosen and approved. Formed for Himself with Him joint heirs, All things in Heaven and earth and theirs.</p>	<p>In Christ they were accounted one, All known, all blest ere time begun; And one in covenant bonds of grace, They were ordained to see His face."</p>
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Believers are "IN Christ" in a double sense, as illustrated by the vine and its branches, "Abide IN Me, and I IN you." Without this union and mutual love there can be no fruit. Old Quarles felt the force of this precious bond when he sang—

"Christ and my soul are now entire,  
I'm smoking flax, His love's the fire;  
Our firm united souls entwined,  
Thus I am His and He is mine."

To this heaven-made union no earthly relationship is parallel; and all human language fails in attempting to express its fulness and beauty. Death snaps all fleshly bonds asunder, but:—

"Once *in Christ in Christ* for ever,  
Thus the eternal union stands."

Paul says (with modest reference to his own personal standing *in* Christ), "I knew a man IN Christ." He had known the Lord many years when he said, "That I may be found IN Him." In these two portions of holy writ, as also in the words, "There is now no condemnation to them which are IN Christ Jesus," &c., we have Christ's union to His people and their union to Him. The quintessence of spiritual life exists in such words as are found in Col. i. 27, "Christ IN you the hope of glory." By virtue of our union to Christ we act, and are influenced, as Luke says, "IN Him we live and move," &c. (Acts xvii. 28). This precious "life is hid with Christ IN God" (Col. iii. 3), and the law of the Spirit of life which is IN Christ Jesus hath made us free from the law of sin and death" (Rom. viii. 2).

With Christ the covenant of grace is established. He is the motive power *in* it, and the central cause of its vital action *in* us. The Holy Spirit works with power *in* believers by which they "work out their own salvation with fear and trembling" (Phil. ii. 12). Christ is the substance and exemplification of the truth on which the new creation in believers feeds—"the truth as it is IN Jesus." "He dwells IN their hearts by faith," and they *in* Him as their Head and Surety, by virtue

of which they are "made to sit together IN heavenly places IN Christ Jesus" (Eph. ii. 6), and are thereby rendered safe for time and eternity.

The phrase "in Christ," is beautifully associated with our new birth. "If any man be IN Christ, he is a new creature" (2 Cor. v. 17). All our consolation, too, springs from the same source. Christ says, "IN Me ye shall have peace." Hence remarks Paul, "If there be therefore any consolation IN Christ" &c. (Phil. ii. 1). To Simeon, Jesus was the "consolation of Israel" and millions "whose names are IN the Book of Life" have realised the experimental fact since. Our perfection is also resident *in Him*—"Ye are complete IN Him" (Col. ii. 10; iv. 12). Those who have followed Christ through the liquid grave have done so *in His name*, and many of them are members of His visible Church to-day. May all our dear readers who have experienced the words of Jude, "preserved IN Jesus and called," be helped to "walk IN the truth" (John iii. 4), and at last peacefully fall asleep IN Jesus. God grant it for Christ's sake. Amen.

"Within us display, Thy love when we die,  
And bear us away to mansions on high;  
The kingdom be given of glory Divine,  
And crown us in Heaven eternally Thine."

W. WINTERS, *Editor.*

Waltham Abbey.

## OUR PORTRAIT GALLERY, No. II.

THE LATE WILSON MILBOURNE, BAPTIST MINISTER.

OUR late dear friend and brother, Wilson Milbourne, we knew well, and very highly esteemed him for his faithful adherence to the gospel of Christ, which he dearly loved. As a preacher of Christ he was solemn, savoury, and intelligent. Also

"Affectionate in look,  
And tender in address as well becomes  
A messenger of grace to guilty men."

In Sunday-school work he always appeared at home and happy, and his addresses to the young were generally appreciated as being interesting and instructive.

Through the great kindness of our good friend, Mr. John Prior, of Hampstead Road, and the Misses Milbourne, we are favoured to give the annexed brief outline of the ministerial career of our deceased brother.

Mr. Wilson Milbourne was a native of Carlisle, and first saw nature's light on January 1st, 1821. We are not in possession of any account of his childhood days, but he appears to have been called early in life to forsake the world and sin, and to cry to the Lord for mercy. He saw baptism, and was immersed when about twenty years of age.

In the year 1840, he was divinely impressed with the felt necessity of publicly testifying his love to Christ, in the interest of precious souls, and preached his first sermon at Meopham, in Kent. For many years Mr. Milbourne stood a worthy member of the Church at Salem, Wilton Square, New North-road, under the pastorate of our dear brother, Mr. William Flack; and in the Sabbath-school connected with Salem, he officiated as superintendent.

About 13 years ago he became a member of the Church at Mount Zion, Chadwell Street, Clerkenwell, under the able ministry of Mr. John Hazelton, of blessed memory. Several years later on he accepted the pastoral charge of the Church at Horsham, which honourable position he successfully held for about four years, and which he resigned six years since.

For the last two years of his life he preached at various places, and was always well received as a preacher of Christ. His last discourse was delivered at Norwood. He peacefully fell asleep in Jesus, June 10th, 1889, and now his happy spirit drinks full draughts of bliss at the fountain head of life.

"Wrapt round him like a sunlit halo,  
Is the grand vision of the face of Christ."

Mr. and Mrs. Prior had walked in loving fellowship with our deceased brother for forty years, and often accompanied him in years past to Gower Street Chapel to listen to such godly and eloquent preachers as Messrs. Philpot, Taylor, Hemmington, Godwin, Samuels and others.

[For a notice of Mr. Milbourne's death and burial, we refer our readers to the September number of the EARTHEN VESSEL AND GOSPEL HERALD, page 296.—Editor.]

## LOYALTY TO CHRIST.

BY E. WHITE, PASTOR OF CLARE, SUFFOLK.

**T**HAT every true subject of King Jesus is jealous for His crown right is an undoubted fact. To be careless whether He reigns, or sin and Satan triumph, proves the heart of a traitor, and not a loyal subject. The very mention of His name causes His true followers to cry with united voice, "O King, live for ever." Anything which touches His sacred rights causes a holy indignation to burn in their breasts; and truly there is enough to raise that feeling in these degenerate days, when His Person, His work, His truth, are made the subjects of attack by those who claim to be so much wiser in the things which are written than others. It is this which has induced the writer to take his pen in hand. In Nehemiah's day, when enemies were rife, every labourer became a warrior also; and while we feel our great work is to build up the walls of the city of our King, if men will seek to cast them down, we must defend them, "For if the foundations be destroyed, what shall the righteous do?" That many hearts are grieved by the contempt cast upon those truths, which are of divine origin, we verily believe, not that they can be overthrown or refuted. But when the children's bread is sought to be taken away, it makes us zealous for the Lord of hosts and the blood-bought people; a well nourished people will be strong, and there is nothing will more strengthen the soul than loyalty to Christ.

1. *To be loyal to Christ* we must have and hold right views respecting His sacred Person. Every heresy in the Church of Christ has had its rise here. Some error has been started respecting Himself, and as a planet, when it gets out of its orbit, goes farther and farther from the sun, so have men, when they have embraced error, gone farther and farther from Christ. I am of the opinion of good John Newton,—

"We cannot be right in the rest,  
Unless we think rightly of Him.

I do not wish to discuss the mysterious subject of His complex personality; this has been done by far abler writers than myself. But the question I would ask, In what relation does He stand to the Church? Is He Supreme Head and Legislator? Are His commands law? Has He left us ignorant respecting His claim? I trow not. We have not to evoke out of our inner consciousness theories and speculations about our Lord, and then say no one can know anything satisfactory. The highest wisdom is to hold everything in doubt. "We have not so learned Christ." To the spiritual He is clearly revealed. They would doubt their existence as soon as they would doubt the reality of what Christ is. He can only be known by spiritual experience. By that I mean the teaching of the Holy Spirit. Some think that they can understand all about Christ, by intellectual reasonings and deductions, as they would a mathematical problem. They start with wrong premises, therefore their conclusion must be wrong. We must know Christ as Paul did, not by man, "but by the revelation of God." If we have been taught of Himself by Himself, we shall be loyal to Him in thought, word, and deed.

2. *Loyalty to His word.* Reason will lead to reverence for His word. We shall not think of sitting in judgment upon it, accepting such facts as inspired which, in our superior judgment, we consider are so. Our enquiry will be, What saith the Scriptures? not what shall we make them say. We shall not set up a pet theory of our own, and then try and make the Scripture stand sponsor to it. Our fathers spent much time and hard study to find out the mind of Christ in the Word, now men try to show what great minds they have by contradicting the Word. But I still think those are the greatest minds who try to understand God's ancient thoughts rather than follow the modern thoughts of men. If you are loyal to Christ you will wait at His posts, listening to His word.

3. *Loyalty to Christ* will also involve public identification with His people. We shall be anxious to know in what way He has commanded that public avowal to be made. Satisfied upon that point from the word of God, we shall not hesitate to go forward, feeling His example and commands binding upon us. Then, having taken this step, we shall feel called upon to maintain the interests of His kingdom, to side for Him on all occasions. Let the cost be what it may, a sense of our indebtedness to Him demands this of us. His purchase of us by His blood, His constant intercession for us and interest in us above, the protection He casts round us, the nearness we have to Him as our elder Brother and great High Priest of our profession.

4. *Loyal to Christ.* We shall make no compromise with those who hold error. Just now there is an outcry that we ought to accept every man who is sincere in his belief and moral in his conduct. The Romanist may be sincere when he crawls up the steps of St. Peter's, and kisses the Pope's toe; but am I to accept him as a loyal subject of Christ, when he worships the creature more than God? The Unitarian may be sincere when he praises the manhood of Christ, His holy deeds, His unique character, but while he denies His divinity, and seeks to undermine the very foundation of my hope (for if He be not God, I dare not trust Him), can I hold intercourse with such who do this? Nay! A man may be sincere who believes that he is doing God service by holding up the benevolent aspects of His character, and denying the

sterner, righteous attributes, that he needs an atonement of blood to satisfy the claims of his justice, thus seeking to make the substitutionary sacrifice of our blessed Lord nothing more than an example of a submissive spirit to the will of God, which we are to copy. Such deny Scripture. Can we be loyal to our Lord and His cross if we protest not against this, and its advocates? A person may be sincere who assures me he has studied the New Testament and cannot see believer's baptism, or that it is incumbent. But am I to say it does not matter if you cannot see it, if it is not laid upon your conscience? This is to set up man's judgments instead of Christ's plain command.

5. *Loyal to Christ.* We shall endeavour to spread His Gospel, to promulgate the principles which He has taught us with universal diligence. The more we feel the importance of them, the more love we have to Him. We have found, and do find, these precious truths of increasing value to our own souls, and we are sure others need them, for there is no salvation, no peace, apart from an interest in the Person, blood, and righteousness of Christ. May we labour on, spreading, defending these truths, and though not brilliant, may we hear His voice at last, saying, "Well done, thou good and faithful servant, enter thou into the joy of your Lord."

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## A H I T H O P H E L.

NOTES OF A SERMON PREACHED BY MR. J. B. WARREN, PASTOR OF IRTHLINGBOROUGH, NORTHAMPTONSHIRE.

"When Ahithophel saw that his counsel was not followed, he arose and saddled his ass, and gat him home to his house to his city, and he put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."—2 Sam. xvii. 23.

**S**IN punishes itself. A man's own conscience, "the sword shall never depart from thy house." David is in great trouble, his enemy is his own son, his darling son. A glance at the rebellion. Ahithophel, brother of a fool, "though wise," his counsel was as if a man enquired of the oracle of God. The advice he gave was good, and if followed, no doubt would have been successful. Hushai's advice; his object was to gain time, David was not ready to meet such a force as that commanded by Absalom and Ahithophel. He knew well how matters would go; he knew too that he was too far compromised ever to obtain forgiveness. All his property would be confiscated, his life at the mercy of the victor.

Notice the wisdom and the folly of the man, how they are linked together puts all in order. No *INSANITY*, *DELIBERATION*, forethought, determined means to an end. Different from Judas, or Saul.

Reasons that induced him to commit this act,—he knew Absalom would be departed, he saw his counsel was despised, his professional pride was hurt. Some have said he was a near relation of Bethsheba's.

Cautions. No gifts can save a soul. Here the wisdom of this world is very foolishness. Wise fool in the Gospel, pull down my barns, and build greater. "Thou fool, this night shall thy soul be required of thee," &c. Solomon, Balaam, &c., if any man will be wise, let him become a fool that he may be wise. The Athenians in Sicily, the Egyptians at the Red Sea, Felix, Gehazi. No amount of secular knowledge,—the

worldly wisdom knew not God (Rom. i.) Athenians and the resurrection.

Foolishness of preaching saves them that believe, "not foolish preaching." Job's friends were not fools, but they were wrong. Hannibal, Cæsar,—no mere worldly craft, prudence or custom can succeed the counsel of God that shall stand.

All is nought if the one thing needful is not there. David had sinned, this was punishment or part. Simon Magus, Ananias and his wife, Herod the Great. History teems with warnings.

Seek the wisdom that cometh from above. "If any man lack wisdom, let him ask of God." The Books of Proverbs a condensation of wisdom. *The very Voice.* May we know the true God, and Jesus Christ whom God hath sent.

Save us from ourselves. Jesus the Essence of Wisdom, Incarnate Deity. He takes the fool and makes known the mysteries of His grace. Foolish things confound the wise.

Lord, teach us thy statutes.

## ONE MIND.

BY P. B. WOODGATE, *Pastor, Otley, Suffolk.*

IT was a good letter that Paul wrote to the saints at Corinth, full of brotherly and apostolic admonition, the life and power of which was "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." But valuable as it is the epistolary correspondence comes to an end, and farewell has to be used. Among some of the last words we find, "Be of one mind, live in peace, and the God of love and peace shall be with you." God has given us many Gospel truths, doctrinal, experimental, and preceptive, to think, read, and maintain in our professed love to our divine Master. We have the inspired words: "One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all."

At the present time oneness of mind is of vital importance, as it tends to strengthen and encourage brotherly affections and interest in those things which are calculated to "keep the unity of the Spirit in the bond of peace." To be of one mind we must be born of the Holy Spirit, taught in the school of Christ by the same Spirit, realise our redemption and adoption character; our faith must be the faith of God's elect; the faith which believes in the Word of God as truly inspired, the doctrines of grace as coming from the mouth of God, the precepts of the New Testament as the loving commandments of a loving Christ, to be kept as it was His will they should be. The work of our divine Mediator in all its completeness from beginning to end, as accomplished by Him when on earth, its glories must be kept in view and firmly believed in.

To be of one mind we must be careful readers of the Sacred Scriptures, and should there be the slightest difference in our opinions respecting any matter of doctrine or precept, let us thankfully accept the loving counsel of a brother who consults the honour of Christ and our spiritual interest. To be of one mind will give us the advantage to face the enemies of the cross; such are subtle, artful, deceptive, alluring. There is disorder in the camp when the soldiers are not all of one mind in

attending to marching orders, and the enemy gains ground; so our forces will become stronger and stronger in proportion as we are of one mind. Let the thought cheer and encourage us, that our beloved King in Zion is of one mind toward all His willing subjects. Yes, one with the Father and the Holy Spirit in all their plans and purposes to bring about their eternal salvation. "The glory which Thou gavest Me I have given them, that they may be one, even as we are one."

"Happy the souls to Jesus join'd,  
And saved by grace alone;  
Walking in all His ways they find  
Their heaven on earth begun.  
Thee in Thy glorious realm they praise,  
And bow before Thy throne;  
We in the kingdom of Thy grace,  
The kingdoms are but one."

## A GOOD WORD FOR OUR DEACONS.

BY R. E. SEARS,

*Pastor, Little Alie Street, Whitechapel.*

TO all the members of our Churches I would say, *Encourage your Deacons.* Good deacons are *very good*. Some persons seem to have a special license to expose the imperfections of their brethren, especially of the deacons. I think it is a very unprofitable business. Better far to speak of their excellencies, and cover their faults.

It has been my happiness to have the personal acquaintance of a large number of good deacons; brethren beloved in the Lord, who have given their time, talent, and substance to the cause of God. I believe the deacons of our Churches may be numbered amongst our *best men*, men ready for any good work. All honour to our worthy deacons!

Soon after my beloved father-in-law was chosen to fill the office of deacon, a brother in office, a member of another Church met him, and laying his hand upon his shoulder, said, "And so brother Wilson they have made you a deacon. Well, you may expect more kicks than pence!"

Brethren and sisters, let the kicks come not at all; but let your words of encouragement be many! Let every one say to his brother, "*Be of good courage.*"

Don't expect our brethren to be *models of perfection*. Circumstances may arise that will demand great wisdom and discretion; their patience may be tried to the utmost. In such trying times, should the wheels of their temper creak—may grace preserve them—an opportunity will be afforded for you to apply a little of the oil of lovingkindness, and Christian forbearance.

The office our brethren fill, they fill by *your choice*. God made them Christians, you made them deacons. Then, as you have chosen them to fill the office, sustain and support them in it. Let every one say to his brother, "*Be of good courage.*"

Remember, brethren, they are your servants for Jesus' sake. You have chosen them to act with your pastor, and unitedly they will watch over your affairs.

God forgive the brother who thought he was going to take his ease



when he was made a deacon! Our brethren have to *work*. What with looking after the financial affairs of the Church, the comfort of the pastor, visiting the sick, looking after the careless, and the backsliders, speaking to the anxious, and always seeking to make every one as happy and comfortable in the house of God as possible, our brethren will not have much time to rest.

*Pray for our deacons.* They have temptations and trials peculiar to their office. The more prominent the position in the Church the greater will be the temptation, and the more terrible the consequences of a fall; therefore, always remember the deacons at the throne of grace.

Brethren and sisters, you can help the deacons by *giving of your substance liberally and continually*. The Master expects all to give. The poor widow's farthing the Lord accepts! But pence from persons who can give their pounds is a disgrace to Christianity, and a dishonour to God. Occasionally we read at the bottom of a bill, "*There will be no collection!*" Crafty bait to catch a skinny fish! We have read of one that went to a "no collection" meeting, and heartily sang, without the help of God,—

"Dear refuge from collections, and from coming doom,  
Thou, for the meanest saints providest room;  
I love thee, for I love my pence to keep;  
I want religion, but I want it cheap."

What saith the Scripture? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2). "Honour the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. iii. 9). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). "God loveth a cheerful giver." *Prompt payment of subscriptions is true thoughtfulness for our deacons.* Honour to whom honour is due. "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (R.V.). GOD BLESS OUR DEACONS, and let all the people say, AMEN.

### "WITH CHRIST, WHICH IS FAR BETTER."

*Being a Brief Outline of a Funeral Discourse for Mrs. Weldon, of March, Cambs., Preached by the Pastor, B. J. NORTHFIELD, on Lord's-day, Jan. 5, 1890.*

"Having a desire to depart, and to be with Christ, which is far better."—Philippians i. 23.

OUR departed sister selected no particular text, and expressed a wish that little should be said of her. In agreement with this, and our own feeling relative to funeral sermons, we intend to speak to the praise of that grace which was magnified in the life and death of our friend. In the text (which we consider most appropriate as being the experience of our sister for some time prior to her release from suffering) we have four things.

First we will speak of

DEPARTURE FROM EARTH.

This disproves the dogma of death to us being *annihilation*, which is alike false concerning the godly or wicked, the one departs from earth to be with Christ, whilst the other sinks to endless misery. A departure signifies leaving one place for another. Departure from earth is the common lot of all. The godly would not live always and the ungodly cannot. "This is not your rest" is stamped on everything here. How constantly this truth is repeated in death taking rich and poor, old and young. *Immediate happiness or woe* follows this departure. Hence *the great importance of being ready to depart*. This was the case with our dear friend. Her soul was washed, clothed, and fitted for bliss. May we, too, share the same preparedness for the better country.

We notice in the second place,

ENTRANCE INTO HEAVEN.

My text shows *what heaven is*—*i.e.*, to be with Christ; to see Him face to face; to share His glory and exaltation; to be swallowed up in unfading glory and undying bliss. To be with Him there is the crown of grace communicated here. It is the fruition of all our desires; the everlasting bliss of all the saved. In a sense *we must be with Him now*, to be with Him hereafter. With Him in prayer, desire, affection, service, suffering, communion, and expectation of bliss. We learn also that in the absence of our Christian friends from earth, *they are better off, being with Christ*. Without puzzling ourselves as to their spirits watching over us, knowing all about us, and a hundred other things in this direction, perhaps unworthy of our concern, we do know that the redeemed spirits which have left earth are with Jesus in heaven. Our sister forms a part of that glorious host. Blessed Spirit, guide us thither!

Thirdly, we have

THE CONTRAST DECLARED.

To be with Christ, which is far better. The original is very expressive, and the sentence might be rendered, "better beyond all expression." *Heaven is better than earth*. The little child who had heard of heaven as being above the starry sky had some faint idea of its glory, when, in answer to the teacher, who asked why the child was so intent in surveying the sky bespangled with stars, said, it was thinking if the wrong side of heaven was so beautiful, what must the right side be? Earth has its light afflictions, but heaven its far more exceeding and eternal weight of glory. It is also far better in point of *experience*. An unmingled cup of bliss, no warfare, no body of sin and death, no affliction, no pain, no sorrow, no death. It is better relative to the *society*. We love the people of God on earth with all their frailties and failings, but how much better our society amongst one another in the land of perfection! With King Jesus, the angelic host, and the ransomed throng of saved sinners, what company! what society! We want you to think of our beloved sister in this light. We laid her body in the grave, but her spirit is with Christ. By and by to make her bliss perfect and complete body and soul will be reunited to spend eternity with her Lord.

It only remains for us briefly and lastly to notice

THE DESIRE EXPRESSED.

To depart from earth, or to die, is only *desirable because of the glory*

*beyond.* Death is a foe to the human race. To the believer, nevertheless, it is a welcome visitor. The ungodly shrink from death. The godly desire it, which desire *does not rule the time of their departure.* But the desire to depart, and to be with Christ, *proves many glorious facts,* such as union to Him, communion with Him, life from Him, likeness to Him, and love for Him, &c. May this blessedness be ours!

At the close of the discourse the pastor gave a short account of the godly life, sufferings, and triumphant end of Mrs. Weldon, whose spirit ascended to heaven on Dec. 28, 1889, after a membership of twenty-seven years with us.

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## ON THE MARCH.

BY WALTER BROWN, PASTOR, COLCHESTER.

"Go Forward."—Exodus xiv. 15.

**A**RE you one of God's host? Have you come forth from the house of bondage and the congregation of the dead? Do you stand under the shadow of the Almighty, willing to hear and obey His commands? Christ is the Leader, as well as the Saviour of His blood-bought and Spirit-taught company. They learn of Him not only how to be saved, but how to serve also. The redeemed of the Lord are called His servants, and all His servants serve Him. Each of His servants have a post to fill. Your station may be one of danger and difficulty, or it may be a hidden and humble one. However, be this as it may, you have to learn and do His will, who has chosen you to be His soldier. You will often find, in the face of seeming impossibilities, His command to be simply "Go forward."

In His school of instruction, there are full many a hard lesson to master, and many a sharp discipline to endure. There will also be some perplexing problems to solve and difficult directions to decipher. These may, and oft do, greatly discourage the scholars. They may be inclined to think Him a harsh or unkind Master; and, knowing their own weakness and ignorance, they may be disposed to leave the school, grieved that they ever entered it at all. "But He knoweth their frame, and remembereth they are dust," and kindly and encouragingly repeats the command, "Go forward."

Be it remembered that He fully knows all the wisdom, strength, and courage to obey His command must come from Himself. It is ours to obey, tis His to provide the ability. He never gives directions to a willing heart, without giving with the command all that the true follower of His word needs to do His will. No servant of His should say "I cannot," much less "I will not," when He makes known His will, but rather, "I will go in the strength of the Lord God." It is better to obey than to offer a sacrifice.

All creation is on the march; all the purposes of God are making rapid progress; all the promises are being fulfilled; in nature, in Providence, and grace, God is working out His bright and beautiful design. Yes, most truly,

"All the promises do travail  
With a glorious day of grace."

We may be blind to the constant advance, but the progress is the same.

We may stop the clock, but time will not be at all delayed by our foolish action. In vain shall we try to restore the past or preserve the present till the future arrives. Say not the former days were better than these, or that these times are better than those to come. The future will bring the harvest of the present toil. The seeds of truth now sown will grow to trees of righteousness in the days approaching. God, in His wise and good Providence, is unfolding the leaves of the book of blessings and bounties with His own unerring hand, and if it be done too fast for our reading, let us mourn our slowness to understand, and not question His right to reveal, and accomplish His fast-ripening counsels.

Thus God and His hosts are going forward. It will be our wisdom and happiness to keep in the ranks of His army, and march with Him. His company is our certainty of success. His soldiers are not fewer nor weaker than they were in days past, nor is He less interested in them.

But may we not wisely ask at the beginning of the year whether we are engaged in His warfare or not. If the battle be His, the victory will be ours; of this there can be no doubt. If we are God's host, we must still go forward in the close study of the book of daily instructions, in the constant attendance at all the appointed services of His house, in all the prescribed duties of His children, and in all the rules and regulations of His army. We shall never share in the honours of the victory if we are not in the march of the host.

We shall do well to go forward in discovering all the instruments used by the Lord in His wars, and honour them as such. Only let it be seen that it is a chosen vessel, a selected servant, and we must bid Him God-speed.

We are but recruits in His army, with little knowledge, and less experience in the fight of faith. But having put on the armour, let us not faint, nor fret, nor fear; but go forward, saying, "In the name of the Lord we will set up our banner." We must also go forward in the diligent use of all the means and methods that the Leader of the host may appoint. We must not decline the use of that which He honours.

Let us, therefore, go steadfastly and unitedly forward in the strength of the Lord of Hosts. He is leading His army to a conquest and a crown.

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### MEDITATION ON ATHEISM.

**A**M I a fool? Do I say in my heart, "There is no God"? Satan would fain have me come to this conclusion, but he is a liar. If there be no God, there is no object of worship, and all religion is a nonentity. Faith in the existence of a divine first cause is the primary principle of all religion, especially of the religion of the Son of God. "For he that cometh to God must believe that He is, and that He is the Rewarder of all those who diligently seek Him."

For the want of a knowledge of the one true and living God, men make to themselves gods according to their own depraved imagination, in the most hideous forms. The Psalmist describes them as having "mouths, but they speak not; eyes have they, but they see not; ears, but they hear not; they have noses, hands, and feet, but cannot use them."

The makers of these idols, and they that trust in them are all on a level with the objects of their reverence. Idolatry seems to be bound up in the heart of man unenlightened by the spirit of truth. Terah, the father of Abraham, was an idolater, and, according to Jewish tradition, was a maker of idols, and sold them for the use of idolaters. Some persons may say, If man is indeed naturally a religious animal, and worships a god of some sort, why attempt to prove the existence of a Supreme Being? And why should the Psalmist say, "The fool hath said in his heart, There is no God?" which seems opposed to the idea that man is naturally a worshipper. It is the opinion of some expositors, that this Scripture does not mean one absolutely denying the existence of God, but acting as if there were none,—and it has been called in question, whether there be any real Atheists in the world. The writer of these lines has been brought for many years in contact with all classes of society, and had these divines been brought into similar circumstances, they would have come to a different conclusion. It has been his lot in early days, when an apprentice, and subsequently, to have companionship in a workshop with decided and outspoken Atheists and mockers at religion in all its forms.

"Oh to grace, how great a debtor," is the writer of these lines, as well as is the reader of them, if our eyes have been opened to see the truth, and our hearts to receive it. For "there is a God that rules on high, and all things doth command." With all our temptations from the enemy it is more difficult to believe "There is no God," than to believe that "He is." All nature is vocal to His praise; He may be seen in the lightning, and heard in the rolling thunder. The sun, the moon, and the stars are silent, yet eloquent witnesses, to proclaim His being. "The heavens declare the glory of God, and the firmament showeth His handiwork."

These things exist, and must have had an origin. No creature can exist without a Creator. The creature cannot produce itself. To do so it must be before it was, which is an absurdity.

Take the planet on which we dwell, with its more than a thousand million of inhabitants, travelling in space at the rate of sixty-eight thousand miles an hour, and has continued to do so for thousands of years, with undeviating precision at a speed more than three hundred times quicker than any bolt that was ever projected from the largest Armstrong gun.

Also, matter in motion would continue in motion for ever, and in a straight line, unless retarded or influenced by some power external to itself. When the Almighty at the beginning started this world on its journey, it would have gone onward in a straight line through infinite space for ever, but He was pleased to put a property in the solar orb, called the attraction of gravitation, or a centripetal force, which acting upon our planet, and counterbalancing exactly the centrifugal force, compels it to travel in a slightly elliptical orbit around the sun, completing the circuit of over six hundred millions of miles in a little more than three hundred and sixty-five days. What but an Almighty power and infinite wisdom could produce such stupendous results.

Atheism may be divided into two parts—theoretical and practical. The number of those of the latter are more than of the former. There are very many who would not say in so many words, "There is no

God," yet their conduct seems to show that this is their sentiment. Every deliberate act of sin against the law of God is practically a denial of His being. For if men always lived and acted under the consciousness of the fact, "Thou God seest me," they would be deterred from committing the sin.

Whatever pretensions men make of religion in any of its forms, those of them who commit gross sins, do not regard the attribute of omniscience. Satan blinds the minds of such as believe not. How important then is the work of God in the soul of a sinner, making him a new creature in Christ Jesus. Opening the eyes to see the truth, and the heart to receive it. Those who are so favoured believe in God, and when tempted by Satan, would say in the language of one of old, of whom it is said God was with him, "How can I do this great wickedness and sin against God."

Gravesend.

I. C. J.

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## "THE WAY HE HATH LED ME."

BY MR. ADAM MARKHAM, OF DALSTON.

### CHAPTER II.

**I** WAS born 27th February, 1834, at Mablethorpe, near Alford, Lincolnshire, my parents being members of the Church of England. My father was for many years parish clerk. His death occurred when I was about four years of age.

My widowed mother brought me up carefully to attend Church, and my earliest recollections of anything connected with religion are associated with the Church in my native village.

The late James Quarumby, for very many years the hard-working curate of the parish, who also (without any pay) spent his whole time on weekdays, teaching school for the benefit of the poor; and on his knowledge of any cases of need or sickness in the village, either on Sunday or weekdays, it was his joy to go and minister to them, and at times when the flesh might have put in a strong claim for needed rest.

This dear servant of Christ, and true friend of the poor, after only about three hours' sickness, fell asleep in Jesus,

"He rests from his many labours, and his works follow him."

His loss was sorely felt, and to this day I cherish for his memory the most sincere affection. This occurred when I was only about ten years of age. For some time the village was without a resident clergyman, and many years without a day-school; the services in the church being supplied once on a Sunday by neighbouring ministers. During this time, when there was no services at our church, I, with my sister, used to go two and three miles to worship in the nearest villages, and in the evenings to a Methodist chapel. About twelve months after the death of Mr. Quarumby, our homestead was visited by a series of very heavy afflictions. Early in the spring a sister, older than myself, was seized with that fatal disease, decline, and later on, in the same year, when she was very ill, we were informed of the death by drowning at sea, of my eldest brother, Charles. In the autumn, while smarting under this heavy blow, my mother was afflicted by typhus fever, and when my poor sister lay dying, and mother by her side equally helpless, and

no one daring to come and see us, except the nurse and doctor, and a good old christian, John Foster, since gone home. At this time, when our cup seemed full, I was kicked by a horse, and a rib broken, and was only just able to get about again when she died. I must here mention that the night of her death I was lying in a little bed, close at hand, to be ready for any call, and in sleeping, dreamed that my sister came to my bedside just before going to heaven, and said plainly to me, "I am going to my Father, not your father, to my God, not your God!" When I awoke and found my poor mother had long been trying to awake me, to tell me my sister, in the same bed with her, was dead. I at once arose, and as quick as possible ran for the nurse, who lived a short distance from us, and was compelled to be with her own family at nights. The next Sunday, my sister was buried, and we were obliged to leave mother alone while we were away at the funeral. On again coming to our afflicted home, my youngest sister was smitten with fever, and it was several months before we were restored to the enjoyment of good health. Many might think that such afflictions were hardships to find fault with, but to my mind every bitter has yielded a precious sweet. During all this time God was, by His Spirit, working with me, although in a sense, I knew it not. I greatly feared God, but was an utter stranger to love. Sometimes, when anything particularly aroused my fears of death, and of being cast into hell, I have sat trembling, and reading chapter after chapter, and then would kneel down and repeat most earnestly collect after collect, for at that time being about twelve years of age, I could repeat from memory every collect in the Prayer Book. These things may appear to some very trifling, to me they were not so.

There was no company I was so fond of as that of elderly Christians, and on the coldest winter's night if I could get to a meeting for prayer I was delighted. I was very often in the company of the late John Foster, already mentioned, whose fatherly love and earnest prayers, made on my mind a very deep impression. The beautiful lives and quiet conversation of several other old and poor men in our village, had a very great charm to me; and one of them dying when I was very young caused me to be almost heartbroken; I wished I could have been buried in the same grave with him.

During these days the reading of such books as "Leigh Richmond's Dairyman's Daughter," "The Shepherd of Salisbury Plain," "The Curate of Marsden," "Bunyan's Pilgrims' Progress," etc., at times soothed my disturbed mind, but I was still in darkness, and the shadow of death.

Soon after this, a truly godly clergyman, Raymond Blathwayt, came to reside in the place, and two services on Sunday were held as before. He took a great interest in me, and my sisters, not content with us knowing the letter of the Word, he earnestly sought to impress us with the fact that we "must be born again." He remained with us about two years. I shall ever have occasion to praise God for placing me at that time under such a soul-searching ministry. His leaving was a great sorrow to me. I must mention here, that before he left us, I was confirmed by the then Bishop of Lincoln. To many at that time, this was merely a day's pleasure, but it was not so with me; to me it seemed the most weighty day of my life, and after it was over, that dear man, who now ministers somewhere in the county of Norfolk, kindly asked me to go to the Lord's Table. I dared not to do it, and my previous vow, made in

confirmation, now seemed to me as only rank hypocrisy, and an addition to my already tremendous pile of iniquities. At this time I often looked longingly on a dog, or a cat, and wished I was one, and when just the faintest glimmer of hope came I cried—

“A poor blind child, I wander here,  
If haply I may feel Thee near;  
Oh, dark, dark, dark, must I still say  
Amid the blaze of gospel day.”

I was indeed truly wretched, although often looked upon and spoken of as a religiously inclined, well behaved boy. Yet at that time, which thank God, is past, I was without God, and without hope in the world.

*(To be continued).*

## THE BLESSED DEAD.

MR. C. HOOPER, OF AUSTRALIA.

MY DEAR BROTHER WINTERS,—At the request of The Friends' Mission, South Australia, I enclose the account of our late brother, C. Hooper, for the EARTHEN VESSEL AND GOSPEL HERALD, as there are many in the dear Old Land who knew our brother, C. Hooper, well. He was one who took the deepest interest in the EARTHEN VESSEL AND GOSPEL HERALD.

Yours in Jesus, J. W. BAMBER.

Preston House, Exeter, Port Adelaide, South Australia.

“The Lord has visited His little flock at Port Adelaide by removing from the Church below, to the Church above, our beloved brother, C. Hooper of Glenelg. Our brother was called by grace early in life. He used to often tell how the words pained him, ‘It is hard for thee to kick against the pricks,’ before he was led to know the Lord as his Saviour. At this time he was led to hear the late Mr. Page, and the word was much blessed to his soul. He was baptized and united with the Church by our brother, C. W. Banks, and remained in membership till he left in about 1854 for South Australia; for a time he was in membership with the friends at North Adelaide, but when the Church was formed at Port Adelaide, our brother joined with them, and was often called to supply the pulpit. He was the agent for the EARTHEN VESSEL in South Australia; and it was good to listen to our brother tell of the good and gracious men he had known in the good old days of Messrs. Wells, Forman, Banks, Kershaw, Gadsby, and others.

“His death was quite unexpected by his friends, though, for some time, I could see he was not far from his home. His dear wife had been ill for some time and was ordered a change, our brother going with her, and when they got to the end of their journey he was taken very ill and died away from his home. His sufferings were painful to behold; his mind at times seemed to wander; his dear wife said to him, ‘Do you think you are in the swellings of Jordan,’ he replied, ‘I think I am, and a dark place it is;’ and after a little while he looked up and said, ‘With Salvation’s walls surrounded, thou mayest smile at all thy foes.’ His wife asked him if he had any message to send to the Church at Port Adelaide, he replied, ‘Tell those good people to sing—

“‘Tell of His wondrous faithfulness,  
Sing the sweet promise of His grace,  
And the performing God.’”

“During the night he was often heard to say, ‘The promises of God, the promises of God;’ after this he understood but little till he was called home. He was buried on Lord’s-day afternoon at Glenelg, the service being conducted by the Pastor, and on the following Lord’s-day Pastor J.



Bamber preached his funeral sermon from the words, 'A good hope through grace,' showing, 'The foundation of our brother's hope—*Grace*; The nature of his hope—a good hope. Our Church has lost a good and kind brother, who will be often remembered; but we know our loss is his gain.'—W. BAMBER, *Pastor*.

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MRS. MARY DICKERSON.

The beloved wife of the late Philip Dickerson. The subject of this brief memoir was truly a godly woman, an amiable Christian, and one like her Lord delighted in doing good. She was born at North Ash Farm in the Parish of Ash, Kent, her father, Mr. Midelton, being a tenant-farmer there. She was early brought to know the Lord, and was enabled to maintain, amid much bodily pain and prostration, the Christian character in all its loveliness and beauty. She was first married to Mr. Edward Crowhurst, Pastor of Hadlow, and in the year 1848, Mrs. Crowhurst became the wife of Mr. Philip Dickerson of *blessed memory*.

They lived most happily together between thirty and forty years—a good wife and a kind mother to his children he found her to be. Not long before our dear friend was left a widow for the second time, and this was in Oct., 1882; her beloved husband remarked, "That he had not felt the full weight of all which is expressed in Psalm xc.: 'That if by reason of strength our life be continued to four score years, yet is their strength, labour, and sorrow;' I feel the labour but not the sorrow; the labour is softened by a merciful Father, and the sorrow is prevented by a kind and affectionate wife.

The writer has frequently been cheered and strengthened by the genial manners and savoury conversations of the departed. From letters written to her niece, Mrs. Crowhurst, of Meopham, we gather that her mind was kept quietly stayed on the Lord. She knew in whom she had believed, and felt that Christ was precious to her as the rock of her Salvation, and she longed to be gone; and this sweet state of soul continued right on to the moment when the blissful exchange was realised, which was on Lord's-day July 14, 1889, in the 80th year of her age, after much pain and suffering, patiently borne.

Her mortal remains were laid to rest in the same grave as her beloved husband's, Tower Hamlets' Cemetery, in the presence of many dear friends—Pastors R. E. Sears, F. C. Holden, and the writer, C. Masterson, officiating on this solemn occasion. Her memory is blessed. C. M.

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MRS. SUSAN GIFFORD.

On Nov. 12th, Mrs. Susan Gifford, of Over, died in peace. She had stood an honourable member at Over for more than fifty-four years, having been baptized in April, 1835, by the late Joseph Barker, towards the latter end of Mr. George Pruddens' life and pastorate. She was very regular and punctual in her attendance at the house of God. Her religion consisted not merely in words but also in unassuming acts of kindness to the poor of the flock. She was not favoured with any great ecstasies of joy, but a solid, calm reliance on the finished work of Christ.

Conversing with her a day or two after she was taken ill, she told me that a portion of the WORD had been upon her mind for three or four days, viz.: "When thou passest through the waters," &c. Referring to her probable death, she desired me not to say a great deal about her. I replied, "But I may to the praise and glory of God's grace?" "O yes," she said, "It is all of grace from first to last."

Calmly she waited for a few days without being molested by the great enemy of souls, then peacefully passed away without a groan. Her remains were laid to rest near to several of the family in the Churchyard, where a large assembly gathered together to pay the last tribute of respect to one who will be much missed in the cause.

The writer delivered an address at the grave on the necessity of the believer's death; the advantages of that death; the certainty of their resurrection, and the glory which follows.

JOSIAH MORLING.

Over, St. Ives, Hunts.

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MR. B. H. WILLIAMS.

"Benjamin Home Williams," says an American paper, "was born at Wolverhampton, England, Aug. 21st, 1832, and came to this country when a young man, settling in Detroit. Later, he married Miss Apphia S. Henderson (with whom he met in America, and who, I believe, in her girlhood, attended at Keppel Street Chapel)."

Ere my dear brother left England, he had been brought under the influence of the Gospel, his father (the late Mr. C. Williams of Shrewsbury) being careful to instruct him. He was led to see himself sensibly lost. The deep sense of need wrought in his soul, made him very tender before the Lord. He was a "Regular Baptist," a term used by the Americans for "Strict and Particular Baptist." He took great interest in the "Down Grade" Controversy, but was surprised to find Mr. Spurgeon (with whom he was in sympathy) admitted unbaptized persons to the Lord's table. He leaves two sons and one married daughter to mourn his loss, and an aged mother, 85 (a Strict Baptist of nearly 60 years' standing). In his last moments he called his mother, sisters, and brothers, to his bedside, sweetly whispered "good night," and calmly passed away to the mansions of light.

JOSEPH WHATMOUGH.

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## ON READING THE HOLY SCRIPTURES.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

IT would be well generally to lift up our soul to the Lord the Holy Ghost for a blessing secretly, when about to read, or hear read the Word of God. Ejaculatory prayer is one of the chief privileges of the heaven-born; and even in the presence of others, mental desires are recognized by One who is present but unobserved. The reliableness of Holy Scripture should be remembered, and its profitableness pondered over and highly prized, reverence of its Divine Author, and attentiveness to what the Lord says, is required, and will help to store the memory with rich treasure for personal use.

Under any of our circumstances it is wise to enquire, what saith the Scriptures? "Hast Thou not said;" is an allowable appeal to the Lord of Hosts still, and "looking unto Jesus" as important an instruction as when it was originally given by Divine commission. As prayer is the pulse of the inner life of the Christian; so is the inspired Word his food,—a selection of food is permissible; and there is ample for the ordinary believer to be read, which is very plain, hath the freshness of bread, all that is eminently nutritious, and all that is stable, supporting, and comforting. Apart from the precious resource of Holy Scripture, what is anything else for the present life; and for the end of it, which most certainly is inevitable, and then what about the future state? Surely we require an infallible standard, and nowhere else can it be found. May we not say of mere human theories of theology, miserable comforters are they all, they mislead the multitude, and half starve the

family. But the sure Scriptures are unchanging, invulnerable, and indestructible.

Whatever any persons can afford to do in their occupation of time, they cannot really afford without individual loss, to slight, or neglect the Holy Scriptures, not even the elders among your readers; as for the younger, we say, search the Scriptures, and cleave to them; and to those who are beginning to try to preach the Gospel, keep close in attention to, and study of the priceless, written Word. There is a secret mode of reading the Scriptures, that will be found very profitable, viz, by the exercise of memory, and the great and mighty power of thought, hereby the believer may often walk humbly with God in His Holy Word; and rejoice in Christ Jesus, even by oft meditation thereon. We are not obliged to believe every sentiment that even godly and well-meaning men may advance, and if any will persist in putting "the cart before the horse," in theology we are not compelled to suspend our common sense in our reading of the Word of God. "Alas! Master, it was borrowed," may be fairly concluded mentally with reference to any pet expressions, and lines of teaching, which, however popular and congenial with the pride of the human heart clash with, and tend to ignore and nullify the glorious doctrines of free and distinguishing grace, according to the sure Scriptures; these are recorded to be taught and used to the glory of God, and benefit of ourselves, and others.

The Almighty Spirit is still the great want of the Church; and He must be honoured, even as the Divine Father, and the Lord Jesus, and however we may excel in our knowledge of the general tenor of the Word; we are as dependent on the Holy Ghost for its sanctifying influence as ever, it is well to consider this, and remember it, for our own personal, as well as public use. The counsel of our Lord to the seventy in Luke x. 20, "But rather rejoice because your names are written in heaven," refers to the fact that our God hath a heavenly register; the index to the same is to be found in the precious Bible, and every person who as face answereth to face in a glass answereth to the numberless characteristics of the heaven-born, and heaven-bound; are clearly certified as legatees under the declared will of Jehovah, whose recourses and power are commensurate with His will, moreover the Lord Judge in the grand assize, is even now the Friend of every sincerely repentant suppliant for Divine mercy. "I know My sheep and am known of Mine, and they shall never perish," will stand through the ages, and "He that believeth on Me, hath everlasting life;" can never be altered.

The best safeguard against erroneous doctrines, and diluted theology is a large and habitual acquaintance with the Divine Scriptures; where persons are too indolent to read them, and to compare Scripture with Scripture (if they can read), they must not complain if they are left in a muddle. It is astonishing what all goes down together; even yea and nay, with very many in the same half-hour's teachings. For the furtherance of the faith of some of the weak and timid of the family, allow me to suggest for their serious consideration. That, if they sincerely love and revere God's Holy Word, and desire to realise its sanctifying influence, in abounding fruitfulness, and rich experience; whether such things are common or uncommon; do they exist apart from the new creation work of the Holy Ghost, or not. Let such read Philippians i. 6; and be truly thankful.

## “Things New and Old.”

Books of 1889.—4,694 editions of new books were published last year. Nearly 300 less than the previous year. Novels, we regret to say, head the list, three new ones for every day, 1,000 for the year.

The late Mr. C. W. Banks was the first to publish a penny weekly illustrated paper after the Paper Duty was abolished. The first penny illustrated daily paper, called “The Daily Graphic,” was issued January 4th, 1890.

Stoke Ash.—Sorry to hear Mr. Charles Hill has been prevented from preaching through influenza and bronchitis. Hope by this time he has recovered.

Brixton.—Brother C. Cornwell has received £27 in answer to our New Year’s appeal towards the liquidation of the debt on his Tabernacle.

The total number of Baptists (General and Particular) is estimated by *The Baptist Handbook* for 1890 as follows:—43,125 churches, 28,308 ministers, and 3,816,286 members. For Great Britain and Ireland 2,786 churches, 3,781 chapels with 1,227,476 seats, 329,126 members, 48,339 Sunday-school teachers, and 483,796 scholars, and 1,881 pastors.

Judaism and Roman Catholicism.—Jan. 6th, 1890, being the Feast of Epiphany at 11 a.m. the customary offering of “gold, frankincense, and myrrh” was made on behalf of the Queen, in the Chapel Royal, St. James’s Palace. After the presentation of the gift of her Majesty, the holy (?) communion was celebrated. May the Lord open the eyes of the Queen of England to see the emptiness of such traditional folly.

Bible Society.—The late Lord Adelbert Cecil has bequeathed £2,000 to the British and Foreign Bible Society, and £9,000 in trust for such poor Christians everywhere as his executors may select. Will any poor Strict Baptists come in for a share?

Mr. C. Wilson (president of the Metropolitan Association of Strict Baptist Churches), who has been laid aside through illness, is, we rejoice to say, much better.

Dr. Livingstone.—The death of Oswell Livingstone, physician, a son of the late Dr. Livingstone, is announced.

Bibles cannot be printed in Madrid fast enough to meet the demand for them in Spain.

Approaching Marriage.—We rejoice to learn that a marriage has been arranged between a godly young lady (whose name we are not in possession of at present), of Colchester, and Benjamin John Northfield, pastor of Providence Chapel, March, Cambs. Our beloved brother has been acquainted with the lady of his choice for upwards of nine years. The marriage will take place (D.V.) on Thursday, March 6th, 1890. May the Lord of Hosts seal the union with His blessing.

Chelmondiston.—At a Church meeting held on Dec. 29 the pastor and fifteen members present decided to “withdraw” from ten members (including two deacons). At a Church meeting held on Jan. 5th a resolution was adopted requesting the pastor to resign. Upon this the pastor announced from the pulpit that no Church meeting was valid unless he was present, or had agreed to submit the chair to another. A Church meeting was held in the evening, and the resolution of the previous Sunday is said to have been confirmed.

Influenza.—The epidemic which has prevailed in Europe has within the last few weeks visited England, and our own denomination has felt its powerful influence, though, so far as we know, not fatally. Notwithstanding all the science and excellent sanitary arrangements with which London and the provinces are blessed, every thinking mind must see how much we are subject to the will of God. “He can create and He destroy” is a solemn truth, which all but the wilfully blind must see.

Death has recently removed from the Church militant to the church triumphant Alfred Sayer, of Witham. Fifty years connected with the Strict Baptists. His last words were, “It is all right. Glory! Glory.”

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“CERTAINLY I WILL BE WITH THEE.”—Exodus iii. 12.

“Certainly I will be with thee.”  
What comfort these words do express,  
Though afflictions and crosses abide thee,  
And sorrow thy heart doth distress.

“Certainly I will be with thee,”  
Then surely you’ve nothing to fear;  
Satan or sin cannot harm you.  
While Jesus, your Saviour, is near.

“Certainly I will be with thee.”  
E’en down to the Jordan of death  
I’ll be there to divide the cold river,  
In my arms thou shalt yield up thy breath  
“Certainly I will be with thee,”  
Let eternity roll it along,  
And praise Him for ever and ever,  
Who taught thee to sing the new song.

THAME.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RETROSPECT OF THE YEAR 1889.

By J. W. BANKS, ISLINGTON.

MR. WINTERS.—DEAR BROTHER,—In looking through the **EARTHEN VESSEL AND GOSPEL HERALD**, month by month for the year that has just gone, I find there is much, very much, that is profitable and well worth reading again and again. The true spirituality of the articles which adorn its pages are well adapted, not only for present use and edification, but valuable to hand down to posterity. The **E. V. & G. H.** is the only magazine giving the "Acts of the Apostles" of the present day, in the various churches of truth in this and other lands, and every Sunday-school library ought to have a volume of the **E. V. & G. H.**, so that the generations that are coming on may read of what their forefathers did and said. Besides a vast amount of intelligence given in its pages, the magazine is a body of divinity—articles by men of truth, whose names and writings would be lost to posterity but for the **E. V. & G. H.** I say, therefore, to every Strict Baptist cause and Sunday-school, secure the **E. V. & G. H.** volume for 1889, bound in covers, specially prepared, so that when, "Instead of the fathers shall be the children," they may read of the records of men, made faithful to the principles and practice of the Gospel of God.

The **E. V. & G. H.** for the year 1889 is embellished with a beautiful frontispiece—a likeness of the late James Wells. He is represented in a sitting posture, and appears as if he had been holding an argument with some duty-faith-Fullerite-downgrade-mongrel, and had come off victorious. The same number (January) records the death of a well-known minister of the Gospel in the surroundings of Bath—John Seaman; also the settlement of Mr. J. M. Tryon as pastor at Stamford, successor of the late Mr. Philpot.

Mr. F. Silvester, a savoury preacher of the gospel, passed away on February 23rd. The demise of G. R. Seagar (Hadow), W. Dodd (Mickleham), J. Croucher (Norbiton), J. Clark (Thame), and T. Knott (Bermondsey), and others are given in February; also an interesting account of the rise and progress of the Brixton Tabernacle, and re-opening of "Rehoboth" Chapel, Lockwood, Yorks.

"Valiant for the Truth" is the title of an article from the pen of our hard-working Editor; it is a tickler, trenchant but true. Read it again; it is in the March number, where we also find a brief but interesting sketch of the late John Cooper, of Wattisham.

People in Suffolk, Norfolk, and all over the world, can read an excellent account of the call by grace of Mr.

Charles Wilson, the President for the time being, of the Metropolitan Association of Strict Baptist Churches, from his own pen; also Mr. Wilson's inaugural address on entering upon his presidential office, both of which are recorded in the April number. The departure of Patriarch R. Miller, 61 years a member at Stoke Ash, and ten other translated saints are also given the same month.

In the magazine for the month of May appeared an excellent portrait and sketch of the life, call by grace and to the ministry of the late Richard Varder, of Yeovil. O. S. Dolbey's "Pastoral Epistle," and the editorial "Set for the Defence of the Gospel," give no sign of the **E. V. & G. H.** yielding to the sickening term, "Moderate Calvinism." These are followed up with Charles Cornwell's admirable contribution on "The Priesthood of Christ." Pastors Masterson and A. E. Realf also supply us with some spiritual food.

If you want your soul cheered, and your mind elevated, just take up the June and July numbers, and peruse once more the plain, simple, sincere, sweet, savoury account of the conversion and passage "across the river," to "the home over there," of the late William Tucker, of Hitchin, so touchingly recorded by his widow. About the late Samuel Collins, and the present Henry Myerson; B. J. Northfield's sermon before the Suffolk and Norfolk Association, and Mr. Gill's bold and brilliant address as Moderator, and a whole heap of spiritual matter and Denominational intelligence are found in these two numbers.

Fifty solid pages of matter, setting forth spiritual experience, doctrine, and practice of the Church of Christ are given in August. The grand meeting at the Surrey Tabernacle, representing the Strict and Particular Baptist Body, stands out boldly and clearly as a decided contradiction to the soapy sophistry and fallacious reasoning of open or half-Baptists, and others, that we are dying out. No! we live! we live! Praise the Lord! and that, too, we hope to His glory. Amen. Hundreds of copies of this number and the following one went to America and Australia. Dear brother Dearsly entered into his eternal rest this month.

In September, under the head of "The Blessed Dead," reference is made to the late R. Varder, of Yeovil; Henry Boulton, of Tollington-park, and Wilson Milbourne, well-known preachers of the gospel. From Cricklewood to Stonehouse in sixty-three years, comprises the interesting history of William Trotman (with portrait), now pastor of Ebenezer, Stonehouse, Devon.

A very striking portrait of the late

James Herbert Dearsly catches our attention as we open the October issue, and while we gaze upon it our memory is refreshed with many seasons of enjoyment in his presence; the obituary by Henry Hall is worthy and true of the departed.

Mr. E. Marsh's choice sketch of the life and death of Benjamin Seaman is soul-cheering, and will well bear reading again and again. The Editorial "Labourers are Few" tells a true tale, and one we all need well ponder over.

Mr. A. E. Realf, the successor of Mr. Mitchell at Guildford, asks the question (in the November issue), "What is Modern Thought?" and gives a very thoughtful reply, proving it to be contrary to Truth, and showing its deluded supporters are on the road to Atheism. The same number records a memorable day in the history of the Church at Chadwell-street, by the settlement of their second pastor, Mr. E. Mitchell. Wednesday, Oct. 2, may well be termed a "red-letter day" with that Church. The same number also makes known the settlement of B. J. Northfield. In both cases we can say,—

"Lord we welcome Thy dear servant,  
Messenger of gospel grace."

The last number for the year gives a faithful portrait and an exhaustive account of Giles George Whorlow, "a well-known figure amongst the Strict Baptists of Suffolk." He has a placid, calm, serene, quiet countenance, as though he were saying, "I know in whom I have believed, and am persuaded," &c. Not least among the numerous and valuable articles of this month, is the indication of the formation of a Strict Baptist Association for Bucks, Berks, Herts, and Oxon. This is laudable, and why don't other counties combine in the same way? Why not, eh?

Besides a large amount of spiritual matter, the magazine for the year 1889 contains 354 items of intelligence concerning the Church of Christ, and memorialises the transition of seventy-six saints who have joined the choir above, and are now swelling the anthem "Unto Him that loved us, and washed us from our sins in His own blood."

May God bless the Editor, and every writer and reader, and make the magazine a power for good among the nations of the earth, is the humble but earnest prayer of yours, in the hope of the gospel.

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BRADFIELD-ST.-GEORGE. — The Church here has experienced through the year 1889 several changes and sorrows by deaths, afflictions, removals, &c., which have given anxiety to the beloved Pastor and others connected with the cause, but they press on in faith; and the old truth, "Salvation is of the Lord," is still maintained and declared with pleasure and profit.

#### BAPTISM OF AN AFFLICTED SISTER AT PROVIDENCE CHAPEL, HIGHBURY PLACE, LONDON.

On Friday afternoon, December 27th, 1889, a company of fifteen persons assembled in Providence Chapel, Highbury Place, to witness the immersion, in the name of the Sacred Trinity, of the afflicted sister whose admission, while unbaptised, into the Church caused much disturbance and pain throughout the denomination nearly a year ago.

Mr. John Box, of Soho Chapel, Shaftesbury Avenue, kindly helped in the administration; and Mr. E. Mote, a deacon of Chadwell Street Church, was also present.

To prevent any unnecessary shock to the dear afflicted one, a crowded assembly was avoided. She was immersed seated in her own chair, and wearing a dress specially prepared for the occasion.

A short service was held in the vestry, when the pastor (Mr. Philip Reynolds) offered prayer and read several appropriate passages of Scripture, among which was Psalm cxix. 117—"Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually." This the Divine Spirit graciously applied with power to our dear sister's heart, thereby greatly calming and strengthening her.

Proceeding to the pool, the pastor entered the water, and pronounced the usual formula as Mr. John Box and Mr. White (a deacon of Providence Chapel, Highbury Place) brought the afflicted one down the steps between them. When they reached the bottom of the pool, the pastor took the back of the chair, and, with the help of the others, baptised the dear sister, to the joy of all present, herself included.

Mr. Philip Reynolds, who communicates the above, desires that the following statement may also be published in the pages of the EARTHEN VESSEL AND GOSPEL HERALD:—

We, the undersigned, on behalf of the Church worshipping at "Providence," Highbury Place, London, rejoice unfeignedly in the facts which are recorded above, and desire to state why we were at last moved to immerse our afflicted sister. As soon as we saw that her immersion was possible, and being assured by her that she longed to obey her Lord, and that she felt she could leave herself in His hands, we eagerly pressed forward in the path of duty, with the earnest desire to honour our Lord and Master and bear a clear testimony to the ordinances of Baptism and the Lord's Supper, which we love and cherish. Our mistake was in being too ready to accept the idea of impossibility in the case of our dear sister. We see now that we should have spent more time in prayer and the devising of means; and we have no desire ever again to set aside the

sacred ordinance of baptism. He who says, "My yoke is easy, and my burden is light," will assuredly show His waiting people, in His own good time, a prudent way of obeying His command of baptism, even in such difficult cases.

Signed,

PHILIP REYNOLDS, Pastor.

ALFRED WILLEY

H. B. WHITE

WILLIAM JOYCE

SHADRACH DICKINS

} Deacons.

The above statement was read at the Annual Church Meeting at "Providence," Highbury Place, on Wednesday evening, January 8th, 1890, when a resolution was passed, without a dissentient, authorising the pastor and deacons to sign the same on behalf of the Church, and send it to the Editor of the "E. V. and G. H."

The following resolution was also carried unanimously at the same meeting:—"That the Members here present at the Annual Church Meeting do heartily rejoice in the fulfilment of their afflicted sister \_\_\_\_\_'s longing desire to be baptised; that they cordially receive the Pastor's statement, and place on record their agreement with and pleasure in the measures devised and carried out by the pastor and deacons on Friday afternoon, December 27th, 1889. And, further, they agree that the pages in the Church Minute Book which contain statements of, and resolutions concerning, the unhappy differences which arose between this Church and others in February last, be fastened together and sealed up, and the records they contain be as though they had never been written.

LIMEHOUSE, ELIM.—Our New Year's Tea and Social Meeting, held on Wednesday, January 1st, was well attended; and the evening happily and profitably spent in praise, prayer, and testimony. The Pastor, as President, spoke a few words of a congratulatory, admonitory, and statistical character; after which Brethren Turner, Baldwin, and Crook gave smart and spiritual addresses. Brethren Laurie, Pounds, Howard, and Elsey offered fervent and timely petitions; and Brother Kemp led us in the service of praise. All present felt it good to be there. During the evening our sisters Mrs. Pounds and Mrs. Little were each presented with a handsome Bible, as a memento of their faithful and willing services in collecting weekly subscriptions for ten years until our chapel was free of debt."

GUILDFORD.—On New Year's Day Mr. Realf, late of Dunstable, was cordially welcomed to the pastorate of the Old Baptist Chapel, Castle-street. After a well-attended tea in the School-room, a Public Meeting was held in the chapel, at which there was also a very good attendance. Mr. J. Billing, deacon, in a

vigorous and soul-stirring address, gave the new Pastor a most hearty welcome, and hoped that his labours would be abundantly blest. Mr. Realf said that with the New Year it was generally expected that new events might transpire; but they would have no new Gospel. As pastor he should especially need three things—grace, wisdom, and strength; and, as the result of his labours he hoped to see the awakening of sinners, peace obtained through believing, the progress of disciples, and the restoration of backsliders. Addresses were then delivered by Mr. P. Pickett and Mr. Riddle, deacons; an anthem was also rendered in capital style.

MAYFORD BAPTIST CHAPEL.—A meeting in connection with the purchase of Mayford Baptist Chapel was held in Mount Zion Chapel, Chadwell-street, on Tuesday evening, January 14th. Mr. Mitchell presided. After the usual devotional exercises, the Chairman made a short statement respecting the Church at Mayford, and the offer of Mr. Stedman, the owner of the Chapel, to sell it to the Church for £100, being two thirds only of its estimated value. The appeal to friends had been so successful that they were met that night to complete the purchase, and thank God for His kindness. He then called upon Mr. E. Mote, who stated that the tenure of the chapel had been converted from a long leasehold to a freehold, the purchase money had been paid that evening to Mr. Stedman, the trust deed had been prepared, and signed by all the trustees, and the chapel secured to the Strict and Particular Baptists. The legal expenses would amount to about £5. This included the conversion of the tenure, and the registering of the trust deed. Mr. Mote having given his own professional services entirely gratuitously. The following resolution, "That this meeting desires to record its heartfelt gratitude to Almighty God for His goodness to His Church at Mayford in enabling it to secure a sanctuary for His worship and service," was ably moved, seconded, and supported, by Mr. J. Bonney, of Biggleswade, Mr. Billing, of Guildford, and Mr. T. King, of the Surrey Tabernacle. The resolution having been unanimously carried, Mr. O. S. Dolbey, Surrey Tabernacle, moved, "That this meeting, on behalf of the Strict Baptist Church worshipping at Mayford, tenders its sincere thanks to all the friends who have so kindly contributed to the fund for the purchase of Mayford Baptist Chapel, and prays God in His mercy to reward them for their kindness." This was seconded by Mr. J. Bush, of Kingston, and supported by Mr. Nash, of Egham. Having been carried unanimously, Mr. Standbrook, the deacon of the Church at Mayford, delivered a warm hearted address, thanking the friends all round for their

kindness. During the meeting a letter from Mr. C. Wilson, of Hill-street, was read, expressing regret at his inability to be present, and enclosing a cheque for £2. The whole of the members of the Church at Mayfield were present. As it was stated that there was not quite enough money gathered to meet the legal charges, an informal collection was made realizing £4 10s. 10d. This made the money in hand sufficient to meet all expenses incurred. The singing of part of the grand old hymn, "All hail the power of Jesus Name," and the Benediction, brought a very happy meeting to a close. "What hath God wrought?" expresses the grateful feelings of the little Church at Mayfield. E. MITCHELL.

CROWLE, DONCASTER—A Watch-night Service was held in the Baptist School-room on the 31st of December, when the Pastor, W. Rowton-Parker, gave a soul-searching address, befitting the occasion, and all present were melted down before the Lord; the last moments of the old year were spent in silent prayer, and the New Year opened, in this Church, with a holy song of praise to our Covenant Lord, to whom alone all praise belongs. On Sunday, January 5th, 1890, Pastor W. Rowton-Parker preached New Year's sermons in the Baptist Chapel; in the afternoon, from Matt. v. 12, "Rejoice, and be exceeding glad," and in the evening from Haggai ii. 19, "From this day will I bless you." At the close of each service collections were taken. On the following Tuesday a sale of work was opened in the School-room by Alderman T. C. Honobin, when short spiritual addresses were given by various ministers and other friends. The sale was also continued on the Wednesday, and on the Thursday the workers, and some few other friends, met for a social tea. A special effort is being made to meet the growing needs of this Church. It has been found necessary to buy the property adjoining the Chapel, and it is intended to erect new vestries and class-rooms—which are urgently needed—so soon as funds can be secured; £300 is still wanted to meet the expense of this. The Church has done their utmost, and must now appeal to those of the Lord's dear people, whom God has blessed with means, for help in this necessary work, for the honour of His name, and the extension of kingdom. This Church, now nearly 300 years old, has been the spiritual birth-place of many who stood for the truth in the days of persecution, when the true worshippers of our Covenant Lord, were hunted down, like partridges upon the mountain, and Baptisms were effected at midnight. Surely ready help will be rendered in this much needed and God honouring work; for although the Church is hoary with age, it has still the vigour of spiritual youth, and is a witness

for truth, in the midst of Sacerdotalism on the one hand, and a strong "Down grade" tendency on the other. Who will help this time honoured, and better still, God honoured Church? Contributions, great or small, will be thankfully received by Pastor W. Rowton-Parker, whose address is Crowle, Doncaster.

CHATHAM, ENON, NELSON ROAD.  
—Our New Year's services were held January 12th and 13th. Brother C. J. Burrows preached on the Lord's day two acceptable sermons, which proved edifying, comforting, and soul-establishing. Morningtext, Titus ii. 14. Evening, Psa. c. 4, 5. On Monday afternoon, January 13th, Brother William Moxham was helped by the Holy Spirit to speak to us from the words in Isa. 1, 7, with dew, savour, and power. Nearly seven years have elapsed since our brother last preached to us in the name of the Lord.

We are thankful that God is blessing his ministry at Chatsworth-road. After the tea, a Public Meeting was held, commencing with 792nd hymn (Denham's). After reading and prayer by Brother Cooper, the Chairman made a few observations, after which Brethren Moxham, Gilbert, and A. B. Hall addressed the meeting with blessed liberty and sweetness.

If such the sweetness of the streams,  
What must the Fountain be,  
Where Saints and Angels draw their bliss  
Immediately from Thee? J. C.

DORSET—SQUARE.—We paid our annual visit to Mount Zion, Hill-street, on Tuesday, January 14, the occasion of the 52nd anniversary of that admirable and well-known institution, "The Infants' Friend Society." Notwithstanding the numerous circumstances which militated against the gathering, there was about the usual number to tea. The evening meeting was not quite so large as before, which was accounted for by some who had not been absent for years being engaged at other meetings. Mr. Sears (who, with his family, have been constant visitors) was preaching two sermons at Eltham; Mr. Wilson and others were detained at home through illness; Mr. Cobb, deacon, presided, and announced hymn 24 (Denham's),

"Now let a song of sacred joy  
Our voices and our hearts employ.

The chairman then read Mark iv., and Mr. Goodley implored the Lord's blessing. Mr. C. C. Harris read a most admirable report with some very touching incidents of temporal and spiritual good, as the result of another year's labours by the committee, which report we hope will be printed, and freely circulated. Addresses were delivered by brethren Dexter, Voysey, Moxham, and J. E. Hazelton, who were graciously helped to exalt a precious Christ. It was a spiritual feast to many, and the Lord's presence realised. J.W.B.



## GURNEY ROAD CHAPEL, STRATFORD.

On Nov. 24 and 26 the 19th anniversary of the cause was held. The financial statement in regard to the building debt was read in the evening by Mr. H. C. Jaques, the Financial Secretary. It showed that the total of the remaining debt was £590. £400 on which interest at  $\frac{1}{2}$  per cent. was paid, and £190, balance of loan from the Metropolitan Association, free of interest. During the year £184 was gathered, and sums amounting to over £100 were promised to be paid in by November, 1890. A member also promised to lend the trustees £150 free of interest for a year, to enable them to pay off the debt on which interest was being paid.

On Dec. 10th the second annual meeting of the Dorcas Society was held, Bro. J. H. Lynn in the chair. Brethren J. E. Eley, R. E. Sears, and W. Thompson were present to speak and to encourage willing hands and loving hearts in their work and labour of love. During the year much good had been done, and many needy cases relieved, and at the close of this service 37 parcels, each containing various articles of clothing and a parcel of grocery were distributed. The year's receipts were £12 4s. 1d., the year's expenditure £12 4s. 0 $\frac{1}{2}$ d., leaving a balance in hand of 4d. In the language of the closing paragraph of the secretary's report, "We would entreat the continued prayers of the saints, and their enlarged gifts, and, seeking divine guidance, will endeavour to discharge the delightful responsibilities of our stewardship under our Heavenly Father's eyes, and hope to render a pleasing account thereof at our next annual gathering "Do good to all men, especially to the household of faith."—J. H. R.

## VALEDICTORY SERVICES AT GURNEY-ROAD CHAPEL, STRATFORD.

On Dec. 31st, 1889, a farewell meeting was held in connection with the resignation of Mr. J. H. Lynn from the pastorate. The Mayor of West Ham occupied the chair, and conducted the meeting in a spirit of love and godly fear. The speakers who so kindly came to wish our Brother Lynn God-speed were Brethren Copeland, Evans, Eley, Kempston, Sears, and Squirell. The brethren manifested a very kindly feeling both to the retiring pastor and to the Church, which is now pastorless, giving good and sound practical advice to each, and urging the great importance of constant recourse to the mercy-seat for all guidance and direction. During the evening the treasurer handed to Brother Lynn a cheque for £37 15s. and a further sum of £2 4s., making a total of £39 19s. as a token of the love and esteem in which our brother is still

held. Brother Lynn in a very brief address again thanked the friends for their kindness, manifested in various ways during 14 years of labour amongst them, and explained the reasons which had caused him to resign, being fully persuaded it was the voice of God which was calling him to another part of His vineyard.

At midnight Brother Lynn conducted his last service, as pastor of the Church, and gave a very solemn parting address from the words, "The end of all things are at hand." Brethren, still pray for us.

GURNEY-ROAD BAPTIST CHAPEL.  
GOSPEL BAND.

The objects of this society are:—To afford to young Christians additional means of spiritual strength by mutual association, to give encouragement and sympathy in health and sickness, and by study of the Word of God and prayer to build them up in the faith. Also to encourage those who have not confessed the Lord Jesus to "search the Scriptures with us." The band meetings are devoted to the study of the Word of God, prayer, praise, and testimony, both oral and by papers.

The 5th annual meeting was held on Thursday, Jan 9th. A good company sat down to tea. The evening meeting was presided over by our late and beloved pastor, Mr. John Hunt Lynn. The secretary's report showed that during the year God had bestowed much blessing upon the band, and that nine associates had been constrained by the love of Christ to say, "Come ye that fear the Lord, and I will tell you what He hath done for my soul." Brother R. Thompson dwelt sweetly upon the words, "He that hath the Son hath life, and he that hath not the Son hath not life." The chairman's address was based upon the band motto for the year. "O the blessedness of those keeping His testimonies, with the whole heart they seek Him." The leader, Brother M. Cannings, expressed his deep gratitude for the mercies of God and for His great blessing in the past year, and earnestly hoped God would open the eyes of many of our associates during the present year. A letter full of earnest desires and prayer was read from our sub-leader, who was absent through illness. Brother Crouch dwelt on the words, "By the help of my God have I leaped over a wall." Brethren Langley, Girling, Hardy, Howlett, and Rush testified of the blessing they had received at the meetings. After which a short address was given by the secretary; and the singing of that sweet hymn, "All hail the power of Jesus' name," brought a soul refreshing meeting to a close. God bless the Gospel band.

ERNEST E. GRAY.

**NORWICH, ORFORD-HILL BAPTIST CHAPEL.**—Special meetings were held in connection with the above place of worship on Nov. 28th, on the occasion of the anniversary of re-opening the chapel after thorough renovation. Tea was provided in the Queen's-road school-room (kindly lent for the occasion), to which upwards of 200 sat down, notwithstanding the inclemency of the weather, which considerably affected the attendance. In the evening a public meeting was held in the Orford-hill Chapel, presided over by Mr. R. King, C.C., of Great Plumstead. The financial statement was read by the pastor, G. Pung, showing that the balance required to settle all claims in relation to the improvements in the chapel was £40, but that the members of the church and congregation had already subscribed £20, leaving a like sum to be raised by the friends that evening. During the evening suitable short addresses were given by Mr. J. H. Tillett, Mr. Alderman White, and Councillors Green, Copeman, Boardman, and Murrell. The chairman and speakers also impressed upon the meeting the great necessity of being free from debt, which fettered the energies of both pastor and people, and advised the audience to respond heartily to the appeals made, so that, having defrayed the cost of the renovating, re-seating, &c., the church and congregation might turn their attention to other necessary work, which they could easily discover. Collections were taken, and these, together with liberal donations from the chairman and other gentlemen on the platform, amounted to £21, thus realising the most sanguine hopes of the people. Mr. Pung, having spoken of the kind sympathy and practical aid he had received from leading citizens to whom he had applied during the progress of the works, moved a cordial vote of thanks to those gentlemen who had so kindly espoused the cause, and by their presence made the meeting such a thorough success; also to the chairman for his generous services. This was seconded by Mr. R. Hovell, and carried.

**CRANSFORD, SUFFOLK.**—Dear Mr. Winters.—Mr. S. K. Bland preached to us from 2 Tim. iii. 15, and after a very encouraging discourse he baptized three young persons in the name of the adorable Trinity, in the presence of many witnesses. One of them was a seal to Mr. Rumsey's ministry. The others have received much spiritual good at the Bible-class meetings, and for a year or two it has been plain enough to the friends that they came on purpose to worship God. There are others whose faces are Zionward, so that we have ground to hope for more additions. Our prayer-meetings are well attended, I

might say largely attended. I do not say the kingdom of heaven suffereth violence from us, but I do say we feel something of that brotherly love that is recorded in the Scriptures. In the afternoon our brother Bland spoke from Psa. cxix. 74 and 79. I am not able to say much, as I am deaf; but those who could hear tell me his discourse was spiritual, and very appropriate to the occasion. After this he received the young disciples into the Church, with his best wishes for their spiritual welfare, and for that of the Church. Then he broke bread with solemnity and comforting words, and we "sang a hymn and went out."—JOSEPH JAY, Framlingham.

**CITY-ROAD.**—**JIREH.**—Special services have recently been held here. Two sermons were preached by Mr. Pratt on the Lord's day, and on the following Tuesday a very encouraging sermon was delivered by Mr. Cornwell. After a comfortable tea, a public meeting commenced at 6.30, presided over by I. R. Wakelin, Esq., whose genial manner and ready help rendered to the cause here endears him to all. Several brethren delivered addresses. The collections and usual list of donations received by Brother Walter James, from the members of the Church and outside friends reached nearly £10. This help coupled with the special effort made on a previous meeting held on the occasion of the 148th anniversary amounted to over £30.—S. G. W.

**HORNSEY.**—You will be pleased to hear that your gracious Lord and Master has again favoured the little company gathered by the ministry of Mr. W. S. Waterer, at Hornsey Rise, with one of His faithful and chosen servants to take the oversight of the few that remain. For more than eight years since he first felt the painful necessity of tendering his resignation, owing to alarming symptoms of paralysis, and residing nearly fifty miles away in Sussex. His lack of service has been wonderfully supplied. On the very last time of his being unable to preach, when we knew not where to look for a supply in his place, our now chosen pastor, Mr. W. Osmond, was found, whom we had not seen for years. I went to the Aged Pilgrims' Asylum to hear, as I thought, Mr. Langford (who was engaged to be there); but not able to go he asked brother Osmond to go, and to whom I spoke after service, and, strange to say, he (brother Osmond) had that very Sunday open, and came, and he served us nearly all last year, and by the almost unanimous wish of the Church he commenced his pastoral labours in January, 1890. A recognition service was held on the first Tuesday in January.—S. BARTLETT.

**WEST HAM LANE.**—On Tuesday, January 7th, the teachers in the Sunday-school, along with the members of the Bible-class, took tea together in the schoolroom, at the kind invitation of the superintendent (J. Upsdale, Esq.) and his excellent wife. Between 50 and 60 partook of the good things provided, after which a very happy and profitable evening was spent. Mr. Upsdale presided, and in his opening remarks spoke of the importance and ultimate reward of perseverance, illustrating the same by some very interesting personal reminiscences. The secretary, Mr. Oakey (Bachelor of Music) followed, and in the course of his appropriate observations read out the school statistics, from which it appeared that there are about 300 names on the books, with an average attendance of about 100 in the morning, and 250 in the afternoon. The staff of teachers numbers 18. Mr. Oakey concluded by moving a resolution to the effect that all present agree to do their utmost throughout the year to promote the interests of the school. In seconding the resolution, Mr. Thomson (the teacher of the Bible-class) said that for a small Church he thought the growth of their Sunday-school remarkable, and made a few observations concerning the value of Sabbath-school work. Mr. Sleight next followed with advice to his fellow-teachers as to the mode of conducting their classes. The addresses were intermingled with recitations of a choice and profitable description from Miss Oakey, Mrs. Thomson, and Miss Ware.

**BRIGHTON.**—**DEAR BROTHER,**—At Mighell-street Baptist Chapel, last Sunday evening (Dec. 29), I was privileged to preach to a good, and attentive audience. After the sermon our esteemed brother Virgo, sen., gave an address on baptism. Then he immersed five persons in the name of the Trinity. We are looking for larger blessings in the near future. Wishing you a bright new year, truly yours—J. T. HALL, 23, Poole-road, South Hackney, N.E.

**HOXTON.**—Anniversary of Sunday-school on Tuesday, January 7th. Mr. Mitchell preached in the afternoon, and Mr. G. Sawyer presided at public meeting in the evening. The meeting was in every respect most cheering. One feature which added much to its interest was the chairman calling upon Mr. Caplin, his grandson, and secretary to the school, to read the report. Mr. Caplin is young, zealous, and earnest, and we pray he may prove to be a useful member of the Church as well as school. Mr. W. H. Evans spoke of his long acquaintance with the chairman and his family, and it cheered his heart to see the son of one who was in his Bible-class many years ago taking so active

part in the Church and school at Bethel, Hoxton, and eulogised his maiden report. Messrs. Sears, Holden, Kemp, Waite, Porter, Miller, and the pastor took part. It was pleasing to see so large a congregation, among whom were many young people.—J. W. B.

**WARE, HERTS.**—The annual tea-meeting of the Zoar Baptist Chapel was held on Thursday, Jan. 9th, when tea was served to about fifty friends, which was very much enjoyed and appreciated. At 6.30 a public meeting took place, the chair being taken by the pastor, Mr. J. Sampford. The meeting was opened by singing, after which the pastor read Psa. cxlv. Mr. G. Winterton, of Stanstead, offered prayer. The pastor then addressed the meeting. Addresses were also given by Messrs. Bowles, A. Chapman, C. Holton, of Tottenham, and G. Winterton. After a short address by the deacon, Mr. D. Chapman, he handed to the pastor the usual presentation, which amounted to £7 16s. The pastor then responded, and thanked the people for their kindness and sympathy towards him, and wished them all a happy and prosperous New Year in every sense of the word. The meeting closed with the Doxology and Benediction. Although the weather was very inclement, there was a very fair attendance, several coming from a distance.—J. S.

**IRTHLINGBORO.**—**DEAR BROTHER,** I baptized, before a crowded audience, on Christmas evening, five believers, four young men and one woman, wife of one of the men. I also had five others restored to membership. I expect more. I am not a visionary, but I have faith in God. "My word shall not return void." My Bible-class continues to be well attended; 25 is about the average. I thank God and take courage. The Lord prosper us during this year. Ten have been received into full communion this year.—J. B. WARREN, Jan. 10th, 1890.

**LONDON BAPTIST MINISTERS' ASSOCIATION.**—*The Formation of a Library for the Strict Baptist Ministers' Association.*—Dear Brother Winters, Thank you very much for your kind mention of the above in the November E. V. & G. H. I have received a few books from some kind friends, for which I feel deeply grateful, and trust to receive many more during the next few weeks, for the cause is so good, and the way to help so easy. Who could not spare one volume! I am, yours very sincerely, JOSEPH J. COOLER, 25, Montpelier-road, Queen's-road, Peckham, S.E.—[Friends willing to swell the library of the above Association will oblige by sending their gifts to brother J. J. Cooler direct—Ed.]

## STRICT BAPTIST MISSION.

## A HINT.

This Mission was commenced on the principle of direct communication with the missionaries employed by each Church, or union of Churches. The intention was that large Churches should each have a separate missionary, or missionaries, for whose support they were directly responsible, while smaller Churches, united, could accomplish the same result. At that time it was thought that the Mission should never be allowed to increase to any large extent, but that separate small organizations were more in keeping with apostolic custom, and that when necessary offshoots might be struck, which surrounding the parent stem might in course of time be like the fruitful field, counted for a forest. Force of circumstances, however, has induced us somewhat to modify the original plan, though it has not been entirely abandoned. Since the visit to England of our superintendent, brother Doll, the Churches generally have felt a warmer interest in the Mission, and one Church (at Tring), being desirous of having a missionary of their own, now contributes entirely for the support of our brother Pandian, at Madras. In the *Olive Branch* for January (which may be obtained for one half-penny, from Mr. Wileman, 34 Bouverie-street) interesting particulars are given of the opening of the new chapel at Pursawalkam, where he preaches, and of the formation of a Strict Baptist Church, over which he presides. He is a well-educated native, acquainted with the literature of his country, and, like the Apostle Paul when at Athens, able to quote from their own poets and other writers in proof of the absurdity of idolatry. He is quite a useful companion to brother Doll, and accompanies him in some of his missionary journeys. He frequently preaches in the People's Park, Madras, and in various other places. All this is very gratifying, especially to the Church which contributes for his support. But my object in writing this is to induce others to follow the example of this Church. In almost every letter brother Doll writes he urges the importance of entering on new fields, which he visits but occasionally. In many cases these fields are "white already to harvest." And what is most remarkable is the fact that missionaries can be obtained, some of whom, like Pandian, have been educated by other Societies, but have been led to see the Scripturalness of believers' baptism, and are anxious to cast in their lot with us, though at a great pecuniary sacrifice. The Lord is working wonders, in enabling some of these men to renounce their caste distinction, and become humble followers of Jesus of Nazareth. Besides these there are many native converts in the

poorer district, who, with all the ardent zeal of their first love, become missionaries of the right sort, whether we employ them or not.

But our great hope is the young. Hence the importance of mission schools such as ours, where not only the elements of ordinary education are given, but where the Bible is made a prominent lesson-book. There are several destitute places at the present time where schools might be established at a very trifling cost, and teachers maintained for a sum that would to many seem astonishingly small.

If any Church would like the honour of having a separate missionary, or of supporting a separate school, it will give me pleasure to furnish particulars of what might be done with scarcely any effort on their part. The salary of the missionary referred to is 20 rupees per month, which at the present low rate of exchange is under £18 per year. School teachers in the Tinnevely district can be obtained for a much lower amount.

How different is this from the costly plan (necessary at first) of sending out a well-educated English brother, who had to spend many years of hard study to even acquire the language of the people, and who to maintain his position, naturally required a large salary and many servants. Our plan is as simple as the Gospel which our missionaries preach, and it grieves us to the heart to turn a deaf ear to the numerous applications which our zealous superintendent sends from time to time. We have recently responded to several appeals (see the *Olive Branch* for January), and shall be only too happy if by the increase of ordinary subscriptions, or by special efforts for special purposes, further extension be warranted.

JOSIAH BRISCOE,

Corresponding Secretary,  
58, Grosvenor-rd., Highbury New-pk., N.

## A MINISTER'S MUTUAL IMPROVEMENT SOCIETY.

DEAR SIR,—“What a host of supplies!” remarked a friend after perusing the list of ministers without churches in “The Baptist Almanac” for 1890. With equal truth might have been added “What a host of churches without pastors!” had that list also been read. A careful analysis of the two lists will show that there are fifty-one churches of the strict Baptist denomination without pastors (taking the hymn book used as a distinguishing mark), and 92 ministers without churches belonging to the same order. It would, of course, be impossible for all these brethren to undertake the charge of a pastorate, as want of strength, time, ability, and other circumstances would prevent it, so that the number of supplies who are able to preach constantly does not

greatly, if at all, exceed the number of churches requiring pastors. Only a few of the pastorless churches are monetarily strong enough to wholly support a minister, and only a similar number of the brethren without churches are dependent entirely upon the ministry. We all may hope that in the next issue of the "Almanac" these churches and ministers will be found in other columns. I am myself a member of a pastorless church, and while listening to ministers I have sometimes thought how much more acceptable they would be to myself, and, doubtless to their hearers generally, if their mode of delivery were different. I think this, certainly, sometimes, if not often, stands in a minister's light when he would otherwise give satisfaction and be invited to a pastorate. The matter of a man's sermon is the principal thing and infinitely more important than the manner, yet, at the same time the manner gives weight to the matter. It is the office of the Holy Ghost to effectually seal home with power, to the hearts of the hearers, the words they have heard; but, so far as the outward hearing is concerned, it is by manner and method the preacher attracts attention, and fixes in the memories of his hearers the matter he advances. After a preacher has delivered a sermon, he may hear from some of his congregation words of approval and thanks, while others may perhaps take exception to something he has said, but from a sense of delicacy none will mention to him the peculiarities of his manner, though they may freely discuss these with each other. As a means of improvement to some, and of help to others, might I suggest the formation of a mutual improvement society. I would propose that the meetings be held periodically in some chapel or school-room as near as possible to the centre of London. The members to deliver short discourses before each other, and at the close allow them to be freely and kindly criticised by those who have listened. Many brethren might, I believe, thus learn to know, and, knowing, endeavour to remedy deficiencies and failings in manner and mode of delivery which are irksome to those who hear them. Bad advocates harm good causes. Trusting those who think these suggestions in any way worthy of consideration will make their thoughts and feelings known through the medium of your columns. I enclose my card, and remain,  
Faithfully yours,

A FREQUENT HEARER AND AN OCCASIONAL SPEAKER.

ROMFORD, ESSEX.—Dear Mr. Winters,—You will no doubt remember my speaking to you about four years ago respecting the kindness of a publican (literally so) in gratuitously pro-

viding a room, chairs, gas, &c., for me to preach the despised and rejected Gospel of the sovereign and discriminating grace of God at Romford. In that room the Lord's twos and threes have from week to week gathered together in His name, and until my removal I spoke to the friends there. Since my removal I have been invited to supply at various causes of truth, but I have always had a door open at Romford, and a loving welcome there. A few months since, in the providence of God, Mr. Cuttmore came to reside at Romford, who, having informed the friends that he was a lover of the truth, and had ability to declare it, offered to speak to them at such times when I was supplying elsewhere, which he was permitted to do. He, however, has opened a room in his own house, on the outskirts of the town, in which to hold divine service. I have thought it best to close the room in the market-place, and pray God to bless Mr. Cuttmore and his testimony at Romford. Should, however, he not continue his room, I have the desire and offer of the publican, Mr. Large, to use the room again (to me and a few others a hallowed spot). Also I pray that if it is the Lord's will that He will open doors elsewhere for me, distance being no object, as I have plenty of leisure time for the greater part of the year. I am glad of your testimony this month on "Sowing and Reaping." G. PALMER, 61 Chancery-lane, W.C.

STOKE ASH, SUFFOLK.—NEW YEAR SERVICES.—Our evening services commenced on Tuesday, December 31st, and were carried on until Wednesday, January 8th. They were, on the whole, well attended. Many young persons were present throughout the services. Many were the earnest, heartfelt prayers that ascended up to God, imploring blessings upon Zion. Several brethren spoke to us some very pleasing, encouraging things concerning the King and His kingdom. We missed the faces of several dear old pilgrims who used to meet with us in former years. We also missed the face and voice of our dear pastor, who, on account of ill-health, was not able to meet with us once. May the Lord be pleased to answer the many prayers offered on his behalf, and soon restore him again, is the cry of the Church at Stoke Ash.—P. BARRELL.

HOXNE, SUFFOLK.—On New Year's Eve the teachers and friends of the Baptist Chapel held their annual teachers' meeting. At six o'clock about 60 partook of an excellent tea, after which a public meeting was held, when the gathering of friends increased. The pastor, H. B. Berry, presiding, read a few verses from the Word of God, and implored the Divine blessing, after

which he gave an appropriate address to the teachers. Short and suitable addresses were delivered by each teacher, after which brethren Thorn-dyke and Marjoram also addressed the meeting. Anthems and hymns were sung, Miss M. P. Theobald presiding at the harmonium. After the teachers' meeting a watch-night service was held for singing and prayer. Many found it good to be there. On the following Sunday morning our esteemed pastor baptized one dear sister in the name of the Holy Trinity, and in the afternoon he received her into the Church. Praise the Lord.—A. W.B.

**THE SUNDAY-SCHOOL COMMITTEE**, in connection with the *Metropolitan Association of Strict Baptist Churches*.—The formation of this committee is the outcome of a letter from Mr. D. F. Dalton to the Committee of the above Association, wherein he requested the Association to take certain steps in the interest of Sunday-schools connected with our Strict Baptist Churches. An elaborate scheme was therein suggested, too big in the judgment of the committee to commence with, but which we hope to more than attain unto. By attempting less we hope to do more. The brethren constituting this committee are appointed from and by the committee of the above association, and are to be elected annually. The names of the brethren constituting the present committee are: Messrs. J. W. Banks, H. Clark, C. Cornwell, W. H. Evans, J. H. Lynn, G. Sawyer, R. E. Sears, and W. Winters; treasurer, Mr. Millwood; hon. secretary, J. Copeland. The object of this committee is to advance the interests of Strict Baptist Sunday-schools in every possible way. It has long been felt by truth-loving Sunday-school workers that a list of books suitable for libraries and rewards is greatly needed. This committee anticipates the pleasure of issuing forthwith a catalogue of the most sound books which will meet this requirement. Also the question of issuing a new Sunday-school Hymnal is to be laid before it. All know that nothing can be done without money. We appeal to all sympathising friends to help us, both by their prayers and money. The hon. sec. will be pleased to receive also an annual contribution from every Sunday-school in the world, to be paid before the month of February in each year. Trusting to receive the hearty co-operation of all lovers of truth and dear children. I am, yours to serve.—J. COPELAND, *Hon. Secretary*, 194, Victoria Park-road, South Hackney, N.E.—[In attempting to meet the stark wants of many of our Sunday-schools, nothing could be more timely and suitable than the scheme adopted by the newly-formed Sunday-school committee

connected with the Metropolitan Association of Strict Baptist Churches. It has long been a source of real regret to us that our Sunday-schools should be necessitated to resort to institutions outside the pale of our own beloved denomination for their theology, &c. We earnestly pray that all lovers of free and sovereign grace who feel an interest in the young will do their utmost to support the claims of the above committee.—ED.]

**HEREFORD.**—**WHITESTONE BAPTIST CHAPEL.**—On Dec. 26th, 1889, a tea-meeting was held; there was a good attendance. The ladies of the Church, as usual, presided at the tables. At 6.30 a service of song was rendered by the choir, consisting of Christmas anthems, hymns, and solos, with appropriate readings. Miss Nellie Godwin efficiently presided at the American organ, and Mr. James Morgan ably acted as conductor. The meeting was presided over by the pastor, Mr. W. Price. A collection was taken during the evening, the friends responding very liberally. At the close Mr. Price heartily thanked the choir for their labour of love that evening. The Doxology was sung with much fervour, prayer was offered, and we all wended our way homewards having spent, in the best sense of the word, a very happy Christmas.—W. P.

**WALTHAMSTOW, ZION, MAYNARD-ROAD.**—Dear Brother,—I am pleased to inform you the friends at the Grammar-school think of coming back to their old home and uniting with us again. We have offered them every concession they could ask for. It is hardly right for two causes of truth, of about an average of 30 each, to be meeting within three minutes' walk of each other. We asked them to meet us and talk it over, which they did last week, and they expressed a wish to come back. I hope it will be for good. Yours sincerely, E. SMITH.

19, Addison-road, Walthamstow. (See Notice on Wrapper).

**A U S T R A L I A.**—The Particular Baptist Home Mission for New South Wales. The president of this society still labours in its behalf at Smithfield, Canterbury, Field of Mars, Bondi, and Woollahra, and hopes soon to visit the Seven Hills and the West Coast again. He has commenced his services in the Park again on Lord's-day afternoons, and purposes, God-willing, to circulate £20 worth of our literature in 20 services, within a stone's throw of Cardinal Moran's temple of his goddess (*vide Australian Particular Baptist Magazine*, November, 1889). We should be grateful for funds to enable us to send a large parcel of magazines over to the president of the above society for free distribution.—ED. of E. V. & G. H.

## In Memoriam.

On the 23rd Sept, at the residence of her daughter, 17, Grosvenor-street, Camberwell, ALICE LYNN, in her 95th year. At the above advanced age my dear mother passed to her eternal rest with confidence. She had been "in the way" over 85 years. Her experience, which I have in her own handwriting, tells us that at a very early age, while at Gate-street Sunday-school, the work of grace was begun in her heart, although not until she had passed through much soul-trouble was she brought into the liberty of the Gospel. Mr. Huntingdon's ministry was greatly enjoyed by her; but he being ill one day, she was taken to Zion chapel, and heard Mr. Dates preach from the words, "Whosoever shall drink of the water that I shall give," &c. This was the first sermon that sent her home to throw herself at the feet of Jesus, pleading for mercy as a lost, perishing sinner, and to cry for the water of life. On one occasion, while reading her Bible, some person roughly said, "That is a sealed book to you." She replied, "Is it?" and left the room much cast down. The doctrine of election also greatly troubled her. Later on, and when quite alone reading the Word, she felt much softness of spirit, which caused her to exclaim, "This is what I need; it is not a sealed book now!" Afterwards she attended Providence chapel, Gray's Inn-lane, where the Word was greatly blessed under a Mr. Burgis. She was baptized at John-street by the pastor, Mr. Evans, but for the last 20 years she was a member of the late Mr. Hazelton's, Zion chapel, Chadwell-street, to which she was much attached. Before her poor body was laid low with infirmities we had sweet communion together, particularly with my late beloved husband. She was a liberal supporter of the cause of God, and for many years a subscriber to the Aged Pilgrims and other societies. Previous to her death she was confined to her bed for ten weeks, till nature gradually gave way. When conscious she repeated several beautiful passages of Scripture, saying, "Yes, He is a sure nail. I have hung there many years." Almost her last words were, "Happy! happy!" thus leaving us the sweet assurance that the God she had known and trusted nearly all her long life was with her to the end. She lived three days beyond her 71st wedding-day. Her mortal remains were interred in the family grave at Highgate Cemetery Sept. 28th.—H. D. STRINGER.

On Nov. 18th, 1889, we deposited in the silent tomb in the Hounslow Cemetery the remains of our late brother JAMES PARSONS. He now rests where some of our loved ones are who have

worshipped in spirit and truth with us in Zoar. Our late brother Parsons was one of the oldest members, and the eldest deacon, being connected with the Church nearly from its commencement. Brother James Curtis performed the last ceremony, in the presence of a goodly number of those that esteemed him as a Christian brother and officer in the Church. No one will miss him more than I shall, having worked with him for 26 years in true Christian fellowship and unbroken union. He said by word and deed, "I have loved the habitation of Thine house, and the place where Thine honour dwelleth." Whenever the doors were opened for worship if possible he was there. He has sung with heart and soul many times, "I love her gates, I love the road," &c., and his song now is, "Unto Him that loved us," &c. He was called home on Nov. 12th. He leaves many friends to sorrow at his departure, and a widow and daughters, but not to sorrow as those without hope.—ALFRED JEFFS, 153, High-street, Hounslow.

My dear sister, MARY STOKES, departed this life January 5, 1890, aged sixty years. For about twenty-seven years she was a hearer of the word at Rehoboth, Pimlico. For the past two years she had been a great sufferer, which she bore with much patience, and longed for her eternal rest. Mr. J. Parnell (in the absence of Mr. W. Harris through illness) officiated at the interment, 10th January, at Brompton Cemetery.—WILLIAM WAITE.

In loving memory of SARAH DANIELS, the beloved wife of Samuel Daniels, who fell asleep in Jesus Aug. 18th, 1889. She had serious thoughts when a girl about her soul, and was a subject of prayer. She married a godly man, who died in 1859, leaving her with four children in depressed circumstances, but the Lord helped her in a wonderful way, both in providence and grace. Many sweet portions of Scripture were greatly blest to her soul at times. In the course of time she became a member of the Surrey Tabernacle, and was much favoured under the ministry of Mr. James Wells. In after years she felt impressed with the thought that she should like to build a chapel for the worship of God. Accordingly she did so at Canning-town; but I being then her husband, it appeared to me a great undertaking. However, I willingly consented to her desire, as she was confirmed in it by the words in Hag. i. 8, and was a lover of the glorious gospel of free and sovereign grace. She expressed in her dying moments to her dear daughters that she wished the Lord would take her home, and the words came to her mind, "Bold shall I stand in that great day," &c. In her

affliction she was greatly composed, and was often in silent meditation about her end. She was firm on the finished work of Christ, and was an ornament to her profession. She was quite sensible to the last, and passed away without a sigh or struggle aged 65. Her favourite hymns were, "When I can read my title clear"; also "Jesus, lover of my soul"; "Awake, my soul, in joyful lays," and "Rock of ages." Great is the loss to the little church at Providence, Shirley-street, to her husband and children, but it is her everlasting gain. Aged 65.—SAMUEL DANIELS, Canning-town.

Our much esteemed friend and brother THOMAS TOWERTON quietly fell asleep in Jesus on SUNDAY morning, Dec. 8th, having passed his 80th birthday. At an early age the Lord brought him to know and love the truth. I am told that he was baptized at Princes Risboro, although living at Ellesborough, where he worshipped with a few people in a cottage, who afterwards built a chapel, Mr Phillips being the minister. The chapel not being secured to the Baptists, passed into the hands of the Independents, but Mr. Towerton never gave up the truth. After being a light in the village for 60 years, and doing his best to support a free grace Gospel, and helping his poorer friends, he entered into rest.—GEO. LAW, Butler's-cross, near Tring, Herts.

ELIZABETH HAWKINS (eldest daughter of the late J. A. Jones, and upwards of sixty years the devoted wife of Mr. William Hawkins, some years pastor of the Strict Baptist Chapel, Bradford-on-Avon) left earth for heaven the first week in January of this year. Her remains were interred in the cemetery at Worcester, Jan. 10. She was a pilgrim and sojourner here over four-score years.

Dear Mr. Winters,—In connection with our little cause of truth at Foresters' Hall, I regret to have to tell you we have lost by death, this week, MR. SHARPE, labourer, Dairycotes, near Hull; he has been a member of our congregation ever since we opened the room in November, 1887. He has always been a regular attendant on the means of grace; he had only been ill a few days previous to his death; he had no fear of death. His brother-in-law was with him in the afternoon and part of the night, and at his request read and prayed with him; then just before he died, he took hold of his hand, and that of his wife's, and commenced singing,—

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

He has left a wife and six children unprovided for. We shall try to get up a subscription for them, so any friends wishing to help, I shall be pleased to

receive anything they wish to give. Believe me, your sincerely, L. THOMPSON, 71, Park-road, Hull.

JOHN SWAN LINSELL, formerly deacon of Jireh, City-road, entered into the joy of his Lord, December 16, 1889, aged 74. In answer to a question by his wife, "Is the pathway clear?" he said, "With Christ in the vessel I smile at the storm," and then peacefully passed away.

In loving memory of MRS. JANE CHAPMAN, of Byfleet, Surrey, who fell asleep in Jesus, December 16, 1889. Our dear sister had been totally blind for many years, but her custom was, when well enough, to walk with a guide to all the surrounding chapels on anniversary occasions. Shortly before she died she repeated the whole of the hymn beginning, "Yes, I shall soon be landed," &c. Her remains were interred on Dec. 22, 1889. Her end was peace.

Died, on December 18, MR. G. EVANS, of Stepney, aged sixty-one. A member with us from the commencement of the cause. Absent from the body, present with the Lord. Buried at Bow Cemetery by his pastor, F. C. Holden.

In loving remembrance of EMMA SNOWDON, of Clapton, after about two months' illness, in her sixty-fifth year, on Jan. 5. Her mortal remains were interred at Bow Cemetery on Jan. 11, Mr. Preston Davies conducting the service. (Particulars next month.)

In memoriam of EBENEZER GEORGE ALLEN (son of pastor Allen), who died from injuries received through falling over cliffs at Coogee, November 9, 1889.

O God, we meekly bow  
To Thy most holy will;  
Our son is taken hence away,  
But Thou art righteous still.

How lovely was his youth!  
How fertile was his mind!  
How courteous was his manner here,  
How loving, and how kind!

Our family flower is gone,  
So swiftly snatched away;  
We humbly hope, from earth he's gone  
To realms of endless day.

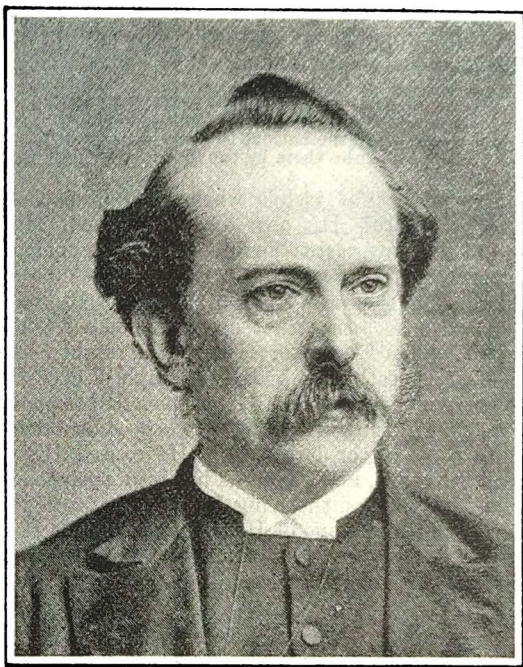
Short was his race on earth,  
Where weeds of sadness grow;  
He ran that race with kindness here,  
And honour crowned his brow.

We leave him with our God,  
And fall beneath His throne;  
We own Thy sovereign right, O Lord,  
To take away Thy own.

The Lord our son once gave,  
And blessed be His name:  
The Lord has taken him away—  
We bless Him still the same.

DANIEL ALLEN, Pastor  
(His loving, weeping Father).  
Sydney, Nov. 12, 1889.





MR. A. E. REALF, PASTOR, GUILDFORD, SURREY.

*(See page 74).*

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## The King Messiah.

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THE glorious reigning power of Jehovah-Jesus is a sweet theme for contemplation. It is a mercy indeed for sinners such as we feel ourselves to be, that He has more than one attribute in exercise. If He were all powerful without being all wise, merciful and loving, how could we approach Him with any degree of confidence of realising His divine favour? When we consider that His omnipotent power (which is capable of dashing worlds to atoms in an instant) is governed in our interest by His unerring wisdom and fatherly affection, we feel drawn to His heart, and perfectly safe under His protection. May this feeling sense of appreciation of the love, power, and wisdom of Jesus, as the true Messiah-King, grow with our years, till we see Him in His beauty in the land of "far distances." The Lord Jesus was set up as King from

everlasting. Prophets foretold of His coming as King who should bear the government upon His shoulders—the true Eliakim of the House of David, and whose everlasting reign should be in righteousness and true holiness. He came agreeably to the predictions of ancient seers, but by the vast majority of men His power was disputed, and His authority ignored, because His kingdom was not with observation. He came to conquer (not with carnal weapons) and was not frustrated—

“Not with the sword that warriors wear,  
But with a sceptre dipped in blood.  
He bends the nations to obey,  
And rules them by the love of God.”

His reigning power was visible when He tabernacled with men, though His right to rule His own was questioned, His miraculous power testified of His sovereignty and staggered His enemies.

In His Incarnation His Godhead declared Him to be King of kings and Lord of lords, and the only Ruler of princes. He reigned in His humiliation over the elements that He had created. The wind was rendered “dumb” when He spake; He trod the mighty deep as though it were congealed beneath Him. He triumphed over Satan in the wilderness to succour the tempted of His people. He stopped the progress of disease and death in the public streets, whipped men out of the temple as no other man could do, or dare to do. He caused His blood-thirsty pursuers to fall backward, and gave His life into their hands and died KING OF THE JEWS. Jesus, the King Messiah, reigns in glory now. He acquired His right to the throne of Heaven by the deeds He had wrought on earth, and he who disputes His claim to be King in Zion will be made to lick the dust, and acknowledge that—

“Life, death, and hell, and worlds unknown,  
Hang on His firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be.”

The prophetic declaration of His coming in His kingdom as the Church’s consolation is seen in the words of the Psalmist, “The Lord reigneth” (Psa. xciii. 1; xcvii. 1; xcix. 1), and which agrees with the closing up of the world-power as expressed by John (Rev. xix. 6): “The Lord God Omnipotent reigneth.”

Although He is now absent in person from His people, He does not forget them, but reigns for them as their infallible Intercessor and Advocate. He maintains His right to reign as God over all, blessed for evermore; and is seen in all that is beautiful in this sin-blighted world. The animal, vegetable, and mineral kingdoms, teem with marked evidences of His power and wisdom, and the luminaries of heaven, untarnished by sin, proclaim His power—

“For ever singing, as they shine,  
The Hand that made us is Divine.”

The Lord reigneth in every dispensation of providence both in that which is *special* for the temporal and spiritual benefit of His beloved people, and in that which is *general* for the good of mankind at large, including those who hate Him and blaspheme His name. We glory therefore in His sovereign reigning power. If Jesus did not reign by the Holy Spirit in His Church on earth it would soon be scattered to

the four winds and utterly demolished. Not a Christian would live a moment if the devil had all power as Jesus has.

The King Messiah reigns in grace and hence it is justly called "sovereign grace, irresistible grace," which makes lion-hearted men as gentle as lambs, and turns them Zionward, which no power out of God could move an inch in the way of seeking salvation by grace. He reigns in His word, as is felt experimentally more or less by every believer; and it is by His power that God-sent ministers are instrumentally serviceable in "opening, and alleging" that Christ is God, the only Way, the Truth, and the Life.

"Go with Thy servants, gracious Lord,  
And bid them tread the tempter down;  
Be more than conqueror by Thy Word,  
And wear the universal crown."

Jesus "MUST REIGN," says Paul, "till He hath put all enemies under His feet." He "must reign" because it is the unalterable will, decree and purpose of God He should reign. Death, the last of foes, is yet to be met, but to the believer he will not appear "the king of terrors." Jesus has passed through the tomb and illuminated it. He has plucked the sting from the gaping jaws of death, and made it what it is, a "shadow." The venomous substance is destroyed, and the challenge has gone forth, "O death, where is thy sting, O grave where is thy victory?" The believer is now secure from the touch of the "second death," for Jesus the King of kings carries at His side the "keys of hell and of death." He "must reign" at the judgment, and happy will be the position of those who shall "rise first" and proclaim Him blessed—

"O that we poor sinners may  
Of God find mercy in that day."

"Every eye shall see Him" then, and every knee shall bow before Him. Pilate, Cæsar, and Herod, before whom the dear Redeemer stood and was insulted, shall stand before Him that day, and antichrist shall be "destroyed with the brightness of His coming." He "must reign" till sea and land shall disgorge their dead, and publicly testify that Jesus is the Lord of all, to the glory of God the Father—

"King of Glory reign for ever!  
Thine the everlasting crown!  
Nothing from Thy love shall sever  
Those whom Thou hast made Thine own."

Till the last great trumpet shall burst the bands of death, and set earth's prisoners free, the Gospel trumpet shall be blown by faithful men, and the election of grace gathered in—

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

W. WINTERS, *Editor.*

Waltham Abbey.

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THE whole work of the Spirit, the whole kingdom of grace, the fullness of the everlasting covenant, all that God has promised, all that Christ has secured, all that the Comforter performs, all that the Gospel proclaims, all, all stand together, like "a bundle of myrrh" and "a cluster of camphire," as the spouse, in ages past, declared she found her Lord to be.—  
*Late C. W. Banks.*

## LIGHT AND GLADNESS.

BY ALFRED DYE, PASTOR, ROWLEY REGIS, STAFFORDSHIRE.

"Light is sown for the righteous, and gladness for the upright in heart."—Ps. xcvii. 11.

**H**OW manifest is the blindness of fallen man in not discerning the characters described in the Word, but what a sweet mercy for those interested in the text, who have their eyes opened to read their character and interest (1) "*The righteous—upright in heart.*" (2) *Their state and condition implied—“Darkness, sorrow.”* (3) *The gracious declaration—Light and gladness sown for them.*

*Firstly (negatively)* by nature none are righteous, no not one, *all* being out of the way of uprightness with God through man's fall, all are *together* become unprofitable. So *complete* and *universal* is the ruin of man that there is none that doeth good, no not *one*; although men in ignorance are wont to boast, every mouth shall be stopped and the whole world become guilty before God. In Romans iii. is a solemn description of spiritual ruin through sin. Observe also the ruin being so individually and universally complete. No works of men can be acceptable to the Lord, even to those assisted by religious training and privileges. The Holy Ghost has this *extinguisher*: "*They that are of the works of the law are under the curse*" (Gal. iii. 10). Outwardly works may be according to, or of the law, yet because of the depravity of nature and destitution of faith, are deficient, for "without faith it is impossible to please God." But the law is not of faith (Gal. iii. 12), therefore none are righteous in God's esteem by nature or by their own works.

*(Positively)*. The righteous are so *in Christ, their immutably righteous Head*, who by covenant transactions became the Surety, Substitute, and Mediator for them. Therefore they are already "Justified freely by His grace through the redemption that is in Christ Jesus," which clearly testifies that the elect who have sinned with the rest and so come short of God's glory (*an image* in Eden) were previous to that sin justified freely by grace through the covenanted redemption in Christ Jesus (Rom. iii. 23-24); hence the righteousness Christ wrought out and brought in is an *everlasting* righteousness.

Hence God will have His Son called "The Lord our righteousness," it being His covenant name (Jer. xxiii. 6). Further, the righteous are so in the *active* and *passive* obedience of Christ as imputed to them. He was delivered into the hands of justice and sinners to die for our offences, and was raised again for our justification, or to shew the righteousness of the righteous. It all has its sum, in the words of the Holy Ghost, by Paul: "The Son of God Who loved me and gave Himself for me" (Gal. ii. 20). "*Surely* shall one say in the Lord have I righteousness and strength" (Isaiah xlv. 24). Weakness itself in ourselves, but strong in the grace that is in Christ Jesus.

John Kent has well said ;—

"Jehovah hath said 'tis left on record  
The righteous are one in Jesus their Lord;  
At all times He loves them, 'twas for them He died.  
But grace, though the smallest, shall surely be tried."

Notice the words : *The upright in heart*. As none are righteous in themselves before God, therefore none are upright in heart before Him till made so by the living Word or incorruptible seed of the living God

being implanted in the soul (1 Peter i. 23), and in which are all the graces of the Spirit.

This life, too, is manifest in a hatred to, and repentance of sin, as also in a love to holiness and to God; not merely because of what the soul sees God has done for it—for the upright in heart are often in great doubt of a saving work in their souls—but because of what they believe God *is*. The grace of the Spirit in regeneration being holy causes the soul to love holiness. A true love to holiness as such is one of the grandest marks of *uprightness* of heart; it shows the affections of a child to its parents, although at present unable to say, "Abba, Father." There is a *dread* of God from sin, law, death, and hell, where there is no uprightness of heart. This uprightness of heart is manifest in *prayer* privately, and diligence in the means of grace, reformation of manners, and in honest conversation; uprightness of heart and a licentious life are contradictions to the Word.

*Secondly. The state implied—darkness and sorrow.* The righteous are in the dark, which denotes (*first*) their state in the Adam fall; hence, "Ye were sometime *darkness*, but now are ye light in the Lord." Those still in the world, or death of sin, are said to be "of the night," and the regenerate "children of the light." (*Secondly*) There is an experienced darkness felt when the law works within; in fact the ministration experienced under the law is called darkness, hence when the Gospel is experienced "the darkness is then passed, and the true light shineth." (*Thirdly*) There is great darkness felt in after stages as we find from Job, David, and others, yea, I have known this valley of the shadow of death. After Job was delivered he saw his God, but in this darkness he looked on the right and on the left, and could not behold Him; hence "O that I knew where I might find Him." (*Lastly*) There are dark providences, as in Jacob, Joseph, Job, and indeed most of the righteous have them, but when light shone in Job's soul he could walk through this darkness.

*Thirdly. Also what is implied as to the upright in heart.* If "gladness is sown" for them then they may be said to be in *sorrow*. Real religion begins with sorrow for the *nature* of sin, and they are sorry they cannot *hate* it more. They fear often they are not *rightly convinced* of sin. They grieve that the mind is often so carnal and foolish they are sorry to be tempted to sin; also at hard thoughts of God; in a word, because they do what they would not, and cannot do the good they would. They are no antinomians; God gives them a tender conscience and they love it, wishing it was more tender.

"They mourn over sin and after a Saviour"; also to see how hard and wicked their fellow sinners are, and they mourn to see strife, disunion, and the spirit of the world in the professing Church.

*Lastly, the gracious declaration.* "Light is sown for the righteous and gladness for the upright in heart." Christ Himself is *the light*. All God's servants and children are lights, and God is their Father (James i. 17); but then their light is a *derivation* from Christ, the glorious "Sun of righteousness." He is the *essential* light that lighteth every man (John i. 9), having all the fulness of the Godhead in Him *bodily*. The entrance of the incarnate Word into this world gave light (Luke ii. 29-32). His own *personal ministry* was a light. "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 12-16). He is light in *the ministry of His own Gospel*, hence the Gospel is "*The light of the knowledge of the glory of*

*God in the face of Jesus Christ.*" He is "The light which shineth more and more unto the perfect day."

Where is this light and gladness sown? It is sown in the whole Bible in the first promise—"The seed of the woman shall bruise the serpent's head" (Gen. iii. 15). In the ceremonial law which typified Christ in the ministry of the Prophets, which all pointed to Him (Acts iii. 24), hence the Scriptures are compared to a light that *shineth in a dark place* until the day (the Gospel day) dawn, and the Day Star (which is Christ) arise in our hearts. This light and gladness is sown in the *heart*; for as we are to wait till the Day Star arise in our hearts, it shews He must be implanted there in regeneration. Then cheer up, poor dark, sorrowful, seeking soul, "They that sow in tears shall reap in joy."

### OUR PORTRAIT GALLERY.—NO. III.

MR. A. E. REALFF, PASTOR, GUILDFORD, SURREY.

**I**N response to the Editor's request, I send the following brief sketch of my somewhat eventful career, to the present date. I was born in London, on Lord's-day, June 20, 1841, the day of the annual commemoration of Queen Victoria's accession to the throne. When quite young I was accustomed to accompany my father to Regent-street chapel, City-road, where I was privileged to hear that remarkable convert from the Jewish religion, George Abrahams, though at the time I was not capable of understanding much that he said. Before I was twelve years of age, my parents removed to Croydon, and I was there called to commence my education for the scholastic profession, in which capacity I afterwards laboured for some years. During this period many hundreds of young people, of both sexes, and varying in age from three to twenty years, have received instruction in different branches. It was my care not only to impart secular knowledge, and to train them in habits of morality, virtue and propriety, but also to inculcate a reverence for God's Word, His house, and ordinances, in so far as I understood these matters myself, and it has been my happy lot from time to time to meet or hear from several of them to the effect that my instructions in these things were not altogether lost upon them. God grant that much more may be accomplished in this behalf than I have yet known.

As an account of my call by grace and to the ministry will be found on another page, I need not occupy space by repeating it here. Suffice it to say, that my strange and solemn experiences were a puzzle to my mind, long after it pleased God to bring me into the light, until one day I was directed to Prov. xx. 24, which explained the whole matter.

I have many times blessed God for praying parents. I was never sent to a Sabbath-school, but my father was accustomed to instruct me at home, every Lord's-day afternoon, in the "Pilgrim's Progress;" and although, alas! I wandered afterwards into the ways of Popish error, those early instructions were no small factor in bringing about (under the Divine Hand) the happy change that subsequently took place. Let this testimony encourage godly parents and teachers to go on with their blessed and hopeful work.

Surely I may say, with the aged patriarch, "Few and evil have the days of the years of my life been." O that the remnant—whether it shall be comparatively long or short, God only knoweth—may be spent to His honour, in the conversion of sinners, and in the encouragement of saints to abound in every good word and work!

## THE CHRISTIAN'S CONCERN.

BY J. COPELAND, PASTOR OF HOPE CHAPEL, BETHNAL GREEN.

THE godly and ungodly are greatly differenced in that, while the former study not to fall into sin, the latter falls into it headlong. One says, "Thy Word have I hid in my heart, that I might not sin against Thee," and the other, "Who is the Lord, that I should obey His voice?" What is that which makes the Christian so concerned not to sin against God? The fear of the Lord, and love to God.

Jehovah, according to His gracious promise, puts His fear in the heart of every regenerate soul: "I will put my fear in their hearts, and they shall not depart from Me, saith the Lord." And "the fear of the Lord," says Solomon, "is to hate evil," and "By the fear of the Lord men depart from evil." Concerning the iniquities which they behold, they say with Nehemiah, "So did not I, because of the fear of God." And to the face of their tempters with holy indignation exclaimed, "How then can I do this great wickedness, and sin against God?" This fear enables them to see sin in its awful magnitude. To the godly all sins are great. There may be some greater than others, but none is small, being done against God.

This fear is holy, hence the hatred to sin and departure therefrom. And therefore this hatred is both natural and habitual to them. He who says, "Be ye holy; for I am holy," has given a principle of holiness whence arises a hearty sympathy with the precept, which they convert into a prayer something after this manner, "Lord, make me holy; for Thou art holy." Inward holiness makes sin a burden, a grief, a felt enemy, yea, their worst enemy, as we sometimes sing,—

"Then sin, my worst enemy before,  
Shall vex my eyes and ears no more."

And it is only natural to turn from that which we hate, and flee from a known enemy.

"In holiness the saints delight  
While here on earth they dwell;  
O how they wrestle day and night.  
More holiness to feel."

Also love to God makes the Christian concerned not to fall into sin: "That I might not sin against Thee." Love is very practical as well as emotional. John says, "This is the love of God that we keep His commandments." We are greatly concerned about the feeling of this love; let us be equally concerned about its practical issues. Love is a fruitful tree, and is known by its fruit. Love ever seeks to please its object. Does not the true Christian seek to please God? And His Word teaches us what best pleases Him. In a word, it is to obey Him. But sin is lawless, and displeasing to Almighty God. How displeasing? Let the eternal damnation of the wicked in hell say; yea, let Calvary speak, where God poured out His wrath upon the sinner's Substitute, even His only-begotten, and well-beloved Son! for I cannot. Knowing that sin is so displeasing to their best Friend, loving souls are greatly concerned not to sin against Him. Love made the conscience-smitten Psalmist say, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight," and the returning prodigal, "I have sinned against heaven, and before Thee, and am no more worthy to be called Thy Son."

Love made Peter weep bitterly. O how does the man of God dread to sin against his loved and loving Lord!

Our Friend has provided an antidote for us. "Thy Word have I hid in my heart, that I might not sin against Thee." God's Word is powerful and impowering. "Where the word of a king is, there is power." And John says, "I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Through it God sanctifies the believer, "Sanctify them through Thy truth, Thy Word is truth." And by heeding it we cleanse our way. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." For this holy purpose David said, "Thy Word have I hid in my heart."

May we too hide God's Word in our hearts for the same good purpose, and ours shall be the bliss, God's the glory.

### THE PILLAR OF PROVIDENCE.

"In the daytime also He led them with a cloud, and all the night with a light of fire."—Psa. lxxviii. 14.

Old Israel's guidance was a type,  
A cloud by day, a fire by night,  
(Psa. xcix. 7)

Of God in Christ, whose tender care  
In every age believers share.

See! He directs them with His eye,  
(Psa. xxxii. 8)

Shields them when wingéd arrows fly;  
(Psa. xci. 5)

Deep in the hollow of His hand  
(Isa. xl. 12)

Hides them, and so, in Him they stand.  
(Isa. xlv. 24)

Our purpose now shall be to trace  
The fiery cloud in Israel's case,  
Its origin and acts define,  
And ask, Is this protection mine?

This pillar was the incense-cloud,  
It rose, then Ham assumed the shroud.  
(Ex. xii. 30)

It rose from Paschal-blood which saved  
The sons of Jacob long enslaved.  
(Heb. xi. 2)

This pillar circuted about,  
It led them in, it led them out  
(Ex. xiii. 21)

So Christians watch the guiding hand  
That waves them off, or points to STAND.  
(Psa. cxxxiii. 2)

This pillar was a cloud to blind  
The enemy that marched behind.  
(Ex. xiv. 19, 20, 24)

What shall we do? We often cry,  
Stand still! He says, Fear not! 'Tis I.

This pillar pointed out the way,  
(Neh. ix. 19)

And was a grateful shade by day;  
Under the shadow of His wing  
We journey on, we soar, we sing.

This pillar was a fire by night,  
(Neh. ix. 12)

A radiant pile of heat and light;  
(Gen. xxii. 14)

So rises Providence and showers  
Comforts throughout the darkest hours.

This pillar hovered, or it moved;  
(Num. ix. 15-23)

God's constant care in both was proved.  
It hovers, teaching us to wait,  
"Instant in prayer," at Wisdom's gate.  
(Prov. viii. 34)

This pillow was a cloud of dew,  
(Isa. xviii. 4)

It made the waste spots bloom anew.  
Still stands the word, it suits us well,  
"I am as dew to Is-ra-el!"  
(Hosea xiv. 5)

This pillar hastened to descend,  
And warn the saint that dared offend;  
(Num. xii. 5)

So now the Spirit gives the word,  
And makes it like a two-edged sword.  
(Heb. iv. 12)

This pillar rose again to bless  
The strangers in the wilderness;  
(Ex. xiii. 22)

We, too, rise up and hail the face  
Which smiles upon our doubting race.

This pillar was a covering made;  
The brooding wings of mercy spread  
To cover us, and show the path  
From death, to life, to love, from wrath.

This pillar from the mercy-seat  
Ascends, and truth and mercy meet;  
(Lev. xvi. 2)

Here righteousness and peace embrace,  
(Psa. lxxxv. 10)

And God descends, the God of grace.  
(Isa. iv. 5)

"CORNERCOTT."



## Supplementary Eight Pages.

### THE BLESSED DEAD.

MR. ALFRED SAYER.

In loving memory of Alfred Sayer, of Witham, who fell asleep in Jesus, Jan. 15, 1890, aged eighty-one years.

"There is no Death : what seems so is transition,  
This life of mortal breath,  
Is but a suburb of the life Elysian,  
Whose portal we call Death."

Mr. Sayer passed peacefully away after seven days' suffering. On Jan. 7, 1890, he went to London, where he was seized with a pain under his heart. Being a man of much prayer, he asked the Lord to permit him to get to his residence in safety, lest he should be taken worse, and the Lord graciously granted him his request. About an hour after he had reached his home sickness commenced, and lasted throughout the night; and feeling that his end was not far distant, he prayed that he might not die in agony; the dear Lord removed the pain he was in, and he passed to his eternal rest without a sigh. A few moments before he died he put up his hands and said, "It is all right; glory! glory!" For many years he had experienced some timidity about the article of death, but when death actually came, all fear was taken away. He had no doubt whatever as to his standing in Christ, and the full realization of bliss after death. He had been connected with the Strict Baptist Church at Maldon-road, Witham, for upwards of fifty years (now under the pastorate of Mr. Hanson). Mr. Josiah Cowell, late pastor of Harwich, writes respecting our deceased friend and brother, Mr. A. Sayer—*i.e.*, "Many a sweet and profitable hour have I spent with him at Witham. Well, he has lived a long and honoured life, and when 'full of days,' his heavenly Father took him from 'old age,' and 'hoary hairs' in time, to a longer and still more honoured life in glory."

#### THE FUNERAL

took place on Tuesday, Jan. 21, in All Saints' Churchyard, there being no other public burying-ground. A short service was held at the house. Mr. H. Hanson read a portion of Scripture; Mr. Wm. Beach, of Chelmsford, offered up a prayer; and deacon Geo. Abbott gave out the hymn, "Why do we mourn departed friends?" Devout men then removed the coffin on to the car, and the procession wended its way to the graveyard, or churchyard. Mr. Hanson, Mr. Beach (minister), deacons Geo. Abbott and James Abbott, and the members of the Strict Baptist congregation, preceded the coffin. Mourners and others in the following order: the widow; Mr. E. C. Sayer, Ipswich (only son); Mr. W. C. Sayer, Yarmouth (grandson); H. C. Sayer, Ipswich (grandson); Alfred Sayer, Yarmouth (great-grandson); Mr. Coppin and Mrs. Coppin (daughter-in-law); Mr. Robt. Brown, Mrs. Geo. Sayer, Miss Nunn, Mr. Henry Sayer, Mr. Wm. Flanklin, Mr. Fred. Blythe (Maldon), Mr. Wm. Goodwin (Forest Hill), Mrs. Geo. Abbott, Mrs. Wm. Beach, and Mrs. Isaiah Beach (Chelmsford), &c. At the grave-side Mr. Hanson delivered a short address, and concluded with prayer. The coffin was of polished, stout elm, with brass fittings, the plate bearing the inscription:—

ALFRED SAYER,

DIED JANUARY 15TH, 1890, AGED 81 YEARS.

All along the route blinds were drawn and shops partially closed; a large number of his fellow-townsmen attending the funeral.

## FELLOWSHIP WITH GOD.

[A brief account of the inner life of the late Mr. Alfred Sayer, of Witham, obligingly communicated by his son, Mr. E. C. Sayer, "Hurstlea," Warrington-road, Ipswich, Suffolk.]

MY DEAR FRIEND AND BROTHER W. WINTERS,—You have very kindly asked me for an outline of my blessed father's experience, &c.; in brief, you have set me a most difficult task, considering that in May, 1880, he wrote me twenty-three folio pages, as follows:—To my well-beloved Son, Edwin Charles Sayer,—As you wish to have an outline of the life and experience of your poor old father, as a memento of him, to preserve when he has passed to that bourn whence no traveller returns, I would beg of the Holy Spirit, the great Remembrancer, to bring to my recollection the way the Lord has led me these many years in the wilderness, being now [1880] in my seventy-second year. I was (first) born into this sinful world the 20th day of September, 1808. My parents both feared God, especially my beloved mother. I have lived all my life at Witham, and my forefathers (or ancestors) before me for over 400 years! I lived a gay life until I was twenty-nine years of age, and was the life and soul of the company meeting at the White Hart Hotel, Spread Eagle, and Angel Inns. I delighted in song-singing, card-playing, cricket, and bowls. My blessed mother often warned me of the path I was walking in, and I knew there was a reality in religion, because of the effects I constantly saw before my eyes at home (but nothing can turn the heart of man apart from the power of God). About this time a gentleman in our town, a confirmed infidel, lent me two volumes of "The Ruin of Empires," and other infidel works, and after I had read them, I asked him, in all simplicity, if I should be any the worse if I believed in Christianity? he replied, "Certainly not." He then said, "If that is your conclusion, I have no more to say to you." I attended the Independent Chapel where my parents were members, and I was a singer out of love to them. At that time Mr. Richard Robinson was pastor; he preached, for the most part, truth, but I was dead in sin, with no love to God's people. I was called by grace in the year 1837. It was in this wise: being in my accustomed seat in the chapel one Sunday, the clerk announced one of Charles Wesley's hymns, beginning,—

"Thou God of glorious Majesty,"

which greatly affected me; and especially the words,—

"Lo! on a narrow neck of land,  
"Twixt two unbounded seas I stand,  
Secure, insensible."

But when the clerk gave out the third verse, commencing,—

"O God, mine inmost soul convert!"

the arrow pierced my heart, I burst into a flood of tears, and went home to weep and pray for mercy. I then began to read the Word of God, and read it through five times. I then became firmly established in the doctrines of distinguishing grace; but finding that the Independents did not preach the *whole truth*, and on hearing the late William Allen, of the "Cave Adullam," Stepney, preach from the words, "He that believeth and is baptized shall be saved" (Mark xvi. 16). I left the Independents, went before the Church at the "Cave Adullam," and was baptized by William Allen on the 2nd July, 1840, and cast in my lot with the Baptists meeting in Waldon-road, Witham, and was chosen deacon in 1845.

Thus for 50 years my dear father was sustained as a member, and for 45 years a deacon, of the above cause of truth. Had he lived till the 20th of September of the present year, he would have been 82 years old. From my knowledge of my beloved father, I can witness that for the past 30 years (morning, noon, and night) his conversation was chiefly about the things of God and the people of God. In fact, he cared not to talk about anything else. But during the last ten years of his life he grew mellow

in divine things, and became more charitable in the best sense than in former years. He would say, "I love all them that love our Lord Jesus Christ. I don't like sects and parties, such as *Standard party*, *Vessel party*, &c., but every sincere lover of our Lord Jesus Christ, of whatever sect or denomination known amongst men." When in London on Lord's-day, Jan. 5th, he went in the morning to hear Mr. E. H. Ellis, at Devonshire-square chapel, Stoke Newington, and in the evening he held a service at his cousin's house (Mr. George Sayer, a member at Chatsworth-road). Oh, how his soul was blessed in November last, in reading a tract by Bishop Ryle, on "What is real happiness?" I feel as certain that his spirit is before the throne as I know that I have lost one of the most blessed of fathers.

In his autobiography he says:—"I have been much favoured during my long life with good brother deacons, who have worked with me in love and harmony. Three of them have passed away. Oh, my son, how blessed to have a religion that will stand the test of a dying hour, and that your father has, with all his infirmity. I have been much favoured and privileged during my pilgrimage to hear the truth of God from several of His dear servants, some of whom are now in glory. My cup of joy has run over, I may say hundreds of times, when hearing blessed Philpot, Gadsby, Kershaw, Tiptaft, Wells, Tite, Crowther, Garrard, Covell, Allen, Abrahams, Samuels, T. Poocke, Jno. Forster, C. Hill, and many others. Oh, what a meeting that will be when we shall see Him as He is, and behold His glory! How I long to be there, for I want to see the Man Christ Jesus. I do not wish to be thought visionary, but I will relate an event that happened many years ago. One night on my bed (I was not asleep) I seemed to have lost this body of sin and death, and felt enwrapped in glory! The sweetness, I well remember, was indescribable, so much so that how long I remained in that state I cannot say, but at last I dropped off into a sweet sleep, and in the morning I had such a clear recollection of the same. Although that was but a dream, I know that if heaven is like that, of which this was but a faint foretaste, then the happiness of the redeemed must be beyond expression.

"And now a caution, my son. Do not measure yourself by your father's poor experience. When the Lord had quickened my poor, dead soul, I used to listen to the dear servants of God, and when they spoke of their joys and sorrows I foolishly measured myself by what they stated as having passed through, instead of by the Word of God; and, oh, what bondage and darkness of soul I used to be in through it. But bless His dear name, He has taught me to 'cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?' (Isa. ii. 22). One thing I have noticed especially (I may say hundreds of times), that is, I have been blessed at the throne of grace and in hearing the Word of God, yet the sweetness of these favours do not always remain with me; but the sealing of the blessed Spirit does. I never lose the recollection of them; as it is said, 'They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony' (Rev. xii. 11), which I think means the sealing of the Spirit; but mind, I do not say it is so. That is my humble opinion."

IN MEMORIAM.—ALFRED SAYER, OF WITHAM, ESSEX.

The mansion that's prepared of God,  
His Father's house his own,  
Purchased by Christ's atoning blood,  
He claims before the throne.

A longer life he now enjoys  
Than earth could e'er afford,  
Unspeakable, and full of joys,  
"For ever with the Lord."

Rest, body! rest! thou too shalt rise,  
And full redemption see;  
The soul shares not th' eternal prize,  
In heaven, apart from thee.—JOSIAH.

## CHARLES JAMES BANKS.

“Our Jesus hath done all things well.”

MY DEAR BROTHER WINTERS,—I enclose a short account of the last days of my affectionate son, Charles James Banks, which, I pray, may prove useful to some of your readers. We are apt (and this is human) to colour the gifts and abilities of those for whom fond affections and natural ties bind close to our heart. In this instance I am mercifully relieved from saying but very little about the last year or two of his life, as that is so well and excellently done by my unknown friend, Pastor McCullough, of the Baptist Tabernacle, Tasmania. The sad event has wrung our heart with grief; Mrs. Banks, his two brothers, and myself, can scarcely realise the fact. A fine, noble-looking, strong young man, standing 5ft. 9½in., and in every way well proportioned, taken away in his 34th year, just as he had entered into matrimonial life, with every prospect of being useful in the Church of God (which all his letters of late warrant us to believe), and fast rising in the social scale as a beloved citizen, fills us all with the deepest sorrow; but, thanks to free, sovereign, and distinguishing grace, the words of Paul to the Thessalonians came into our wounded heart like golden oil, and has acted as a heavenly balm to our broken spirit. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.”

In giving a very brief history of the deceased, I have no other desire than to magnify that grace, which we have good ground for hoping had taken possession of his heart, which hope, our pastor, Mr. Mitchell, and others, who have perused Mr. McCullough's letter, speak with confidence. There would be no difficulty in writing much concerning his generous and genial disposition, but human nature, good as it may be, is but human nature still; like the rose, however lovely to behold, and however sweet the fragrance, there is a thorn somewhere.

The deceased, ere he was seventeen years of age, fell a prey to the god Bacchus, and being a good singer, his company was eagerly courted; so strong a hold did the devil get of him, that he got beyond parental control (which was always kind, for he was his mother's favourite), and beyond his own control. This being the case, he went, unknown to anyone, and enlisted in Her Majesty's service, and when asked why he had done it, he said, “I found I could not control myself, and you (his parents) could do nothing with me. I thought I would put myself in the hands of those who would make me mind.” For over fourteen years he served Her Majesty faithfully, by perils on land and perils on sea; fifteen times he battled with the boisterous billows in passing through the Bay of Biscay; at one time fourteen days outside Gibraltar, with the ship on its side—which another lurch must have resulted in a watery grave for many, the crew stood up to their knees in water, at their guns, waiting for any emergency. But none of these things had any influence on him. After visiting Egypt, Greece, Cyprus, West Indies, and, in fact, nearly all over the world, and reaching Sydney, he asked for his discharge; the captain coming ashore with him, made him a handsome present from his private purse, and the deceased then spoke to him of some necessary reforms for the comfort of the men on board ship, which, to a great extent, the captain carried out, with the result, that the whole of the men subscribed and presented him (my boy) with a testimonial. After staying a time in Sydney, and getting no employment, he went to Tasmania, an entire stranger, and joined the permanent artillery. He had three promotions, and was anticipating another, but was removed by death. He was a “Good Templar,” and passed through all the offices, and acted as “Chaplain” in that Society in different parts of the Antipodes. His connection with the friends at the Tabernacle, Tasmania, gradually grew and ripened into, what we have a right to believe, a bond of Christian love. The rest, his devoted friend, pastor McCullough, tells us in the following letter:—

“Dunluc, New Town, Hobart, Tasmania, Dec. 25, 1889.

“DEAR SIR,—As I understand you had a letter informing you of the bad state of your son's health, you may possibly be somewhat prepared for the sad news that it has become my painful duty to send to you. Your son, who was widely respected and loved in this city, has been called away from the scenes of earth. The only consolation that I can give you in sending this information of his death is, the melancholy one of giving you as full particulars as I can of the sad event.

“A cough had troubled him for some time, although he appeared in the bloom of health. Only a month after his marriage he had to give up duty on account of what appeared a very bad throat. The doctor treated him for throat affection. About six weeks ago he went to Melbourne, and consulted the throat doctors there. What their opinion was I am not quite sure. I am inclined to think they told him more than he cared to reveal. He came back much worse, and it was thought advisable for him to try the hospital here, which is a very good one. That was about a fortnight ago. On enquiry, I found his case was looked upon as consumption in a far advanced stage. This proved to be correct, and he sank rapidly. The end came on last Sunday evening, 22nd inst. During the evening service at the Tabernacle, Colonel Legge sent a message to me that he was dying. I got away as soon as possible, and a very short time after I entered the hospital the end came. His officer, who was very fond of him, Captain Wallach, and I were standing by the bed to the end, which came a few minutes before eight o'clock. I have known him for two or nearly three years. He was exceedingly fond of our meetings, and of singing the hymns. When I returned from Sydney, after he was married, he was among the busiest at a welcome tea they got up for me. I thought a great deal of him, as, indeed, everybody did who knew him. His officers speak of him as one of their best men, and he was a great favourite among the Good Templars.

“As I stated at his grave, all this was not enough to satisfy me. His stainless character as soldier and citizen, was not a fitness for the next world. I had often spoken to him about his interest in the Saviour, but although he showed so much interest, he never spoke decidedly about the matter till the day before he died, when he assured me that he was resting on Christ, and that all was well. He would not admit that he was going to die, saying that he would fight the disease till the last. You know how hopeful consumptive patients generally are. Yet I fancy he kept up his hopeful tone a good deal for the sake of his wife. He told me that his illness had made him think a good deal about spiritual things, and when he was signing a will, which I wrote out for him on Saturday, he exclaimed, after I assisted him up, ‘My poor friends in England.’ This convinced me that he knew the end was near. I replied, ‘I have friends in the Old Country. I am afraid I shall never see them on earth, yet I hope to meet them again.’ ‘So shall I meet mine,’ he replied, ‘so shall I.’ His throat was in such a state that it was painful for him to speak. In the afternoon of Sunday his wife asked him if he had any message to send to you. ‘I'll tell you by-and-bye,’ he said, meaning when it would become easier to speak, but he never spoke again. His eyes were closed when I came in, but when I began quoting promises, and exhorting him to cling to Christ, he looked at me and nodded his head several times with a pleased expression on his countenance. I prayed and commended his spirit to the Saviour, and his wife said she could see that he understood it all.

“I have given you these particulars, that in the midst of your sorrow you may be able to judge of his case. I believe there was good ground for the assurance, that though snatched from us in the flower of manhood, we need not to sorrow as those who have no hope. From what he has told me of you and your renowned father, I know that you will go to the right source for consolation in this trial, and I am sure you will look

forward to meeting your beloved son again. It was a sudden ending to the joy connected with his happy marriage, but this is only another reminder of the changing nature of things beneath the sun. He was buried yesterday, 24th, with full military honours. I enclose clipping from the *Mercury*, giving a short account of the funeral. His wife, of course, feels the bereavement keenly; she is a worthy woman. I am hoping, that through the grief the Lord will bring her to Himself. She was led to our meetings through your son, and she says she must never leave them again.

"Assuring you again, Sir, of my sympathy with you and all friends at this time.

"I remain, yours in Christian love,

"ROBERT McCULLOUGH, *Baptist Minister.*"

The consolation afforded by this letter has greatly assuaged that grief which would have been otherwise unbearable. My bereaved family and I take this opportunity of thanking pastor McCullough, his officers, and all the good friends in Hobart City, for their kind attention to him in his illness, and, above all, for the spiritual advice of his pastor. I have attended the bed-side of two dear children (one a daughter of twenty), a wife, mother, father, brother, sisters, and did my best to solace and comfort them as the sands of time were running out, but this, for my son Charles James, was denied me. I have, however, the great satisfaction of knowing that a dear, fond, loving wife, and numerous other friends, were untiring in their efforts to soothe the last moments of one for whom they possessed that regard which matured into love and affection in a few short years. As more than 100 of the E. V. & G. H. will be circulated in Tasmania, I hope all those who knew him will see this. The following is a description of the funeral (from the *Tasmania Mercury*):—

"MILITARY FUNERAL.—The remains of the late Corporal Banks, of the Permanent Force, who died on Sunday, Dec. 22, 1889, of consumption, were interred yesterday with full military honours. The funeral *cortège* started from Baptist Cottage, Harrington-street, the procession being headed by the firing party, succeeded by the garrison band. The coffin, drawn on a gun carriage, was covered with wreaths and crosses of flowers, the members of the Rifle Regiment, Torpedo Corps, and S. T. Artillery following, with mounted out-riders, the whole in advance of several members of the Good Templar Lodges, of which deceased was a member. By way of the Domain, the band on the route playing the 'Dead March' in *Saul*, the procession reached Cornelian Bay Cemetery. The service at the grave was conducted by pastor McCullough, who, in the course of a short address, alluded to the sterling qualities of the departed, both as a soldier and as a man. His comrades having paid the usual last tribute of respect by firing a volley over his grave, the various corps were marched to town and dismissed. Deceased was a native of Islington, England, and besides several relatives in the Old Country, he leaves a sorrowing young wife, to whom he had been united but the short period of six months. The flags at Government House and at the Queen's Battery were at half-mast."

May God bless the dear young widow, and answer the prayer of pastor McCullough on her behalf, and sanctify the solemn event to God's glory, and the eternal welfare of the bereaved family.

JOHN WATERS BANKS.

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MR. W. MATTHEWS, OF ZION CHAPEL, DEPTFORD.

It is with mingled feelings we record the loss sustained by the removal of our aged and beloved brother, and senior deacon, Mr. W. Matthews, who peacefully fell asleep, on Monday, Jan. 6, after an illness of about two days' duration. A memorial service was held in the chapel on the afternoon of the 13th ult. Mr. W. J. Styles officiated, and delivered an appropriate

address from the words, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season" (Job v. 26); after which the remains were borne to Nunhead Cemetery, and laid to rest in the family grave with the body of his first wife, there to await the morning of the resurrection.

From memoranda left behind, we find our brother was born at Bromley, Kent, on October 21st, 1801, so to him had been meted out eight years beyond the four score mentioned by the Psalmist. He had neither home influence nor example to guide him in the right way, and the first twenty years of his life were fraught with many hardships. "Worked hard, fared hard, slept hard, and in fact had to rough it." He made many attempts to leave home, but they were frustrated, and, as it afterwards proved, for good.

The London Itinerant Society for the extension of the Redeemer's kingdom by preaching the Gospel, and establishing Sunday-schools, had a station at Bromley, and when old enough he was sent to the Sunday-school, and occasionally found his way to the chapel services. In July, 1824, after wandering away in pursuit of pleasureable sin, he was induced to go again to the chapel, which was known by the name of Bethel, and it proved to be a Bethel indeed to him on that occasion, for the living Word was dropt into his heart like good seed into good ground. The minister prayed that some one might be constrained to give no sleep to their eyes until they had sought and found the God of their salvation. The words were like an arrow in his heart all the day, and when night came he could get no rest or sleep. It was indeed a night of weeping, but joy came in the morning (Psal. xxx. 5.) He remembered learning in the Sunday-school the Assembly Catechism, and this question and answer came fresh to his mind, "How does Jesus Christ execute the office of a priest, a prophet, and a king?" "Priest to atone for sin,—

"His precious blood did once atone,  
And now it pleads before the Throne."

Prophet, to instruct in the way of righteousness; King to subdue all my enemies." He could say,—

"The Spirit wrought my faith and love  
And hope and every grace."

The blood of atonement was applied, and he found peace and joy, through believing. He was soon afterwards baptised, on a confession of faith, by the late Mr. John Stevens, but we do not know if he ever stood in membership with the Church at Soho. In December, 1834, he was married to Eliza Blomeley, a widowed daughter of the late Joseph Swain, pastor of Lion-street Chapel, New Kent-road, and with whom ten years of married life were happily passed together. On removing to Deptford in 1840, he was waited on by a little group of four brethren, all of whom have fallen asleep except our brother, J. O. Kennard, to ask his co-operation in establishing a Strict and Particular Baptist cause in the neighbourhood. His consent being gained, a building was secured in Giffin-street, and a Church formed under the pastoral care of the late Mr. W. Felton. In the old minute book is the copy of a letter from Mr. Green, pastor of Lion-street, dismissing Mr. and Mrs. Matthews to the Church at Giffin-street. Our brother was shortly afterwards elected to the office of deacon, and remained in honorable association with the Church to the close of his career. He took an active part in the establishment of the Sunday-school, and evinced the warmest interest in that, and every other good work carried on in connection with the cause at Zion, to which place the Church removed in 1845.

His first wife having died in 1844 (leaving a daughter behind her, and who has since passed away to her eternal rest), he married again in 1846, Sophia Turner, who proved indeed a help-meet for 33 years of his life's

pilgrimage. She was a deaconess in act as well as in name, taking the deepest interest in the welfare and prosperity of the cause, and doing all she could to promote the extension of the Redeemer's kingdom. After a long and painful illness she was called home on September 4, 1879, a report of her funeral sermon by Mr. J. S. Anderson, appearing in the *EARTHEN VESSEL* for that year, page 305.

During the last 10 years he had not taken a very active part in the work of the diaconate, leaving it to his younger brethren; but his presence will be missed from the early prayer meeting on the Lord's-day, over which he presided until a fortnight before his death; and also from the Monday evening meeting, where he was generally found taking his part in the devotional exercises. As manager of "Steven's Hymn-book Association" he evinced the warmest interest in the success of "Steven's Selection," as edited by our late pastor, Mr. J. S. Anderson.

His life, though long, was an uneventful one. He sought not for opportunities to distinguish himself, but did the work that came to his hand with all fidelity, as seeing Him who is invisible. He waited patiently the Master's coming to take him home to glory, and when He called, it may of truth be said of him, "Ready, aye ready!"

May it be our happy lot to be found like him, with lamps trimmed and loins girded, waiting the coming of our Lord.

T. G. C. A.

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#### MR. ISAAC BACKETT, BAPTIST MINISTER, BRIXTON.

In loving memory of Isaac Backett, who departed this life January 29th, 1890. His sorrowing widow writes:—"My dearly beloved one was born at Saxmundham, Suffolk, in 1828. He knew the love and care of a good mother for eleven years. After her death he had a very unhappy home. About two years afterwards his father, a chemist, brought the family to London, but cared not what became of them, being an ungodly man. As Isaac grew older he became deeply concerned about his soul, and tried the Established Church, but found no comfort there, and afterwards he went to several different Chapels. He passed through much of deep soul trouble for many years, until one day, while walking through a street in the City, the Lord revealed to him in a moment His blessed truth. I have heard him say it was as if scales were removed from his eyes. I believe he was then 24 years of age. For a few months after this he lived, as it were, in heaven; but soon found that all who are truly taught of God must have tribulation. He was led to hear dear Mr. James Wells, and was greatly blessed under his ministry. He was baptized thirty years ago by Mr. Wells, with 45 others. He first preached at Aldborough twenty years ago, while we were staying there. He dearly loved the work. He suffered much from doubts and fears at times, but was made a great blessing to many of the tried family of God. On Lord's-day, January 19th, he preached at Redbourne, and was engaged to preach at Waltham Abbey and various other places during the present year. He was buried at Nunhead. Mr. Hall kindly and ably officiated. Hæmorrhage took place three hours before he died, so that very few people knew anything about his death for some days afterwards. I am now left with nine children, seven too young at present to support themselves. I need scarcely say how devoted he was to his children, and I have lost one of the most devoted of husbands.—F. BACKETT."

Our dear brother, C. Cornwell (by request), writes:—

"I have known the late Isaac Backett nearly twenty years. He was when I first knew him, and up to the day of his death, connected with the Surrey Tabernacle. He has supplied my pulpit occasionally, ever since I came to Brixton, and would have preached for me oftener if we could have found him disengaged. He was a man of sterling principle: a sound advocate for the old-fashioned



Gospel. He worked very hard during the six days of the week, and often travelled long journeys on Lord's-day to supply destitute Churches. Many causes will miss him, as he was engaged a long way ahead. The hand of the Lord is indeed heavy upon the poor sorrowful widow and nine children. It pleased the Lord to take from them their eldest son, a fine young man 24 years of age, who died after a short illness. His father was then ailing, but no one supposed his death was so near. The son was buried on Wednesday, January 15th. The father was unwell, and on Saturday, 25th, he became unconscious. He remained in that state until 7 o'clock the following morning, and then passed to heaven, just a fortnight to-day on which his son was buried. He was interred on the following Saturday. May the God of their father provide for the family. I hope the Surrey Tabernacle friends will not suffer them to want.

"C. CORNWELL."

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### MRS. JULIA READ.

Julia Read, widow of the late James Read, who for thirty-three years filled the office of deacon at Laxfield. Of our dear departed sister it could truly be said she was "gathered like a shock of corn fully ripe," reaching the advanced age of four score years, in the full possession of all her faculties, a mind richly stored with divine things, and a spirit delighting in that living communion with a precious Christ, which constitutes the believer's true life. She closed her pilgrimage in the Christian home of her beloved daughter, Mrs. Perrin, Esher, Surrey. Though for a long time suffering through the infirmities of age, the house of God was up to the last the place of her "blest abode," and she was privileged to fill her seat there only a few Lord's-days before her call home. The following is from her own pen only a few weeks before her death, and is a blessed testimony to the sin-subduing, soul-humbling, and Christ-exalting grace, of which she was for so many years the happy recipient.

"Oct. 6, 1889, Sunday morning. Again spared to enter upon another birthday. I have indeed much of goodness and mercy to record. . . . I have reached my eightieth birthday. How great has been the long-suffering bestowed upon me. 'It is because His compassions fail not that I am not consumed,' may more grace be granted that the 'little while' allotted to me may be more devoted to the honour and glory of my heavenly Father. I am a poor unworthy creature, but am surrounded with every needful good, and the most indulgent, tender care. How earnestly do I pray all may be richly blessed of God; for 'Inasmuch as it is done to one of the least,' &c." How precious to note in the above, not only the welling up of personal gratitude to her covenant God as she crosses the boundary of eighty years, but the earnest desire for renewed consecration of life to her living Lord, with her prayer for His blessing on her dear children for all their kindness to her. Again she writes: "Oct. 27, 1889, Sabbath morning. A very wet day. I did not go to chapel. I believe if I had, I should have suffered quite as much as last Sabbath. I have only just got over the exertion. I think it will not be long ere I shall suffer *no more* in getting to the house of God, but shall, through the merits of a precious Saviour, be eternally at home with no short breathings or *sin*' (the italics are her own), 'to interrupt the holy sacred worship. Truly 'a hope so much divine many trials will endure.'

With the month of December it became evident that the tottering tabernacle was soon to collapse, that the ransomed tenant might be no longer cumbered with its clay; but join the spirits of the just made perfect. Shortly before her death, being visited by a relative, who asked her if "Jesus was precious?" she brightened up at the mention of His dear name, and at once repeated that sweet verse, "How sweet the name of Jesus sounds," adding with such an emphasis those experimental lines—

‘‘ A guilty, weak, and helpless worm,  
 On Thy kind arms I fall ;  
 Be Thou my Lord, my righteousness  
 My Jesus and my all.’’

While blessing the Lord for the tender care of those dear children able to surround her dying couch, how tenderly did that godly mother think of those far away across the seas, and of her affectionate son at Ely, lying too ill to come to her (whom we pray the Lord speedily to restore). How earnestly did she lay at the feet of her Lord, in her last moments, the one burning desire, that if His dear will, though they met not here to say farewell, they each might meet where “farewell” is an unknown word; leaving the prayer still to be carried on by kindred spirits. Lord, grant it for Jesus’ sake.

The end was near. On December 19th, 1889, her dear Redeemer drew near, and bidding her lay her weary head upon His breast, she fell asleep in Him, to awake with His likeness. The children cried, “She’s gone,” but the Spirit soothed the mourners’ breast by adding, ‘tis to be “for ever with the Lord.”

Well may her dear daughter write of such a mother, “She was so ripe for glory, and had evidently been expecting soon to enter her eternal rest and joy.”

On Tuesday, December 24th, the writer laid the redeemed dust to rest in the grave (where sixteen years ago the body of her dear husband was laid), amid every mark of affection from the bereaved family, and we may add in her own oft-repeated words, “In perfect peace, resting in Jesus.”

Laxfield.

E. MARSH.

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#### MRS. ANN WOOD.

Mrs. Ann Wood, a much-beloved and useful member of the Church at “Zion,” Whittlesea, exchanged the cross for the crown, on the last night of the year 1889, aged 72 years. Her natural and spiritual birthplace was Guyhirn, Cambs., the scene of some of the early labours of the late Mr. J. Hazelton. In childhood days she attended the little village chapel, which at that time belonged to the Independents. The Word was blessed to her soul under the ministry of Mr. C. Brake, and in after days she was many times heard to say that he was the first minister of Christ she loved. Thus in youth she began to tread the road Zionward. At the age of 16 or 17, she went to March, heard Mr. W. Felton preach on Baptism, was convinced it was right, and to use her own words, said to him after the service, “If there had been water here, I should have asked you to baptize me to-night.” Mr. Felton replied, “I will baptize you to-morrow night.” Accordingly, on the following day she was baptized, and united with the people of God at March.

In 1836, she was one of twelve persons who were formed into the Church at Whittlesea, and from that time, till called home, her light burnt brightly and steadily. Psa. lxxxix. 15—17, was largely her experience, although, like other pilgrims, she had her seasons of cloud as well as sunshine.

Shortly before her death our sister said to the writer, “My long experience has taught me to boast only in the Lord.” For many weeks prior to her decease she endured intense bodily suffering. When racked and tossed with sharp, burning pain, the enemy was permitted at times to come in like a flood, and disturb her peace. In these dark seasons she has said to her pastor, “Will my Lord now leave me. He won’t leave me, will He?” The reply given was, “He has said, I will never leave thee, nor forsake thee.” However, the Spirit of the Lord lifted up the standard, the foe was defeated, and the cloud passed away. On the occasion of her pastor’s last interview with her, in words of gracious tenderness she assured him that the darkness was past, and all was light and peace. Her

pains continued unto the end, but she was resting safely and comfortably in the Everlasting arms. At length came the closing scene. Just as the old year was dying, and a few minutes before the birth of the new year, she breathed her last.

"Softly her fainting head she lay  
Upon her Saviour's breast;  
Her Saviour kissed her soul away,  
And laid her flesh to rest."

On the first Lord's-day evening of 1890, a memorial sermon was preached from *Psa. xvii. 15*, a portion sweeter than honey to the taste of our departed sister, and often by her repeated. The great fight of affliction is over, and victory won through Him that loved her. "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." S. W.

#### MRS. E. SNOWDEN.

In memoriam of Emma Snowden, who passed away at Lower Clapton, on the 5th of January, 1890, at the age of 64 years and 2 months, from the effects of a shock to her system, through a telegram with distressing news, received about the middle of November last. She had a slight fit, but with medical aid and attention appeared to be recovering, although much prostrated. On Wednesday evening, December 18th, I read to her *Jer. xvii.*; when I came to the 7th and 8th verses she said, "That's it, that's it, bless the Lord," and was cheerful and happy. The next morning, at 6.30, she had a second fit of a terrible nature. The nearest medical man was sent for: he pronounced her case hopeless. She was speechless, and the whole of the right side paralysed. The children were sent for per telegram. On the Saturday following a dear sister in the Lord sat up with her all night, and undertook to send a godly woman as nurse on Sunday night. I was alone for several hours on the Sunday with the departed saint. Death appeared to be near in the afternoon. I repeated several portions of God's most Holy Word, but the Salvation Army, with their frightful drum and noise, disturbed her so much that she put the pillow to her left ear, and I held it there till they had passed by. I again repeated some portions of Scripture, but she seemed hardly conscious, till I repeated very slowly and distinctly—

"Here I raise my Ebenezer,  
Hither by Thy help I'm come,  
And I hope, by Thy good pleasure,  
Safely to arrive at home."

She raised her left hand several times, her dear face being lit up with joy beyond description. I thought she had passed away; no pulse; and it was only by putting my ear to her mouth that I was able to tell she was still alive. Sleep ensued, and, to my surprise, she recovered consciousness, so as to understand all that was being done and said. She was watched night and day till her departure. All that medical skill, good nursing, and all the liquid nourishment she could possibly take was of no avail, and she became weaker day by day. On the morning of the 4th of January, after taking her medicine and nourishment, I helped nurse to move her in bed, but we noticed she had very little power in the left hand, sufficient only to smooth my face, with a sweet smile. A deep sleep followed, with heavy breathing, without an interval till about 10.45 p.m. on Sunday, Jan. 5. This suddenly ceased, and at 10.55 her whole face was lit up, and sweetly and quietly her happy spirit passed away to eternal joy with her Lord. She had been ripening for glory for some time past. Her Bible is marked with the choicest gems of divine truth. Portions of Holy Writ would come to her frequently, and she would not rest till she had found and verified them. She was baptized by the late James Wells, of blessed memory, in the Old Surrey Tabernacle in 1856, after a pleasing testimony before the Church. In the year 1862, in the order of Providence, she went

to reside at Uxbridge, and remained there till 1872. Was well known to the friends at Colnbrook, Longford, Staines, and Hayes. She was much attached to Brethren Myerson, Kempston, Cozens, S. Moxham, and some others who have passed away, who preached for us at Belmont Hall, Uxbridge, in 1866. The best of everything the house afforded was provided for the ministerial brethren who came to preach. She was highly favoured with a knowledge of the Scriptures, which maketh wise unto salvation, and far in advance of much of the preaching of the present day. Brother Preston Davies she was favoured to hear many times at Homerton Row. She would say, "Was he not glorious in the opening up of the Word?" After hearing him, she has not been able to sleep at night for the joy of the blessed Word.

Her mortal remains were interred in the Tower Hamlets Cemetery on the 11th January last. Brother Preston Davies conducted the service, and spoke sweetly from one of her marked portions, "If in this life only we have hope in Christ, we are of all men the most miserable" (1 Cor. xv. 19).

W. SNOWDEN.

MR. WILLIAM TAYLOR, OF BATHFORD, BATH.

Mr. Taylor fell asleep in Jesus, December 27th, 1889, in the 80th year of his age. He was brought to the truth early in life, and was baptised in old Somerset-street Chapel, Bath, by Mr. John Jackson, on the 24th May, 1834, so for 55 years he has been in fellowship with God's people.

When the writer of these lines first knew him, he was in the vigour of his manhood, and took a special interest in the spiritual welfare of young men, inviting them to a seat in his pew, which he secured for that purpose and eternity alone will reveal the good he was thus instrumental in doing, in this quiet, though effective way, of bringing young men under the sound of the truth. A few years ago he removed to Bathford, and was a regular worshipper in the little Baptist Chapel in that village. Scarcely a week before he passed away, he wrote to a friend as follows:—

"MY DEAR OLD FRIEND AND BROTHER,—I must write you a line that you may see that I am still in the body, but how long I have to remain is known, only to our heavenly Father. I don't think it can be much longer. I feel this poor mud-wall cottage shake, I am extremely weak, and have not been to chapel but once for eight weeks. As you can imagine, it is painful for me to be deprived of that blessing for I can say, "I love the habitation of Thy house, and the place where Thine honour dwelleth." My mind turns back to the time past when the "candle of the Lord shone round about me." Pleasant times we had in dear old Somerset-street Chapel. Oh, for grace to say, "The Lord's will be done."

The expression of such love to the brethren, and desire to be submissive to the Divine will, is a pleasing testimony to leave behind. The Apostle John, speaking by the Holy Ghost, saith, "We know that we have passed from death unto life, because we love the brethren." Our departed brother loved the old Gospel, especially the doctrines of God's free-grace, and these were the only ground of his rejoicing in Christ.

During his last illness, which was of brief duration, he passed through a season of conflict in relation to his personal interest in the great salvation, and confessed at one time that "It was one thing to say, and another thing to feel." Subsequently, however, he was heard to say—

"If Jesus once upon me shine,  
Then (*my*) Jesus is for ever mine."

In response to a remark made by Brother Maslen, one of the deacons, who said to him, "You are passing through deep waters!" "Yes!" he replied, "But they shall not overflow me. 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." "It is my mercy to be upon the Rock."

"Other refuge have I none,  
Hangs my helpless soul on Thee;

Leave, oh! leave me not alone  
Still support and comfort me."

Five minutes before he passed away from earth to be for ever with his Lord, he was asked, "Is Jesus precious to you *now*?" "Yes!" he said, "He is precious, and I shall soon be there to enjoy what I have longed for and sought after"; and he breathed his last. His remains were interred in the village churchyard, followed by the deacons and members of the Bible-class. On the following Lord's-day, January 5th, Mr. John W. Seaman, of Bath, preached his funeral sermon.

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MR. JAMES LOCKE, TUNSTALL, SUFFOLK.

Our beloved brother and oldest deacon, James Locke, who has been connected with this Church for fifty years, fell asleep in Jesus, on Thursday, Jan. 16th, 1890. He was a consistent humble follower of Jesus, with whom we worked in unbroken fellowship. We shall miss him very much. He was a great sufferer, but the Lord was with him. He said the precious truths of the Gospel, he had known, and loved so long, were his support and comfort. He was often heard to pray for his family, the Church, and the pastor.

Before the end came he seemed to have a glimpse of heaven, and exclaimed, "Oh the rapture! glory! heaven! heaven! 'I shall be satisfied when I awake with Thy likeness.' 'I shall see Him as He is.'" His last words were, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He raised his hand and said, "Father," two or three times, and passed to his eternal rest. His remains were laid to rest in the Chapel burying-ground, in the presence of many friends, on Tuesday, January 21st. W. GLASGOW.

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MR. ELLISTON, OF SUDBURY.

Mr. Elliston, of Sudbury, who has served us so faithfully three Sabbaths in each month for more than two years, departed this life on Friday, Jan. 17th, 1890, and whose mortal remains were interred at the Cemetery, Sudbury. He has left a blessed testimony of his everlasting security upon the "Rock of Ages," and of his unshaken confidence in those vital truths of which he ever delighted to set forth. According to his dying request, a funeral sermon was preached at Yeldham by Mr. Perry, of Ballingdon.

Great Yeldham.

W. M. C.

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WM. TYE, OF HASKETON, SUFFOLK.

William Tye was born on the 18th of February, 1808, in the parish of Hasketon, near Woodbridge, his father being a shoemaker, which trade also his son followed. Until about the age of 15 he pursued the course of this world. He attended, with his parents, the Parish Church, but having formed an acquaintance with a young woman, who, with her friends, went to Grundesburgh Chapel, and who eventually became his wife, his steps were led there too. The Lord was pleased to meet with him under the ministry of the late Samuel Collins, the then pastor, and was baptized on July 7th, 1837. On the 14th of the same month he became a Sunday School teacher, and, after ten years' service, was elected to the office of Superintendent. This position he filled up till the time of his death, Dec. 14th, 1889. During this long term of service in the Master's work he was absent only on three occasions. No matter what kind of weather it was, he was to be found at his post. February, 1889, was the last time he was privileged to be at Chapel. He was confined to his bed for ten months. It was a pleasure to visit him, because of his quiet restfulness and cheerful disposition, which, with his unflinching faith in Christ, proved the reality of his religion. I never heard a murmur escape his lips. Such expressions as these were very frequent—"Bless the Lord, O my soul!" "The Lord is good to me, bless His dear name." Several hymns were

especially sweet to him—"Thy mercy, my God," &c., "In songs of sublime," &c., "My hope is built on nothing less," &c. I never heard him utter an unkind word, and his loving disposition endeared him to the children.

A worldly man said to the writer, "If ever there was a Christian I believe W. Tye is the man." I never saw any difference in him from the first day of our acquaintance until the last time it was my privilege to speak with him on earth. The last interview I had with him, on the Monday previous to his death, I shall not forget. I said, "You are getting near the end of your journey." "Yes, it will not be long." When asking him where his hope was, he replied, "On the rock, and I can say, 'What wait I for? my hope is in Thee.'" On Friday, December 14th, he passed quietly away.

"Life's duty done, as sinks the day,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
How blest the righteous when he dies?"

On December 20th we laid all that was mortal in its last resting-place until the resurrection morning. A number of the teachers and children attended the funeral. On the following Lord's-day his pastor improved the event from the words often quoted by the deceased (2 Tim. i. 12, part of the verse). Our prayer is that the Lord would raise up many more like W. Tye.

W. G.

#### RACHEL ELLOUME, OF PROVIDENCE CHAPEL, STAPLEFORD.

Rachel Elloume, many years an attendant at Providence Chapel, Stapleford. Her immortal spirit took its flight to the regions of bliss Jan. 25th, 1890. Her mortal remains were interred in Stapleford Cemetery by our esteemed friend, Mr. J. Jull, on Jan. 31st, as the pastor was unable to attend, being laid up with gout and bodily weakness.

She was not one of those that constitute the front ranks to fight the enemy, but faithfully and honestly helped to make up the rear.

May the dear Lord raise up others to fill the vacancy, so prays yours,  
J. SIMKIN.

#### JANE TRIGGS THOMAS.

Sister Jane Triggs Thomas was taken home on Tuesday, Feb. 4, 1890. She had come to reside with me, as she said, "I have come for a little while till my Father takes me home, then you will take me up to the cemetery." She seemed to have a knowledge that her time was short, but we did not think it would have been ended in one week. Influenza, followed by bronchitis, was the means of taking down the tabernacle which had stood the storms of eighty-five years. She was called by grace under the ministry of Arthur Triggs, at Trinity, in early years, and was baptized and joined the Church under Mr. Easterbrook, long since gone home. She married to Mr. Thomas, of Kingsbridge, and for many years stood a member at How-street, Plymouth. She was a little eccentric, but her faith stood, not in the wisdom of men, but in the power of God. As she lived, so she died. For four days only she kept her bed, and was mostly praying that the Lord would take her home. On Tuesday she became worse, and towards night an old friend came to see her. She sang with him, and he with her, "Rock of Ages shelter me;" and after taking a little beef tea, laid herself back, and in less than half-an-hour breathed her last. She had lived to a good old age, and seemed to look with joy to the rest—the saints' everlasting rest—she had so long waited for. Some of her old friends scattered about will be glad to see this short account of the happy ending of a chequered life, in peace and rest. She was buried on Friday, Feb. 7, at the Cemetery, Plymouth, where her late husband rests; several Christian friends attended her to the grave. The service being conducted by—

W. M. TROTMAN.

## BALANCING AFFLICTIONS.

BY RUFUS.

"I am my Beloved's, and His desire is towards me."

IT is a mercy to have *this* point settled in one's experience; but Christ no sooner gives faith than He tries it, and so He immediately adds: "Come, my Beloved, let us go forth into the fields; let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: THERE will I give thee My loves."

This means some exercise—hard work and rough fare, long labour and short rest.

This section of the Song of Songs was made memorable to us by its application during a severe trial. The word was sweet in the mouth and bitter in the belly. In its incipience and in its issue grace thus works (Rev. x. 9, 10).

An angel prepared Elijah's refreshment before his long journey.

One said, and it was no vain boast, "I know of no greater blessing than health, *except pain and sickness.*"

The infirmities of the saints arise from the wickedness and the weakness of the flesh. One infirmity is that we have no notion of ourselves as to what we should pray for. A very little religion, godliness of a most superficial kind will suit the flesh. Our mind is the easiest and the smoothest way with little searching of the heart. But He that searcheth the heart knoweth what is the mind of the Spirit, which on many points is quite different from our mind, and hence the Apostle says (Phil. ii. 5-8), "Let this mind be in you which was also in Christ Jesus;" and then he cites some examples of the mind of Christ in His humiliation and obedience unto death, even the death of the Cross.

The best of saints have not this mind without the intercession of the Spirit. It was as natural as possible for the Apostle himself, when the thorn came, to pray thrice for its removal. That was his mind and his infirmity too (*i.e.*, the desire for it to depart). Then came the Spirit helping that infirmity and the groaning which could not be uttered.

It was Jacob's mind to settle down in Canaan, but God's that he should go to Egypt. Joseph doubtless pictured the fulfilment of his dreams in a pleasing manner, but as the mysterious and mellowing hand of time went round things came about in quite another way.

When Israel left Egypt they thought of going straight to Canaan; but it came to pass when Pharaoh had let the people go that God led them not the way of the land of the Philistines, *although that was near.*

Quaint Quarles saith (though few seem to believe it),

"The road to resolution lies by doubt,  
The next way home's the farthest way about."

## REFLECTIONS.

1. It is one thing to philosophise about affliction, and another to endure it with patience.

2. How we shrink *from* and faint *in* adversity.

"If Thou the least displeasure show,  
And bring my vileness to my view,  
Tim'rous and weak I shrink and say,  
'Lord, keep Thy chast'ning hand away:  
My dear Redeemer, purge this dross,  
Teach me to hug and love the Cross:  
Teach me Thy chast'ning to sustain,  
Deliverance send to bear the pain."

## GEMS FROM CHRISTIAN AUTHORS.

JAMES WELLS AND THOMAS REED.

[A few remarks by Mr. James Wells on the Death of Mr. T. Reed, Minister of Cole-st. Chapel, Swan-st., Borough. Text, Luke ii. 29, 30].

"MINE eyes have seen Thy salvation" in its transforming power. Thus beholding as in a glass the glory of the Lord, are changed into the same image. From this arose the peace which Simeon felt. This was the hope of the patriarch Jacob. "I," says Jacob, "have waited, O Lord, for Thy salvation." In the new covenant the dying Palmist found this salvation; and it was all his desire, and by this salvation we get safe out of Egypt, safe through the wilderness, and sure possession of the Promised Land. This salvation perfects us in the love of God, and makes Himself our heaven—Himself our joy—and thus are we brought to God our exceeding joy. This is the way in which our departed brother lived and died. And may we look well to it that we have Gospel evidence, that this happiest of all destinies is waiting to receive us into its happy abodes.

The following are a few of the gracious sentences which fell from the lips of our departed brother, as related by those in attendance upon him. Upon being asked by one if he had anything on his mind, he said, "No, all is well, precious Jesus." At another time, it was said to him, "You are going home, and it will be blessed; but it will be our loss." He said, "No, He will make it all up." When one expressed a wish that the Lord would be pleased to lay His arms of everlasting love beneath him, with great emphasis, he said, "He has, He has." And it was very evident that he was enjoying the same. At another time, he cheerfully exclaimed, "I am not afraid to die; mine has not been a profession without a possession." He had the enjoyment of it in reality, and knew in whom he believed. At another time, after sleeping for a few moments, he awoke, and said, "I thought I should have been gone before this," and ejaculated, "Lord, fetch me home; I long to be gone; sweet Jesus, sweet Je-us." On Lord's-day there was every indication that the silver cords were loosening, and he repeated two lines of a very favourite hymn:—

"Oh, would He more of heaven bestow,  
And let the vessel break."

Many times, in the course of the day, his desire was unto the Lord that He would take him, and his soul seemed much engaged during the day in silent prayer unto God, breaking out at times, and saying, "I am ready, my God, my God." One remarked to him that the Lord would not lay more upon him than he would enable him to bear. He said, "Oh, no! Oh, no! He sweetly supports me."

"Tis sweet to lie passive in His hands,  
And know no will but His."

He said again to Mrs. Reed, "Precious Jesus!"

"He has all my sins forgiven,  
Jesus will come and take me home,  
Precious Jesus, precious Jesus."

In the evening, as the tide of life was fast flowing out, he was heard to say, "Sweet Jesus, let me die;" which were the last words he was heard to utter: and after some hours of calm and quiet, the tenant left its mortal tabernacle; and being absent from the body, was present with the Lord. Thus, Thomas Reed, after serving his day and generation, fell asleep.



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

*Survey Tabernacle Benefit Society.*—The annual report is a noble proof of the real temporal good that has been effected during the past year by this splendid institution, with its invested capital of £13,000. *The Voluntary Benevolent Fund* is also successfully progressing. Mr. Thomas Knott, the able secretary, has performed his stupendous work well.

*Poet, Preacher, and Evangelist, The Rev. Charles Waters Banks.* London: Robert Banks and Son, Racquet-court, Fleet-street. (Price 2d.) To be completed in 12 parts. The late Charles Waters Banks was a solid preacher of the old-fashioned Gospel of Christ. He knew the Christ of the Gospel by precious faith, and always endeavoured to extol Him in his unique way. In doing good he imitated no man but the Man Christ Jesus. In fine, he was a loving man of God, a clear expositor of experimental truth—one of the old John Warburton type. We linger with painful feelings over two words on the first page of the work, namely, "POET" and "REVEREND." Those who knew Mr. Banks well understood him to be a plain preacher, evangelist, and editor, not a "poet" in the true sense of the term. It would greatly puzzle any person to prove from his writings that he was a "poet." With regard to the ecclesiastical term "Reverend," we are sure Mr. Banks had a very great objection to it as being applied to himself or to any other fallen creature. He even disliked the usual prefix "Mr." put to his name, but preferred to be called Charles Waters Banks. Apart from the questionable title of the book, we appreciate much of what our author has written on the life and labours of Mr. Banks, and trust the work will realise a wide circulation.

*The Little Gleaner Annual Volume for 1889.* London: Houlston and Sons, 7, Paternoster-row. (Price 1s. 6d.) A thoroughly interesting book. No Sunday School library should be without it.

*The Sower* (for 1889). London: Houlston and Sons, 7, Paternoster-row. (Price, cloth, 2s.) Brimful of sound, solid, and savoury reading. Suitable for ministers, superintendents, teachers, and Christians generally.

*All Change.* By J. Jenner. (Price 1d.) To be had of the author, Landscape Villa, Redhill. Rich in Gospel truth on the greatest mystery yet to be revealed.

*Mr. G. T. Congreve.* A biographical sketch, with portrait. (Price 1d.) Full of interesting references to Mr. Congreve's life work on consumption and chest diseases.

*The Garden Oracle Year Book.* By Shirley Hibberd. London: 4, Ave Maria-lane, Paternoster-row. (Price One Shilling). Crammed full of useful information on gardening. Every person who owns or hires a garden, large or small, should possess a copy of Mr. Hibberd's Year Book.

*The Protestant Dissenters' Almanac for 1890* (price 6d., R. Banks and Son). A very useful, helpful, and comprehensive Almanac. Admirers of the late Professor Elmslie, D.D., will be delighted with his photographic portrait and biography, as given in this Almanac.

**SERMONS.**—*The Fear of the Lord.* By C. Cornwell. Full of precious Gospel. Lovers of truth, who have the means, should circulate Mr. Cornwell's sermons everywhere. (Price One Penny. R. Banks and Son).

**MAGAZINES.**—*The Regular Baptist Magazine.* This excellent magazine is published twice a month at the Publishing Association, Mexico, Mo.—*Australian Particular Baptist Magazine.* The first article "Wave upon Wave" is solemn and suggestive. We deeply sympathise with our dear brother, Daniel Allen, in the death of his son, E. G. Allen.—*The Fireside*, 6d. monthly, beautifully illustrated.—*Consecration* 1d. monthly: well worth reading.—*Lippincott's*, 1s. monthly (Ward and Lock). Full of well-written articles.—*Life and Light*: There is always something in Mr. Sears' little monthly worth reading.—*The Care Adullam Messenger*, solid and good.—*The Silent Messenger*, February number, contains three obituary notices of beloved saints.—*Christian Leader*, a capital weekly paper (price 1d. London: E. W. Allen).—*Only Fragments*, Elim Chapel Tract Series, Nos. 2 and 3. Worthy of being sown broadcast everywhere.—*The Gospel Magazine*. Dr. Doudney's New Year's address is a very precious one.—*The Banner of Israel* contains a class of reading not to be found in any other monthly (R. Banks and Son).—*The March Messenger*, with *Cheering Words*, an excellent local publication, conducted by Mr. B. J. Northfield, pastor.—*The Olive Branch* in its present form must command an extensive sale. We greatly admire it and the mission it represents.—*The Lantern* (one halfpenny).—*Cheering Words*. A most sound and interesting little monthly, admirably adapted for either young or old. A gentleman writes—"It is a splendid little monthly, and ought to be sown broadcast all over the country." (One Halfpenny. R. Banks and Son).

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### GUILDFORD.—RECOGNITION OF MR. A. E. REALFF AS PASTOR.

In the afternoon of Jan. 29, Mr. J. Box most kindly supplied for Mr. W. J. Styles, who was incapacitated through illness. Proceeding to explain in a most lucid and affectionate manner the nature of a Gospel Church; its privileges and duties, our dear brother took for his text Dan. x. 21. first clause. Very sweetly and encouragingly was he led into the subject, and a goodly company of appreciative hearers listened to his instructive and admonitory utterances. The schoolroom was well filled at the tea. At the evening meeting, Mr. E. Mitchell, the former pastor, asked the usual questions, Mr. Realff's answers to which will be found below. He then called upon Mr. J. Billing to relate the providential circumstances that led to the present settlement, which were remarkable, and uttered with much feeling. Mr. Mitchell, having requested the members of the Church to show their approval by all standing and holding up their right hand. Mr. Billing then gave most heartily to the pastor-elect the right hand of fellowship in the name of the Church; after which our brother Mitchell offered the ordination prayer, and delivered a most earnest and affectionate charge to the pastor from John xxi. 16. There was a crowded congregation, and many testified that they found it good to be there.

#### CALL BY GRACE.

I have reason to hope that I was made a subject of divine quickening very early in life, even before I could read; and, if so, clearly it was God's sovereign work alone, and not brought about by anything I did, or could do. While my father was at chapel on the Lord's-day, my dear mother was in the habit of instructing me in Dr. Watts' catechism and hymns. My evil nature evidenced itself in dislike to, and rebellion against, these exercises; for I hated the Catechism, the Sabbath, and even the dear relative who manifested such deep concern about my soul. But at length, on one occasion I well remember that when my mother called me, I experienced a total change of feeling. Quite suddenly, yet powerfully, all my hatred to religion was taken away, and in place thereof there immediately sprang up in my mind a positive love of, and desire for, these catechetical instructions. This feeling melted and subdued me: so much so, that never afterwards do I remember to have shirked any religious exercise.

I now began to fear God; and, as I grew in years, I became more and more anxious to please Him. This fear of the

Lord kept me from bad associates, and from many evil practices. When eleven years of age, we removed from London to Croydon, and, as a consequence, I was transferred from Mr. Chapman's Academy to a large public school. Here the moral tone of the instruction was high, and Mr. Drage, the excellent head master, was in the habit of reading the Scriptures, and praying with his scholars every morning. These sacred lessons and prayers often proved more helpful to me than the long, hard sermons which I heard on the Lord's-day. Mr. Drage's religious sentiments were, however, Arminian, and I gradually imbibed them. My parents were Calvinists, though not Baptists.

In about two or three years' time I became very dissatisfied with the chapel I attended with my parents. There was no Sabbath-school or Bible-class for the young; the singing was bad; and, though doubtless the minister was a good and gracious man, his mode of presenting the Gospel was not at all to my mind. I was now a pupil teacher in Mr. D.'s school; and, the services becoming more and more distasteful to me, with my parents' permission (reluctantly given) I took to going to Church, where I was delighted to find the services orderly, tasteful, and attractive, and the musical part decently rendered. The Church I attended was close to my parental home, and therefore convenient. But I grieve to say that ritualistic doctrines and practices, one after another, were gradually introduced. The change Romeward was so gradual, that I did not perceive it; and so, little by little, I imbibed ritualistic sentiments, and grew enamoured of them.

By-and-bye, the time arrived for me to enter a training college. I received an invitation from the principal of Culham, close to Oxford University. Here I took up my residence for two years. The services at the college chapel, which we were all required to attend at least twice every day, were highly ritualistic. Some of the tutors, and many of the students, were most pronounced in that direction. Several also of the books on the library shelves were quite popish in their tendency, advocating auricular confession and other Romish practices, but under a specious veil called "Anglicanism." I was but nineteen years of age at the time of my commencing to study here. I managed to make some progress in secular subjects, and, alas! in religious corruption also. My mind became more and more drawn away from the simplicity of the Gospel, and God was pleased for a time to give me up to

the delusions that were around me. Thus I continued for four or five years after quitting the college, wandering farther and farther from the truth, until I had got about as far as it was possible to go in the way of error—that is, in doctrine. I was meanwhile most anxious to please God and save my soul, practising much austerity and self-denial, and fancying myself very religious. During all this period I was preserved in the path of virtue, and had an intense hatred of all moral evil. Thus, by the mercy of God, I was kept from outward sin, and my good character among men was still unsullied.

And now came a wondrous change. I was somehow aroused to perceive the dangerous tendency of the awful errors I had imbibed. This led me to recommence the study of God's Word, which had long been all but laid aside. I became troubled in spirit as my eyes were opened, and began to cry unto God not to leave me to myself. I rose early in those days, for I was anxious and almost distracted; and, taking my Testament I read and cried to God, as I walked out into the country.

Gradually, but very effectually, the Lord was pleased to teach me, and to raise up hope in my despairing soul. So distracted did I become, that I lost my appetite, all enjoyment of life—yea, and almost my very senses! The conflict I then went through neither tongue nor pen can describe. The very remembrance of it, though many years have elapsed, is exquisitely painful.

One day, in the course of these early readings, I was led to Romans, fourth chapter. When I came to the fifth and following verses, my eyes were suddenly opened to behold what Luther saw on that memorable occasion when he ascended the *Santa Scala* at Rome—viz., the doctrine of justification by faith alone. And what a revelation that was! It was as though heaven had opened; and I was ready to die of joy, for at the very moment when for the first time in my life I saw the doctrine, my own personal interest therein was revealed also. Then, indeed, did the lame man leap as a hart, and the tongue of the dumb did sing. I had waited patiently upon the Lord, and now He had "inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." He likewise "put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

[Mr. Realf's "Call to the Ministry" will be given in our next issue.]

LEE.—GEO. AUGUSTUS NORTHOVER, Esq., a beloved brother in the faith, fell asleep in Jesus on Monday, Feb. 17th. Further particulars next month.

#### RECOGNITION OF MR. ROBERT HOWARD AS PASTOR OF "MIZPAH" STRICT BAPTIST CHAPEL, PECKHAM ROAD.

Services were held in the above Chapel, an upper room in the Peckham-road, opposite Camden-grove, in recognition of Brother Robert Howard as Pastor, on Thursday, the 26th December, 1889.

This cause was founded in 1876 by the cession of several members from the late Mr. Moyle's Church in Rye-lane. Their meeting-place was first in the National School-room, High-street, Peckham, where the late Thos. Stringer formed them into a Church. This was on the 8th December, 1876, and the Church then numbered six, but on the 31st of the same month eleven were added, bringing the number up to seventeen.

In May, 1877, the present place was taken, and the friends have continued to meet there since. The cause has been subject to many vicissitudes, sometimes increasing, at others in a low state. The pulpit was supplied from time to time by the brethren Lambourne, Woodrow, Nugent, Dye, Baldwin, the late Mr. Chivers, and many others.

In April, 1882, the Church adopted *Gospel Standard* rules, and in 1883 chose a pastor, who continued in that office until March last, when, in consequence of a division in the Church, the pastor and those with him left, and Mr. Howard, in the providence of God, has been led to cast in his lot among them. His ministry has been blessed to the friends meeting there, and the Church, which now numbers eight members, resolved to ask him to take the charge of the cause; this, after much prayer and exercise on the part of pastor and people, he has done, and the services were held for his recognition.

Brother Howard is in a situation earning his daily bread by the sweat of his brow, and has consented to serve the Church for what little may remain over of the income, after payment of all expenses; this must for the present be very small.

At the afternoon service Brother Wileman, of Kilburn, preached a good gospel sermon from 1st Song of Solomon 12.

Between 30 and 40 friends sat down to tea, after which the recognition service was held.

Mr. G. F. Gray, of Brixon, presided. The meeting commenced with singing "How did my heart rejoice to hear."

The Chairman then read 1 Cor. i. and 1 Tim. iii.

Brother Lowrie (deacon at Providence Chapel, Kingston) then sweetly implored the Divine blessing; and the Chairman, in a short address, introduced the subject of the service, and referred to a few of the many incidents, trials, and pleasures the Church had expe-

rienced in its thirteen years' existence. He also referred to the name of the Chapel, "Mizpah," a watch tower, a lofty place, a beacon: also to the other name given to Mizpah by Jacob—"galeed," a heap of witnesses: and expressed the hope that pastor and people would be on the watch tower, and therefrom sound forth the Word of God with a certain sound, and that they might indeed become a heap of witnesses for God—the little one graciously becoming a thousand under the Divine blessing.

Brother T. Baldwin spoke on the nature of a New Testament Gospel Church—first, a number called out of the world by God's grace, and formed into a congregation; second, a number of believers in the Lord Jesus Christ, subscribing to and holding the fundamental principles of the gospel of the Lord Jesus Christ—first, doctrinally, election, redemption, regeneration, justification, preservation, and final glory; second, practically the ordinances of God's house, preaching of the gospel, believers' baptism by immersion, the Lord's Supper, close communion, and loving sympathy and help one to another; third, the members of the Church described in the Word as babes, young men, and fathers. The rulers of this Church here below are spiritually the pastors, temporarily the deacons.

After a hymn, the Chairman called upon Brother Edwards, the deacon, to give a short history of the cause, and relate the circumstances under which Brother Howard had been invited to accept the pastorate. This he did by reading a very concise statement, in which the above short account of the cause was included, and then went on to state the reason which induced the Church to invite Mr. Howard to become their pastor, from which it appeared that his ministry was acceptable, and had been, as stated, greatly blessed, and since Mr. Howard had given his consent they had received testimony that the course was a right one, and fully believed that the Lord would own and bless the union.

The Chairman then called upon Brother Howard to state, first, his call by grace; second, his call to the ministry; third, how in the providence of God he was brought to Mizpah: and fourth, what doctrines he holds, and by the grace of God will preach, and the following is a summary of his statement.

Mr. Howard said: I was born at Dunstable Cottage, on the banks of the Grand Surrey Canal, on the 10th of April, 1839. I grew up as most boys, and look back with wonder at the merciful kindness of the Lord and the wonderful preserving care of my God, for His people are preserved in Christ Jesus and called. Twice I was run over, once preserved from a watery grave, and then

felt so truly thankful that I went home and wrote the words in a book, "The Lord's mercy I was not drowned;" and once, when sliding, I fell down on the back of my head, and was carried home insensible. I had the unspeakable privilege of belonging to a Sunday School at Old Rye-lane Chapel, and have many pleasant reflections of some of the blessed truths I was taught there. My teacher used to give us solemn, powerful, and weighty addresses. One of them I can never forget, from the words, "If any man love not our Lord Jesus Christ, let him be anathema maranatha." Some of those who were with me in that school are members of this Church to-day, and it has often cheered my heart to think that we who were companions then, after forty years, are companions now in the truth and ways of God. On one occasion, being at Ramsgate, I heard Mr. Isaac Comfort. His text was, "He hath not beheld iniquity in Jacob, nor seen perverseness in Israel," and went out full of joy, and walked on the sands praising and blessing God. The late Mr. Jay's discourses at Grove Chapel came with power, especially from most solemn texts, such as "Many are called but few are chosen," and "The servant abideth not in the house for ever, but the son abideth ever."

But I did not fully realise the demands of the law of God until I heard the late James Wells, at Rye-lane Chapel, preach from the words, "Cursed is he that continueth not in all things written in the book of the law to do them." This cut me off from all hope, and I thought all that I had passed through and enjoyed was nothing but delusion. I went sorrowing and mourning, but still hoped that the Lord might appear, and one Lord's-day evening I went to what was then the Surrey Music Hall in Walworth, and Mr. Wells preached, and showed how Christ had not only broken down the middle wall of partition between Jew and Gentile, but had removed sin and guilt, that was as a mountain between us and God, and not only so, but I felt my sin for ever removed.

My wife and I were brought to a decision to cast in our lot with the people of God, and we were baptised at the Surrey Tabernacle in March, 1861. As regards the call to the ministry, I was much exercised about it until the Lord opened doors for me to proclaim Him, and a free, full, and finished salvation. He has wonderfully helped me for thirty years, and has enabled me to exalt a precious Saviour as the All in all in a sinner's salvation.

In various parts of the country the Lord has stood by me. In the providence of God I was removed to Birmingham, and the first Sabbath there the Lord found a place and a text for me. I spoke

from those words, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." After a sojourn of twelve years there the Lord brought me back again to London, and for a time providential things were abundantly supplied, and then came a season of privation, and no one knows but the Lord, myself, and dear wife, what we passed through. Jehovah-Jireh is ever the same, and our Jesus is a Brother born for adversity.

With regard to my coming here I look upon it as the hand of the Almighty, and if I have not been led by Him then I am marvellously mistaken.

In April last Brother Edwards came to me and asked me to supply for them, as changes had taken place, and they had no minister. This I consented to, and on April 14th I was led to speak from these words, "Like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build, and to plant, saith the Lord" (Jeremiah xxxi. 28). In the evening I was led to speak from the words, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto Him" (1 Sam. xxii. 2). I have asked the Lord from time to time for tokens from His hand, and he has given abundant proof, both to myself and the people, that He Himself hath done it. I have had the privilege of baptising four, and two others have been added to the Church, and I believe, yea, am sure, others will be constrained to cast in their lot with us. I believe our affection for each other is growing, and will be a lasting, one.

As to the truths I intend to preach and maintain, they are precisely those I have maintained for the last thirty years. The electing love of God the Father, the finished work of Christ, and the powerful and irresistible operations of God the Eternal Spirit, the ordinances of God's house, baptism by immersion, and the ordinance of the Lord's Supper. And I can rejoice that the Lord has ever kept me faithful to these, and I pray Him to keep me faithful unto death, and at last give me and each of us a crown of life and an abundant inheritance into His heavenly kingdom.

The Chairman then called upon the members of the Church to confirm their choice, which they did by holding up their right hand, and Brethren Howard and Edwards having joined hands, the Chairman pronounced the union of Church and Pastor in chosen and appropriate words, concluding with the words, "What God hath joined together let no man put asunder."

The Pastor then, in a few kindly words, presented in the name of the Church to Brother Edwards a beautifully bound book of Denham's hymns,

which, with Watts's Psalms and Hymns, are to be the songs of praise sung there in the future. A hymn was then sung.

Brother Wileman then offered the dedicatory prayer, and Brother Brain delivered an address of welcome to the pastor, founding his remarks on Acts xx. 28.

The Chairman then addressed pastor, deacon, members, and congregation, and a collection was made in aid of the cause, during which hymn 450, Gadsby's "O bless thy servant, dearest Lord," was sung.

Bro. George Howard then addressed the pastor and friends with some very congratulatory and kindly words, and the Chairman addressed the pastor in the words of the dear Saviour, as recorded in John xxi. 15, 16, 17, and gave him the Apostle Paul's salutation to the Corinthian Church, as recorded in 1 Cor. i. 1, 2, 3, and shook the pastor's hand heartily.

"All hail the power of Jesu's name" was then sung. And after a few words of prayer and benediction by the Chairman, this interesting service was concluded, all present feeling that it had been good to be there.

G. F. G.

#### THE STRICT BAPTIST MISSION.

"O send out Thy light and Thy truth,"  
"That Thy name may be known upon earth  
Thy saving health among all nations."

These are the devout expressions of filial adoration God-ward, and fraternal love for our perishing fellow-men in heathen lands. We feel sure they will be adopted as the true heart-breathings of all our Christian friends who have made themselves acquainted with the steady and solid progress exhibited in the present condition of our Mission.

God is evidently crowning the faithful labours of our European and native preachers and teachers in Madras, the Tinnevely, also in Ceylon, with His blessing. A spirit of anxious enquiry has been awakened among the various castes of Hindoos who are regularly addressed by our brethren. Earnest requests are reaching us for the establishment of school and preaching stations. O how it would rejoice our hearts, were we able to respond immediately to our brother H. F. Doll's call for the means required to carry out well-considered plans; but we are already doing the very utmost our annual income will admit of.

With the conviction that the Lord Himself is enlarging our sphere of work in these departments of His vineyard; and with the full persuasion that our plan of operation is the *most useful* as well as the *most economical*, namely, the employment of proved native talent under supervision of our trusted European superintendent, and his district assistants, and, convinced that the

expenditure involved in such a desirable extension of our work does not necessitate on our part any such sacrifice as we should shrink from, we affectionately urge our dear friends to send us AT ONCE such aid as they can, by donations of large or small amounts, and where possible, annual subscriptions of five, ten, or twenty shillings. Help, help, immediate help, is our earnest cry.

Extra claims have recently been made on our funds by the illness of some of our native teachers and preachers, cases in which our sympathy and help was really needful, and which the committee have readily and suitably expressed.

The *Olive Branch* recently enlarged and improved, furnishes month by month, at the cost of one halfpenny, interesting details of our various stations, and the work we are carrying on thereat.

Our honorary solicitor, Edward Mote, Esq., 16, Thornhill-square, London, N., will cheerfully acknowledge remittances to our fund, of which he is treasurer, and for which we again earnestly appeal to our friends throughout the country.

JOHN BOX, *President*.

#### PRAYER FOR THE MISSION.

The Committee earnestly request pastors and deacons to refer specially to the work of the Strict Baptist Mission at the prayer meeting on the first Monday in each month. While there is much that calls for devout thanksgiving, there is also much need for earnest prayer; for even success involves greater responsibilities and deepens one's consciousness of dependence upon the Lord of the harvest to send forth labourers into His vineyard, and to supply the means of their support. A quotation or two from the "*Olive Branch*," which gives the latest items of interest from the mission fields, might be read by the pastor or a deacon, which would tend to enlist the sympathies and direct the supplication of the meeting.—JOSIAH BRISCOE and I. R. WAKELIN, *Hon. Secs.*

CHELMONDISTON, SUFFOLK. — [Our brother Mr. John Cordle, pastor, kindly informs us that there was no Church meeting held on Jan 5th; and moreover wishes us to insert the following statement from the *Ipswich Journal* of Jan. 18th, 1890, in rectification of the note given on page 56 of the E. V. and G. H. — Ed.] — "The Strict Baptist Chapel at Chelmondiston was, on Sunday morning, the scene of one of those painful conflicts between minister and people which do so much to bring Dissent into disrepute. Under ordinary circumstances the occurrence would not have been heard of outside the walls of the conventicle, or at most beyond the limits of the parish, but in this par-

ticular case especial care seems to have been taken to have the 'scene' fully reported. Arrangements were made to have a shorthand writer in attendance, and of course it was incumbent on those at whose instigation this gentleman was sent for to make the game worth the candle. So far as can be gathered from the admittedly one-sided version of the affair, which appears in a contemporary, a Church meeting had been held, at which, we presume by the vote of the majority of those present, certain members had been expelled, or, to use the particular phraseology of the sect, 'withdrawn for non-attendance.' Upon this the non-attending members held a meeting, at which they passed a resolution calling upon the pastor, the Rev. John Cordle, who has ministered in the chapel for the last eight years, to resign—a modest request, which Mr. Cordle answered by shutting the door in the face of the gentlemen who acted as the emissaries of the expelled ones. He refused, and we think rightly refused, to regard the meeting of the non-attending members as what is known as a Church meeting, and he ignored both the resolution then passed and also a requisition received from the same source, calling upon him to summon a Church meeting after the service on Sunday morning. No reference appears to have been made to the controversy in the course of the sermon, but before the conclusion of the service Mr. T. Knights, who, it seems, once held the office of deacon, but who had on his own confession informed Mr. Cordle privately of his intention to resign, rose in his pew, and in an irregular and disorderly manner requested the members to stay to a Church meeting, which was to follow. This unseemly interruption placed the worthy pastor in a very trying position, but we do not hesitate to say that under the difficult circumstances he comported himself with an amount of dignity and forbearance worthy of his office. He told his assailant plainly and bluntly that he was the minister of the chapel, and that he was determined to exercise the authority vested in him. He cut the ground from under the feet of the expelled members, who contended that the meeting at which their expulsion took place was illegal, by the simple statement that it was held on the regular meeting night, of which every member of the Church had due and sufficient notice. A great deal of confusion ensued, and in the end the expelled members held what they were pleased to call a Church meeting, and again requested the pastor to resign. Now what offence has this poor man committed that he should be thus called upon to give up his means of livelihood and leave his flock to the tender mercies of a faction evidently at variance with

the majority of the Church members? The Strict Baptists at Chelmondiston, it seems, were too poor to retain the exclusive services of the pastor. They were generous enough to recognise the fact, and pastor and people came to a mutual agreement that the former should be allowed to eke out his scanty pittance by accepting occasional Sunday duty in other places. This was a business-like and equitable arrangement. When the pastor was absent, his place was filled by either Mr. Walter King or Mr. Abraham Dale, two members of the congregation. This arrangement worked smoothly at first, but it probably came to the ears of Mr. Cordle—whether rightly or wrongly we, of course, cannot say—that heresies were being propounded in his absence, and he 'suspended' the two gentlemen already named. This little misunderstanding was subsequently set right, and Mr. King and Mr. Dale were again found, occupying the pulpit in the pastor's absence. Again, however, Mr. Cordle accused his substitutes of tampering with the interpretation of the Gospel, as accepted by the Strict and Particular Baptists, and again deposed them, putting in their places certain Ipswich preachers. This led to the unpleasant feeling between the pastor and a small section of his congregation, which culminated in the 'scene' last Sunday morning. Whatever may be the issue, we hope Mr. Cordle will not suffer for the manly and dignified manner in which he resented the arrogant assumption of authority on the part of the small but evidently powerful faction from whom the majority of his Church have 'withdrawn.'

**BRENTWOOD.**—Reply to Mr. G. Palmer's letter, which appeared in February E. V. & G. H.: "Dear Mr. Palmer,—I should have been pleased if you had given information fully when referring to me. You write, my good brother, as if circumstances in connection with Romford falls on me. Surely you do not forget the whole affair—the leaving of Mr. Large, or his supposed leaving. I offered you the full use of my room whenever you desired it. You also know that after Mr. Large's decision, and before that, my intention was to open my room in the evening only, coming to the Market-place room in the morning, when open. I think, my brother, in justice to myself, these matters should have been stated, and the letter not written in such a way as that misconception about me might be constructed. There is one other matter stated; but if brother Moss thinks, surely he will recall to his memory the first Sunday I entered the room after receiving your letter. But enough. I may have been rash myself; that we shall know hereafter. This letter again

shows proof of that coldness and want of Christian charity which I experienced at Romford the short time I lived there. But it is a sweet consolation to me to feel 'No isolation from God.'—A. W. CUDMORE, Grape-villa, Warley-road, Brentwood.

**CAMBRIDGE.**—A very happy New Year's meeting was held at Eden chapel on Jan. 2nd. About 160 sat down to an enjoyable tea in the schoolroom, after which we had a public meeting, which was presided over by the pastor, Mr. Jull, who, after the singing of that beautiful hymn, "O bless the Lord, my soul," opened the meeting with a few loving and congratulatory remarks. Our brother Beall then, with much devotional feeling, was enabled to lead us in prayer. Another hymn was sung, and then the senior deacon was called upon to address the meeting, and present to the pastor a purse containing £20 1s., as a free-will offering and a token of the love of the people. After a suitable reply, our dear old friend, Mr. Thomas Wilson, of Biggleswade, gave a very suitable address from the words, "He hath been mindful of us; He will bless us." From what he had seen that evening, he thought we might take encouragement for the future. Yes, faith would warrant it in doing so. Verily, "He hath been mindful of us; He will bless us." After singing another hymn, our dear friend Mr. W. J. Styles addressed the company from the words, "Who, when he came and had seen the grace of God, was glad." His words were loving, cogent, and sweet. He also came amongst us, and was very pleased to do so. He saw the grace of God in its development toward brother Jull, their pastor, and toward one another. Our dear friend Morton, from Gransden, then gave us a sweet address, upon the union of the people and the necessity of prayer, which would be the means of keeping the unity of the Spirit in the bond of peace. The singing was congregational and beautiful, and we all heartily joined in the song, and it was nearly ten o'clock when the happy meeting was closed by the pastor.—J. FAVELL.

**CLARE, SUFFOLK.**—A happy and memorable day was realized here on Lord's Day, Feb. 2nd. Our dear pastor, Mr. E. White, after delivering a very forcible discourse from Rev. xxii. 14, was privileged to immerse three sisters, who had previously given a cheering testimony concerning the Holy Spirit's operation upon their hearts. These were afterwards received into Church fellowship at the Lord's Table. It was indeed felt to be a soul-rejoicing and reviving time to many. Especially so to our superintendent (who is also a deacon), who labours very earnestly for the

spiritual welfare of the school, the first baptized being his beloved wife, the second a teacher, and the third a dear scholar from the school. There has been a season of prayerful sowing, but the Lord is again graciously blessing the preached Word to the in-gathering of precious souls. The last three months of the old year, one sister each month came forward, was baptized and added to the Church. There are several others manifesting the first signs of spiritual life. We have many amongst us who have long known the Lord, but who have not yet openly professed Him. These were very faithfully and affectionately addressed by our Pastor in his discourse, prior to the baptizing. There are upwards of 100 scholars in the school, and 16 teachers. We have great cause for thankfulness, and are much encouraged to hope we shall have others come forward shortly from the school and congregation to tell what the dear Lord has done for their souls. To His Name be all the praise.—A. E. G.

#### WORDS OF LOVE AND PRACTICAL SYMPATHY.

MY DEAR BROTHER, W. WINTERS,—Love, mercy, and peace, be unto you, and the Churches of God in England, through Jesus Christ our Divine and most gracious Lord, and very glorious Redeemer. Inclosed please find a draft for £5. for the poor: dear aged servants of God, who are in need in your parts, and in your fellowship in the Gospel. It is as heretofore, from our very dear aged brother, Joseph Dickson, of Bondi, Sydney, N. S. W., 86 years of age, in much love to the Lord's aged servants in the land of his birth.

Thus, dear brother, you will see we are sweetly banded in the love of Jesus, above all the schemes of those who laboured hard to separate chief friends, in the Gospel of His love.

We are just going on into a months' labour for the Indian Mission (D.V.) The Lord in mercy, speed our way. Our Home Mission here has taken the form of a gift of land, plans for a small chapel are being prepared, and hope is cherished that the truth will spread in this great land, if it please the Lord. We have one chapel and land, free of debt, at Braidwood, 200 miles away, in the interior of this colony. We have commenced an aged Pilgrims' Friend Society, for the same ends and designs as yours in England. We have land given in Geelong, Victoria, by brother Hampton, and £50, by brother Dickson, and about £25 promised by others. We have supported some in the colonies for a long time. We have no designs selfishly to end our sympathies towards God's poor servants in England. Let reciprocation be for ever in us, in the love and compassion peculiar to the Lord's mystical body. This is the essential sap of the branches

of Himself, the Heavenly fruit-bearing Vine. Oh, for its full and all-powerful flow in each poor feeble stem of ours.

I have been much afflicted in my lip, as you know, being cut open three times, and the last time terribly cut indeed, so that it seemed impossible to use it again; but the Lord caused it to grow so fast, that I was preaching again in fourteen days, and now after three months there is no appearance of the malignant thing again. The Lord has given me a new lip to speak His Holy praise.

You see also our loss of our dear son, which is a great sorrow, but the Lord is our stay, our all-sufficient aid, comfort, and joy. We have a few coming out of the family of the bond women, into the fellowship of the free woman, and her free children, and her sure and unmerited mercies.

We have some also coming out of sin and death, unto Jesus, and into Zion, who have never mingled among those who teach their followers to hate the truth, and despise free-grace.

Now, my brother, the Lord be with you, and bless you and your hearers, and readers also, with every new covenant, mercy, grace, and truth.—In His love, I remain, yours very truly,

DANIEL ALLEN, Pastor.

Sydney, N. S. W., Dec. 31, 1889.

[Beloved brother Daniel Allen, most heartily do we thank you for your kind and savoury epistle. Our heart heaves toward you in your deep sorrow with loving emotions of sympathy. May you be sustained by all-sufficient grace. Beloved brother Joseph Dickson, do kindly accept our sincere love and thanks for your timely and substantial help. God reward you for your great kindness to many of His poor servants in this country.—Ed.]

LIMEHOUSE.—Twentieth anniversary of the formation of the Church was held on Tuesday, January 28. Mr. Crook, a member of the Church, preached the Gospel in the afternoon. In the evening, our brother W. Kempston presided, and gave utterance to some sound experimental soul-comforting truths. The doctrines of free and sovereign grace are so entwined round the heart of William Kempston, that immediately he opens his mouth in his Master's name this fact most beautifully comes out. As the service proceeded, and the hymns of praise were sung, and the brethren Waite, Harsant, Parnell, Cornwell, W. H. Lee, and W. Webb, unburdened their hearts, crumbs fell from the Master's table, and hungry souls were fed with wholesome Gospel food. Nothing else will suit the people at Elim, Limehouse. The Pastor told us there were only 16 left of the number; who formed the Church 20 years ago, most of whom had gone to their eternal rest; but the Lord had sent in others to take their place for



a time. As a Church they experienced "How good and pleasant it is for brethren to dwell together in unity." Among those who took part were brethren Baldwin, Kemp, Lovelock, and J. W. Banks.

**LITTLE ALIE - STREET.**—The seventh anniversary of the pastorate of our dear friend, Mr. Sears, was held on Sunday, and Tuesday, Jan. 19th and 21st. The sermons were preached by Brethren R. E. Sears, E. Mitchell and J. Box. On the Tuesday evening, Mr. J. Upsdale presided, and the meeting commenced by singing the hymn,

"O, what shall I do my Saviour to praise?"

Mr. Sears said, We are favoured with continued peace and unity; we have good deacons, and all our friends are hearty and kind. God has helped me to preach and do my work in various ways. God has called some to Himself; not one has been added, nevertheless, we will continue by God's help to sow the seed, and pray for reaping time. Brethren Box, Parnell, Copeland, Shaw, and Mitchell, by the aid of the Holy Spirit, "Let fall some handfuls of purpose," to the joy and rejoicing of the numerous congregation. The Chairman congratulated the Pastor on being graciously helped through another year; we have entered on the last decade of this century, and many of us have entered on the last decade of our earthly career. May we, so long as we live, live to serve the Lord, and be kept in the narrow way, and favoured by the Holy Spirit to fulfil the injunction contained in the last verse of the 27th Psalm. The remarks of Mr. Upsdale were experimental, practical and savoury, as he referred to "the inexpressible sweetness of sovereign grace." Brethren Ince, Hider, Vestey, Sawyer (of Chadwell-street), C. Wilson, Barrerdale, and others, took part and rendered help, and all united in praising God for another favoured opportunity enjoyed within the walls of this time-honoured sanctuary.—J. W. B.

**IPSWICH.—BETHESDA.**—The annual tea and public meeting in connection with the Sunday-school was held on the last night of the old year, and was attended by a goodly number of well-wishers of the same. Owing to the sudden death of a brother, our pastor, Mr. W. Kern, was prevented from joining us, which somewhat cast a gloom over the meeting, as under his genial presidency an interesting meeting generally follows. But, notwithstanding, a substitute was found in the person of Mr. J. Bird, the honoured superintendent of the school, who ably conducted throughout. The report, as read by the secretary, Mr. W. Scarlett, showed a very satisfactory state of things; and also

gave proof of the increasing interest of friends; one friend having given half-a-sovereign as an acknowledgment for the kindness shown to his children who are in the school. We hope others will extend in a similar way a helping hand. The number of scholars 213; teachers and officers 24. Regret was expressed at the illness of Mrs. Kern, who for some years has been actively engaged in school work, and at the present time has a Bible-class of young women, to whom she is truly devoted, and prayer has been offered up that she may ere long be fully restored. The superintendent is surrounded by a band of workers. The library was reported to be in a healthy state; the books provided being appreciated by those who take them. The scholars have during the year alone contributed the sum of £4 3s. towards the Strict Baptist Mission. Addresses were delivered upon school work by Messrs. Cordle (Chelmondiston), Lynn, and Garrard (Ipswich), and the meeting brought to a close by singing and prayer. A watch-night service followed the above meeting, when about 150 friends joined in prayer and praise. The long-looked for red-letter day (prize day) for the scholars arrived on the last Lord's-day in January, when about 100 books were distributed by our pastor as rewards for regular attendance, &c. Mrs. Kern's Bible-class was presented with a photo (cabinet size) of their teacher as a token of love. The Bible-class, conducted by the wife of the superintendent, also received a book each as a mark of affection and regard. Mr. and Mrs. Last, the leader and organist, also received an acknowledgment from the school in the shape of an album for their kindness in training the children to sing, and in other ways helping in the cause of God. The boys in the first class also made a present to their teacher (Mr. Kenny) for his kindness to them during the year. A number of friends were then asked to come forward, and each received an unlooked for gift as a reward for kind acts: after this, each teacher in the school was presented with a photo (carte-de-visite) of the superintendent and his wife, and lastly a member of our pastor's Bible-class (Master Thomas Garrard) stepped on to the platform, and, after making a neat little speech concerning the Bible-class, which had been presided over by Mr. Kern for four years, presented him with a large Bible as a token of love from the class. I think you will see, sir, that the cause of Christ at Bethesda is not composed of drones, but workers in the vineyard.—A. E. GARRARD.

**BERKHAMSTED.**—The friends had a very good New Year's meeting in January 7th. Mr. Thomas, of Triug, preached two excellent sermons.

**HIGHBURY.**—The closing services at the Mission-room, 73, Avenell-road, were held on Sunday, the 2nd, and Thursday, the 6th instant. On Sunday afternoon a sermon was preached by H. J. Wileman, from Luke v., part of verse 5, "Nevertheless at Thy word I will let down the net," in which he tried to encourage the friends still to keep open the doors. There was a large attendance, and much sorrow was expressed at the decision arrived at. On Thursday a very good, although sad, meeting was held. Several came forward to testify of what God had done for their souls through the mission. The reason for closing the mission cannot be discussed here, but we pray that all obstacles may speedily be removed, and the doors opened again for the proclamation of the Gospel.—**ONE WHO WAS THERE.**

**CLERKENWELL.**—The eighteenth anniversary of Mount Zion Chapel Sunday-school, Chadwell-street, was held on the 9th and 11th of February. The sermon in the morning was preached by Mr. Philip Reynolds from Eph. i. 6. The sermon in the afternoon was preached by Mr. J. E. Hazelton from Ezek. xxxvi. 26, which was entirely addressed to the children of the Sunday-school. The sermon in the evening was preached by the pastor, Mr. E. Mitchell from Psa xc. 16, to a large congregation. On the Tuesday following a public meeting was held, and a large number of friends attended. Mr. E. Mitchell presided. The secretary read the 18th annual report, and the treasurer submitted his financial statement, which showed a balance on the wrong side of £23 2s. 7d. Mr. Hutchinson moved the adoption of the report, upon which he favourably commented, and addressed the meeting on "The Design of Sabbath-school Instruction." Mr. Box, of Soho Chapel, seconded the adoption of the report, and addressed the meeting on parental obligations in relation to their children. He said obligations were of two kinds. They arose from two distinct sources. A man might voluntarily befriend a person, but there was no law to make him; but parental obligations were not of that kind, they stood upon a much more sacred and solemn basis. The chairman put the motion to the meeting, which was unanimously carried. Mr. Dadswell addressed the meeting on the words found in 2 Tim. iii. 15. Mr. P. Reynolds then addressed the meeting on the teacher's qualification (2 Tim. ii. 24, 25). Mr. Cole then addressed the meeting on the teacher's encouragement to labour (1 Cor. xv. 58), and traced in a very pleasing and entrancing way, his own experience as a scholar in the Sunday-school in which he was now a teacher, up to the present time; how that he recollected how

cruelly he had treated his then teacher, and how, years afterwards, when the heart of flesh had been substituted for the stoney one, his one desire was to find out his old teacher and beg his pardon and ask forgiveness for his bad conduct. The search for his teacher extended over years, when, in the order of providence, he was able to find him, and then he very pathetically described the meeting of the old man of 75 with himself, and the joy of his old teacher over him, which very aptly illustrated the title of his subject, "The Teacher's Encouragement to Labour." Several other touching incidents from his life as a teacher was listened to and drank in with avidity by both young and old, who were really carried away with his enthusiasm, and thus brought to a close a series of speeches which will make this occasion memorable. The children sang suitable hymns during the evening. The collections amounted to £50 5s.

**ALDRINGHAM, SUFFOLK.**—Dear Brother Winters.—This is the season of the year when most men of business take stock, and in doing so ruminates over past losses and present gains. I have been investigating the books in my possession, and find a balance struck in one, which says, "In the day of prosperity be joyful; but in the day of adversity consider: God also hath set the one over against the other." But as a Church, dwelling together in our "one Lord, one faith, and one baptism," we have had our time for rejoicing, and during the past year the day of prosperity has most surely been set over against the day of adversity. In the first month of the year one of our beloved sisters was found, about 4 a. m., by her husband, dead at his side. Yes, the spirit had taken its flight quietly and imperceptibly, so far as mortal gaze was concerned, from earth to heaven. Then just three months had elapsed when, on the morning of April 10th, at 7.15, I was fetched with a conveyance to go to Aldeburgh, as brother Coats, the husband of the former, was very ill, and wished to see me. I reached his bedside at 8 a. m., and found him very ill, racked with pain, but grace had the ascendancy. I never witnessed a more manifest triumph of divine and sovereign grace. I remained until death had finished its work, and the spirit bid adieu to flesh and sin, with all its sufferings and sorrows. At about noon of the same day, another godly sister passed away, after several months of acute suffering from cancer in her breast, which suffering she bore with marked Christian fortitude, patience, and resignation. In her illness her hope was firm, her confidence strong, and there were manifest evidences of the triumph of divine grace

over the power of sin, death, and the grave. We may say,—

"Her hope was built on nothing less  
Than Jesus' blood and righteousness."

She died relying on Him whom she loved, and in whom she had believed. Thus our losses by death. But thanks be to our sovereign and ever-gracious Lord, we are not broken up yet into a state of bankruptcy, as some of the haters of the Strict and Particulars would like, for we have our gains to put over against our losses. Thus on the first Lord's-day in March I was the favoured one to lead two through the liquid tomb, and to receive them by the right hand of fellowship into the Church, and on the first Lord's-day four were led through in obedience to the Master's command. Thus we lost three by death, and gained six by immersion, and in addition we have received three more as restored. And now, on the commencement of a new year, our faithful and ever-loving God has not left off showing kindness to us, as on the first Lord's-day of the year it was my honoured privilege to immerse one good, heaven-taught sister, in the name of the Trinity, upon a profession of her faith in Christ, and to receive her into fellowship, and we feel confident others are coming on the way. Thus if our great Master does not feel disposed to bring them by thousands, nor by hundreds, nor by tens, we desire to be thankful to gather them by units, and to think it an honour thus to be employed as the King's messenger, if only to lead one poor distressed soul into the haven of rest. Oh, to gather one by one is a privilege indeed. One by one of the Master's calling is something to praise Him for. May He continue His work, and humble us in viewing the glorious display of His Almighty grace.—R. A. HUXHAM.

WALTHAMSTOW.—ZION, MAYNARD ROAD.—Dear Friend Winters,—I am sure you, and many dear friends in town and country, will share in our joy and thankfulness that the two small causes, which for a few years have been apart, at Walthamstow, were re-united. On Sunday, Feb. 2, they met in happy fellowship at the Lord's table at Zion Chapel; and on Tuesday, Feb. 5, a rejoicing meeting was held, preceded by a good tea. At 6.30 our dear brother John W. Banks presiding, gave out the well-known hymn, 449 (Denham's), and read 133rd Psalm. Brother Sharpe sought the Lord's presence and blessing in prayer. The chairman's opening address was full of sweet encouragement to the friends on the re-union of the cause from East Avenue with the one at Zion Chapel. Kindly greetings were sent from pastor Sears, who hoped the re-union would be fruitful. Loving

message was also received from pastor Mitchell. Brother F. C. Holden's address was rich, or to use the chairman's figure, the oil ran freely, with congratulation, caution, and counsel. Savoury addresses followed by brethren Langford, Kingston, Archer, and Flegg. Brothers Pledger and Kemp took part. Brother Smith very sweetly conducted the songs of Zion, and the chairman announced hymn 740, "Home, sweet home," and this excellent meeting was closed by the writer in prayer.—A. MARKHAM.

HERTFORD.—The anniversary meetings in connection with Ebenezer Chapel, were held on Thursday, Jan. 29th. In the afternoon an eloquent sermon was preached by Mr. F. C. Holden, of Limehouse, to a fair congregation. Tea was subsequently provided, to which between 60 and 70 sat down, and in the evening a public meeting was held in the chapel under the presidency of Mr. G. Lovelock, at which there was a good attendance. The chairman briefly opened the proceedings, and the pastor, Mr. R. Bowles, then addressed the meeting, stating that this was the 30th year of his pastorate. The preceding year had been one of great trial and affliction to them, for several removals had taken place, and they had sustained losses by death. Besides, he himself had suffered from severe attacks of illness. During the evening the annual presentation was made to the pastor by Mr. Gilbert on behalf of the Church and congregation. The presentation consisted of a sum of £25 1s. 6d., and in returning thanks, Mr. R. Bowles said he accepted their gift with the most unfeigned thanks. It was the largest sum presented to him during the whole of his pastorate. Addresses of an earnest and forcible character were delivered during the evening by the chairman, Messrs. C. L. Kemp, J. Sampford, R. Alfrey, and F. C. Holden, most of whom made sympathetic references to the late illness of the pastor. We sincerely hope our beloved brother Bowles will be spared for years yet to come, and be greatly honoured to the last in his much-loved work at Ebenezer, Hertford.—A LOVER OF THE TRUTH.

SET TIME TO FAVOUR ZION.—Of late I have been much exercised in reference to the Strict Baptist denomination. I feel that our covenant God has heard the prayers of His ministers, and the "set time to favour Zion" is at hand. Would to God that all the Strict Baptists in England could assemble together in some place and talk over the important matters connected with the denomination, after devoting one day to earnest, fervent prayer. Wishing you the blessing of our covenant God,—P. B. WOODGATE.

## DIVINE LEADINGS.

*Being a Sketch of the Life of the Late*  
ROBERT ROSE, OF RICHMOND.

(*Extracted from his Autobiography.*)

BY P. BARRELL, OF BRAIZEWORTH,  
SUFFOLK.

I was born in the parish of Mendlesham, Suffolk, on the 5th of June, 1821. At a very early age I had serious impressions about my soul, and was sometimes led to ask, What would become of me if I was taken away in my sins? One night I had a dream which greatly troubled me. In my dream I thought my sins were sinking me deeper and deeper into the pit, from whence I had no hope of escape! I awoke, and finding it a dream, I resolved in future to be a better boy, but these feelings soon wore off, and again I indulged in the ways and pleasures of sin, as far as I was permitted to do. I was kept under restraint by my dear mother, who used to keep me employed as much as possible during the interval of school hours.

At this time my father was a very wicked man, and was very fond of drink, and when intoxicated, would return home at night and abuse and ill-treat my mother, so that oftentimes she was obliged to flee for the safety of her life; and I regret to say, his love for drink was so strong, I have known him to enter the public-house on a Sunday morn and drink empty the contents of the mugs left upon the table the night before. It is wonderful that such a man should be an object of Divine favour, and be led to seek and find mercy of the Lord, but such was the case a few years before his death; although, to his own sorrow, the love of drink he never could fully shake off.

I lived a stranger to God and myself for several years, sometimes having great fears lest I should at last be cast into hell. Ofttimes fearing to lay down to rest, until I had prayed to God asking Him to spare me yet a little longer. I was taught by my mother to use a form of prayer, which I continued to do until the Spirit of God convinced me that a form of words was *not* prayer.

In the year 1833, at the age of twelve years, I went into farm service, and remained in one situation four years; while there I used to attend Church on Sunday afternoon. At that time I had no love to God, nor yet to the things of God, but took delight in the ways and pleasures of sin. I seldom came in contact with anyone who loved the Lord; I sometimes did meet with a very old lady, her name was Betty Wix. I believe she was a member of the Baptist Church at Stoke Ash, Suffolk; whenever she could she used to try and impress my mind with divine things. I remember well, once upon a time, she spoke to me about Joseph and his godly conduct, speaking of his being thrown, into

temptation, and how bravely he replied, "How can I do this great wickedness, and sin against God?" These words were fastened upon my mind, I never forgot them all through my life. There was also another old lady I used sometimes to visit, her name was Mary Browse, she was very poor, but a good and gracious woman. Her name is known at the Baptist Church at Mendlesham-green. These two godly women, by their conduct and conversation, greatly influenced my moral conduct. I respected them, and often followed their advice. At the end of four years I agreed with my master to live at an off-hand farm, known as Thwaite Hall Farm, Suffolk. There I had the Sunday to myself. I used frequently, with others, to attend Stoke Ash Chapel; at that time a Mr. Joshua Cooper was pastor, and had been for about thirty or forty years. I do not remember that his preaching (he was a free-grace preacher) made any deep impression upon my mind.

In the year 1838 I agreed with my master to live again in his house, and take the second horseman's place; this cut off my former privilege of attending chapel, I was there expected to attend Church, and not chapel. There was great hatred to Dissenters at that time and place, but during this year a few of God's people had it laid upon their hearts to build a Strict Baptist Chapel at Mendlesham-green; it was opened on a Sunday. I was invited to the opening of it; if I remember rightly, a Mr. Hicks preached the first sermon from 1 Kings ix. 3. Soon after this I was told that a man was going to preach at Stoke Ash Chapel. So big was he, I heard they were going to take out the side of the pulpit for him to get in. This was something new and novel to me! I thought I should like to see him. I did go, with no other object in view than to see this big man, and it proved to be none other than the late Mr. Elvin, of Bury-St.-Edmunds. He read 1 Kings xviii., and commented upon it. I never heard the Word with such power and feeling before. When he took his text, my mind was deeply impressed, and my eyes filled with tears, his text was Prov. xi. 30: "He that winneth souls is wise." At the close of the service it was announced that Mr. Elvin was to preach on Wickham-green in the evening, I felt I must hear him again, therefore I returned home, attended to my duties at Mendlesham, where I then lived, and from thence proceeded to Wickham, and heard Mr. Elvin again preach; the word came home with power. I began, from that day, to think more earnestly about my soul, to read the Bible, and other good books that came within my reach; but being mixed up with men that had no love to God nor religion, those impressions, in great measure, soon wore

off, yet I could not sin so easily as I had done before.

When the time came round that my year's service was ended, I left that situation, and let myself as a servant to my father, who was then living in a farm at Wickham Skeith, Suffolk. This gave me an opportunity to go to Stoke Ash Chapel on the Lord's-day, and hear the word preached. I became a teacher in the school, and was very regular in my attendance. I soon began to feel a love to the people there, and I used to attend the meetings for prayer, my heart was wrought upon by the Holy Spirit, and I felt I was a sinner in the sight of a Holy God. I began to pray as I had never done before, and soon I began to feel the love of God within my heart, drawing me to His people and to His word. I also began to feel some amount of anxiety for the souls of my parents, who at that time never attended chapel. I tried to talk to them about their souls, this soon aroused enmity in the heart of my father against me going to chapel. My brother William was called to a knowledge of the truth about the same time as myself, and together we were called to endure a large share of persecution, this made me pray more earnestly on his behalf. I remember one night, as I lay pleading with the Lord on his behalf, a dart from the enemy was shot at me, telling me that I was praying for the salvation of my father's soul, and did not know that my own was safe; this caused me to pray with more earnestness than I had ever done before, and that night I shall never forget, for, while pleading that the Lord would show pardon to me, the words, "Thy sins, which are many, are all forgiven thee," came with such power and sweetness, I had but little sleep during the remaining part of that night; I laid, and blessed, and praised the Lord for the great things He had done for my soul. In the morning I felt like being in a new world, I sang for joy, and soon it was made manifest to those around me that a change had been wrought in my heart; my father could see it, and hated it and me on account of it, and often, when I returned from chapel on the Lord's-day to attend to my duties, I found him the worse for drink, and he would often swear at, and curse me for going to chapel, and strike me with any weapon at his command. Sometimes we were not permitted to sleep in the house, his madness, at times, through drink, was such, we did not feel our lives safe; but the Lord often comforted our hearts, so that I could say, "None of these things move me," &c.

Passing by many things, at length it reached my father's ears that I was going to be baptized, he was very angry, and said that if I was baptized, he would make away, and sell off every-

thing, and leave us all destitute: this was a very great trial to me, as I had my mother and younger brothers to think about. However, my trust was in the Lord, that he would make a way for me and mine, and make the path plain to me; the dear Lord's presence being felt and enjoyed. I was determined to leave my case in His hands to manage it for me. Accordingly, myself and my dear brother William, who is now in glory, gave in our names to the Church at Stoke Ash as candidates for believer's baptism. My father still threatened to put a stop to the matter, and he went to the minister's house, and told him, that if he dared to dip his boys, he should come and stop it, or break all the windows in the chapel. But the day came, and a happy day it was to my soul. The Lord's presence was there instead of my father's, and we went on our way rejoicing in the Lord and His salvation. This took place July 6, 1840. On the following Lord's-day we were received into the Church by Mr. Elvin, of Bury, who was preaching at Stoke Ash on that day. I remember, as he held my hand, he said: "I know not if you had much to say when you went before the Church, but I have often noticed those who have said *least* have worn the *best*." On the eve of this day my father was constrained by God to let Mr. Elvin preach in his barn. Many gathered to hear him, and among the hearers was my father.

(To be continued.)

#### QUESTIONS AND ANSWERS.

Is it possible for a person to fear God greatly, and yet be an utter stranger to love? To be fond of the company of experienced Christians? To delight in meetings for prayer? To esteem the solemn duties of religious worship as weighty matters? To have the faintest glimmer of hope, and yet to be without hope and without God in the world?—G. R.—[Slavish fear can hardly be associated with love to God. A person may have a special regard to the external means of grace without being the subject of a divine change of heart. Our good friend, however, to whom "G. R." kindly refers, does not distinguish sufficiently between things that differ.—ED.]

CROYDON.—SALEM.—Most interesting services were held in our neat little sanctuary on Jan. 28, embracing the new year's meeting and pastor's fifth anniversary. Our brother Mitchell was divinely helped in the afternoon to give us a sermon full of the simplicity of the Gospel, from the words, "This day is salvation come to this house." After a comfortable tea, a public meeting was held, presided over by brother James Lee in a most efficient manner, who, after singing, called upon brother Lawrence to pray, and after a few

pleasant remarks by the chairman, the pastor gave a brief review of five years' pastorate at Salem, in which was found much that we hope may lead us to thank God and take courage. Brother Mitchell spoke well on Zion the Church of God; brother Dexter her foundations; brother Tooke her provisions; brother D. Adams her travels; brother Cullingford her future glory. The subjects were listened to with manifest interest. Our chairman kept every speaker to his time, and gave us very suitable admonition during the evening. Through his kind liberality, and that of our kind friend and brother Mr. Woodward, the collections amounted to £10, which we gratefully acknowledge as timely help. Brother Thomas gave out "Glorious things of Thee are spoken," &c. The Benediction by the pastor brought the happy meeting to a close.—J. C.

CROYDON.—The eleventh annual meeting of the Derby-rd. Strict Baptist Sunday-school (pastor, Mr. J. C. Thurston) was held on Wednesday, January 15. The scholars and their parents were invited to a substantial tea. About 200 of the former and 30 of the latter availed themselves of the invitation. After the tea a public meeting was held in the chapel; Mr. J. Woodward, the treasurer of the school, occupied the chair. The meeting was opened by singing and prayer. The chairman, in his opening address (after expressing his regret at the unavoidable absence of their valued superintendent, Mr. Clutterbuck, through illness), exhorted the parents to supplement the labours of the teachers in every possible way. Mr. Barker and Mr. Evans (two of the teachers) then gave excellent and appropriate addresses. Two hundred rewards, consisting of books and Bibles, were then distributed to the children. Several new and choice pieces of music, with hymns and carols, were sung during the evening; the meeting being closed with the Benediction. Through the generosity of a member of the congregation, each child, as it left the meeting, was presented with an orange.—S. J. CLUTTERBUCK.

CLAYGATE (EBENEZER), SURREY.—Dear Brother Winters.—On Lord's-day, Jan. 26, our annual Sunday-school meeting was held. We were sorry our pastor, Mr. Woods, was not able to be present through affliction. The superintendent, Mr. Woods, jun., gave out a hymn, after which brother Rush, of Hook, read Prov. iii., and offered prayer, and after singing another hymn, Mr. Rush gave an interesting address to the school, and each scholar received a present, which consisted of either a Bible, useful book, or drapery. A few suitable words were spoken to each scholar on receiving the gift, and which

was very much enjoyed by all friends present. Several friends partook of a social tea. May God bless our Sabbath-school.—Yours in the Gospel, T. RUSH.

CLAXTON, NORWICH.—Dear Brother Winters.—On reading queries on cover of January number E. V. and G. H., p. 11 (wrapper), I wondered if "Enquirer" was sitting under the preaching of one of God's sent servants. If not, I would strongly recommend him or her to do so. First question: There can be nothing to hinder pardon if justified by Christ. Justice will act justly by acquitting those justified, and Mercy will pardon. Second question: Those justified may come under condemnation, and do, but not under the condemnation of a broken law (see Rom. viii. 1). The condemnation felt by David, Peter, and myself, arises through indwelling and actual sin. There is no man that liveth and sinneth not; but John says, "If any man sin, we have an Advocate," &c. Third question: The pardon sought for by the justified one is an experimental pardon, sealed with a kiss, such as Peter felt after the Saviour had looked upon him, whereby he was brought to repentance, and no doubt to pray. The charge the Saviour gave him, "Feed My sheep," &c., was proof of full and free pardon (see Jer. l. 20).—ISAIAH SMITH.

YARMOUTH, YORK ROAD.—DEAR BROTHER WINTERS.—On Sunday and Monday, the 19th and 20th of January, we held our Sunday-school anniversary. Brother Colls, of Beccles, preached morning and evening and addressed the children in the afternoon on the 19th. On the Monday we had the usual tea, to which all our scholars have a free invitation. The public meeting began by singing. The pastor then read Eccles. xii., and brother Scarr sought the divine blessing. After another hymn was sung, Mr. G. Reeder, Secretary, read the report, which was very encouraging, showing the work of the school was carried on in peace and unity. Several scholars having removed from the town, the number now on the books is 76 scholars and 10 teachers, with an average attendance of 35 in the morning and 60 in the afternoon. £1 had been collected and sent to Dr. Barnardo, and 15s. to Baptist Mission. The financial statement showed an income of £10 1s. 6d., and expenditure £9 7s. 6½d., leaving a balance of 13s. 1½d. The prizes, more than 40 in number, were then given by the pastor, with a few suitable words to each receiver; after which, our friend and brother Bedingfield gave us an interesting and suitable address. Special hymns and tunes had been selected for the occasion, in which the children had been trained, and which they sang in a very creditable manner; Miss A. Knights

presiding at the harmonium. The collections amounted to £20s. 1d., to which 7s. 6d. was added afterwards. We were sorry at losing our brother Colls on the Monday, but the meeting was a very pleasant and profitable one. May the workers and their work be owned and blessed of God during the present year.—  
J. MUSKETT, Norwich.

#### LAW AND GOSPEL.

DEAR SIR.—Kindly allow me briefly to make a few remarks in reply to Mr. Fells. In Gen. i. 26, we read, "And God said, Let us make man in our image," &c. John says, "God is love" (1 John iv. 8). Take the law in Gen. ii. 16-17, with the above, and I conclude that Adam's love to God was perfect. Being a figure of him who was to come, I think he could say, "I delight to do thy will, O my God" (Psa. xl. 8). But the devil beguiled the woman (Gen. iii. 13); and Adam *harkened* unto her and rebelled against God, v. 17 (see also 1 Tim. ii. 14). He had been the son of God, but is now the slave of the Devil, thus becoming changed and fallen. Did God's love, holiness, and justice change? No. Then His law must ever demand, and the sons of Adam must ever render, that perfect love that Adam gave before the fall. And now without redemption must all mankind be lost."

As regards the Law of Moses (the Ten Commandments), it is an unfolding of Gen. ii. 16, 17. Perfect love is demanded by both. What can be greater? The ceremonial law being an unfolding of Gen. iii. 16. The covenant with the Jews has passed away, but the truths beneath the moral and ceremonial law remain. This does not make us less guilty. There was no written law from Adam to Moses, but Paul says, "Nevertheless death reigned" (Rom. v. 14). Now, I again ask the question, Have unbelievers any responsibility? I reply, they are responsible for perfect love to God as their Creator, and, coming short of this, the curse of God's law must ever rest upon them.

The natural man or unbeliever looks to his doings for justification. In Luke xviii. 18-23, we have one looking to the law for eternal life, and Christ searches him by insisting on a closer observance of the same. Saul is on his way to Damascus, and is sinning with a high hand against the law. "Thou shalt love thy neighbour," &c. And he heard a voice saying, "Saul, Saul, why persecutest thou me?" I say this voice speaking was the demand of the law. In Rev. xix. we read of him called "Faithful and true, out of whose mouth goeth a sharp sword, that with it he should smite the nations;" and in the 21st verse it is said, "The remnant were slain with the sword of him that sat upon the horse." Here we have the law slaying the remnant according to the

election of grace, and I think the fowls represent the providences of God. I take the law to be that, that makes an unbeliever acknowledge he is a sinner, and that makes the believer feel he is one, causing him to exclaim, "Rock of ages, shelter me, Let me hide myself in Thee." The law is also that by which the unbeliever or pharisee should be measured. I offer the above as proof that the law should be freely used, praying the Holy Spirit to give power to the Word. As to the believer looking to the law for justification, it is a contradiction. Does the law harden? I say no. But the exceeding sinful heart does (Rom. vii. 12, 13).

To conclude, the unbeliever is to be dealt with by the law, and the believer by the gospel, and may God's ministers be enabled to take forth the precious from the vile. I again sign,

LAW AND GOSPEL.

#### ROMANISM AND SACERDOTALISM.

DEAR MR. WINTERS,—Herewith I send you some recent and important publications of the Protestant Alliance for your perusal, and sincerely hope you will see with me the importance of bringing them before the notice of the readers of the E. V. & G. H. Let us never forget that to be well informed respecting the movements of the enemy is very essential in the battle, and may prevent many surprises; therefore let us as those who have good and firm ground to stand upon, as Calvinists only have, use every lawful means in our power to fight this enemy of God's people and His Word. May it never be said that the Strict Baptists are indifferent about the progress of the very worst and most over-riding form of superstition and idolatry. Let our voice be heard all over the land protesting against the inroads of Popery and Sacerdotalism, and maintaining the glorious principles and doctrines of the Reformation as far as consistent with the Word of God.

The papers I now send are entitled:—(1) "A Jesuit Plot for the Destruction of the Protestant Religion"; (2) "Perjury by Roman Catholic Bishops"; (3) "Imprisonment for Life in 1889"; (4) "Cruelty in Convents." I shall be pleased to send two or four of the above, with others, to any address, post free, upon the receipt of two or four penny stamps.

E. FROMOW.

7, Westbourne-terrace,  
Chiswick, W.

[The publications of the Protestant Alliance are invaluable for the accurate and important information they give on the movements of Roman Catholics and Ritualists. We should like to expose the errors, &c., of Rome at considerable length in our pages, but we cannot do so on account of other claims on our

space. We hope, however, that all our readers will avail themselves at once of the kind offer made by our esteemed brother, E. Fromow.—Ed.]

“TAKE ONE FOR ME.”

To seat-holders and non-seat-holders of God's House.

DEAR MR. EDITOR,—You know the proverb, “A rolling stone gathers no moss.” That is true; but a ball of snow with a little pushing will gather to itself, and become a large one. Catch my idea, and help roll it if you see with me.

Some years ago, I had a friend who became a regular attendant at chapel with me; but as time wore on, I began to feel uncomfortable as regards her always occupying a seat with us and not paying for it, and I feared to name it to her, as I desired her soul's welfare, and had learned a little of Satan's devices to hinder and obstruct the coming one to Christ; but as the matter became a burden to me, one evening, at the time of re-letting sittings, I was led to ask the Lord that He would put it into her heart to take one for herself; and as I removed my hand from my face, in prayer, she caught hold of it, and placing some money in it, said, “You are going to pay your sittings, *take one for me.*” “While they are yet speaking, I will hear.” Last Sabbath week, while at dinner, I was led in conversation to repeat the circumstance, and when I arose to prepare for the afternoon service, a youth who had been present said, “Will you please *take one for me?*” I was almost too astonished to realise that he meant what he said; but giving me the money, he explained that, though not always able to occupy it, through distance, he had felt he should like to hold one, as he heard our dear pastor with much pleasure. I said, “Well, I have never thought of you taking a seat, but I have asked the dear Lord to drop a word into your heart, and thus may He recompense thy work.” On the same evening, returning from chapel, I mentioned the affair to a young friend, who quietly remarked, “I am going to take one at the commencement of the New Year.” Now, sir, I do feel that want of thought, on the part of seat-holders and non-seat-holders, cry aloud in many chapels, and if you think so, and that publishing the above will gather aught to the glory of God, and comfort of mind to His dear people, to Him be all the praise.—Yours in Him, ANNIE M., New Kent-road.

Died on Dec. 14, 1889, MRS. JAMES LAMBERT. Her end was peace.—Died on Jan. 22, 1890, MRS. JOHN LOCKWOOD, for many years an honourable member of the Church at Mendlesham-green. Her end was peace.—H. T. HART.

## In Memoriam.

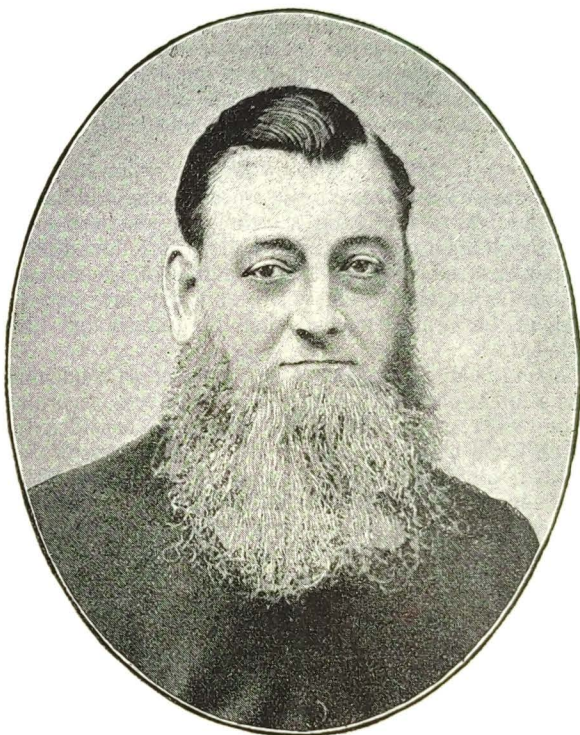
Died on Nov. 22nd, 1889, SAMUEL FROST, of Great Waking, Essex, aged 83 years. He was for some years a member at Thundersly, in the same county, but latterly transferred to Prittlewell. In his younger days he walked many miles to the house of God, and every opportunity that presented itself he was there. He was one of those who travelled much in the dark, and one of the Lord's silent ones. He was a lover of good men, and always willing to help in any good cause that tended to the welfare of Zion. The ministers of Christ Jesus were always welcome under his hospitable roof. For the last five years he has opened his house for the purpose of holding cottage meetings, which have been regularly held every Thursday evening (which privilege we shall still enjoy by the kindness of his bereaved widow). I frequently attended him during his illness, which lasted three years. For days together his mind was so dark that he could say only with the Church, “The Lord has forsaken me. The enemy seemed to ride triumphant over him, tempting him to self-destruction, and to blaspheme the name of his God. Reading and prayer with him seemed more hindersome than tending to profit. He would cry out at times that he had committed the unpardonable sin, and that there was no mercy for him. But though he waited long for the blessing it came, and in his last moments his mind was very clear on spiritual things, and a serene calm rested over the once troubled waters. A precious Christ appeared to him, gave him to realise his interest in His atoning blood. When asked of his hope he said it was on Christ alone, and although nearly exhausted he shouted out, “And if I perish, I perish there.” Our brother died as he had lived. When asked if he wanted any other religion than he had professed, he firmly said, “No. I die contending for that blessed faith once delivered to the saints.” A few minutes before he breathed his last, and with powerful emphasis, he quoted the following lines, raising his poor, weak arm—

“There the Redeemer sits,  
High on His Father's throne;  
The Father lays His vengeance by,  
And smiles upon His Son.”

His remains were interred in Great Waking Churchyard, on Nov. 29th. Mr. G. Lovelock conducted the burial service.—JOHN CHANDLER, Great Waking, Essex.

On February 11th, at her residence, Dane John Villas, Ramsgate, SELENA MARIA, widow of the late Mr. William Warren, peacefully fell asleep in Jesus. Aged 48 years.





MR. WILLIAM KERN, PASTOR, IPSWICH.

(See page 111).

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## Justification.

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ONE of the most blessed revelations ever made by God the Holy Ghost to sinful man is the doctrine of *justification by faith*, through the precious merits of Jesus Christ; and in the experimental possession of which sweet fact thousands of deeply exercised souls are enabled to sing from the heart with Newton—

“Ten thousand talents once I owed,  
And nothing had to pay,  
But Jesus freed me from the load,  
And washed my sins away.

Yet since the Lord forgave my sin,  
And blotted out my score,  
Much more indebted I have been  
Than e'er I was before.”

The great German reformer, Martin Luther, long sought to draw comfort for his troubled heart from his monastic duties, but, like many others, he sadly failed in the attempt. It was in 1510, when twenty-

seven years of age, that he started on a mission to Rome, hoping to find relief from his burden there. As he came in sight of the "Eternal City," as it is called, he fell upon his knees, exclaiming, "Holy Rome! I salute thee." But he was shocked at the wickedness he saw there, and said, "If there is a hell Rome is built over it." He saw crowds of benighted pilgrims ascending on bare knees the *Scala Santa* (or Pilate's staircase). He toiled himself from step to step, repeating his prayers at every one, till as though an audible voice from heaven aroused him to a sense of his position, and the following words came home to his heart—

"THE JUST SHALL LIVE BY FAITH."

He instantly started from his knees, stood in the middle of the stair, and saw by the light of revelation the folly of his hope of peace and salvation through his own works; and a new life followed his new light. Although few have made such glorious marks in the annals of evangelical religion as Luther, yet many since his day have borne testimony to the value of the inspired words which illuminated and liberated his law-bound soul.

Justification in an evangelical sense is opposed to condemnation, and signifies as a forensic term a person to be righteous according to law. But how, in reality, can a vile and sinful worm be considered just in the sight of a pure and holy God, only by the righteousness of Jesus Christ being imputed to him and received by him through faith without works. Faith, in the matter of justification, stands directly opposed to all works performed by the creature, for the very best of works are but the *fruits* of justification, and not the *cause* of it. There is no quality in works, however good, to satisfy the unchangeable law of God, as Paul infers: "Now, to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5). Justification springs from free and sovereign grace, and is founded on the righteousness of Christ, as fulfilled in our stead and imputed to us, and by which we are declared to be free from everlasting punishment.

Although the act of justification is spoken of in divine revelation as being mainly performed by the Father, yet it is evident that all the sacred Persons in the Undivided Trinity are concerned in the work. The Father gave His beloved Son to effect the conditions of our acceptance before Him; the Son fulfilled the terms, sustained the curse, and brought in everlasting righteousness, and the Holy Spirit reveals the same to us through the Gospel. Justification is an act of justice as well as of grace, the law being perfectly fulfilled in Christ and justice satisfied. It admits of no degrees, being an instantaneous act done by God at once, and, like its great Author, it is eternal and unalterable. The price of our justification is the death and resurrection of Christ. In His resurrection He was publicly justified as our Head, and exalted to give repentance and remission of sins—

"If Jesus had not paid the debt,  
Or suffered all the pain,  
He ne'er had been at freedom set,  
He ne'er had rose again."

It is called "justification of life" (Rom. v. 18), inasmuch as we are entitled by it to an eternal life of holiness and happiness. It comes to us *by Christ* (Gal. ii. 16), *by grace* (Rom. iii. 24; Tit. iii. 7), *by faith* (Rom. v.

1; Gal. iii. 8), *by Christ's blood* (Rom. v. 9), and *by His knowledge* (Isa. liii. 11). Much might be said on each of the above points if we had space at command. Suffice it to say that the blessed fruits of justification are the entire liberation from all penal consequences of sin, peace with God, access to God through Christ Jesus, acceptance with God, confidence and security in God under all trials and difficulties here below, and everlasting salvation and glory hereafter.

It is to be feared that those persons who question the doctrines of grace, and declare that they lead to sin, are out of the secret of real Gospel liberty.

The early Christians held the doctrine of justification by faith most tenaciously as the very essence of their system of religion. The grand old reformers were strong in their belief of it, as were also the blessed martyrs who gloried in it and sealed it with their blood.

In the great act of justification we are led to see the value of the words of inspiration—"The Lord OUR Righteousness" (Jer. xxiii. 6): OURS *decretively, actually, and eternally*, by love, blood, and power.

"O that our faith could Jesus claim,  
No more should doubts depress,  
Fain would we triumph in this name,  
The Lord OUR Righteousness."

W. WINTERS, *Editor*.

Waltham Abbey.

#### OUR PORTRAIT GALLERY, No. IV.

MR. W. KERN, PASTOR, BETHESDA CHAPEL, IPSWICH, SUFFOLK.

DEAR MR. EDITOR,—I was born at Lards-hill Common, in the parish of Wonersh, Surrey, on the 12th of August, 1836; and was not expected to live but a very short time. All but my mother who saw me said I should soon die. As I grew up I proved to be very delicate and weak, which sometimes filled me with fear. When about 12 years old I met with an accident. I was sitting on a loaded cart, and it tipped up, and the front part caught me by the neck, and I was suspended by it; a man lifted me down and held the torn part till a doctor came and sewed it up. I had to lay on my side for nine weeks, and could only take liquids. I was watched over by a gracious God and a fond mother, and recovered, though many thought I should not; but an unseen hand prevented the gash in my throat proving fatal. I was very fond of pleasure and of company, but was kept back by my mother from doing as I pleased. I sometimes thought and said to myself, "When I get away from your eye and control, then I will do just what I please and go just where I please." But even then I used to have such pricks of conscience that made me afraid. I was always afraid of death, and made many vows, but broke them all. I loved sin, but I feared the consequences, and as an opiate said my prayers over and over again. I wanted to enjoy this world, but I did not want to go to hell. I wanted then, what I fear some want now, to be saved in their sins. It was in the summer of 1853, my mother had been to hear Mr. Osborne, from America, and in telling me about his sermon she broke down, and said, "Oh, William, if you die as you live, what will become of you?" This made a very solemn impression on me, but it wore off. My mother died in August, 1853, and her

death, by God's blessing, fixed the words in my heart. I wanted to know what would become of such a vile sinner, and the first ray of light I had was when Mr. Spencer (who now lives at Bath), was preaching from "That I may win Christ and be found in Him." Then I met with a dear brother, Mr. J. Lambourne, now pastor at Warboys, Hunts. He very kindly took me by the hand, and it was at his house at Stoke, Guildford, that I first prayed before anyone. I trembled all over when I had done, and he said to me, "Do you call that prayer?" I answered, "No, sir." He said "I do then." I was also helped under the late Mr. Hanks, of Woolwich, and under a sermon by Mr. Spencer just before I left Guildford for London, in 1858. I then realised my interest in a precious Christ, but I soon got into darkness and bondage again, and under a sermon by Mr. James Wells I again realised joy and peace in believing. But my sealing time was while I was employed at my secular avocation, by these words being applied with Divine power to my soul, "Christ hath redeemed us from the curse of the law, being made a curse for us." I was melted down, and my mates thought I was gone out of my mind; I was very nearly out of my body. I now felt a great wish to follow my Lord, in the ordinance of Baptism, and while listening to Mr. Wells I resolved to put my name down at the close of the service, but kept postponing it till these words settled the matter, "He that hath My commandments, and keepeth them, he it is that loveth Me." I came before Mr. Wells and the deacons, in February, 1859. Till then I thought Mr. Wells rather an austere man; but I found him to be a kind, tender, loving friend. I was baptized at the old Surrey Tabernacle, in March 1859, with 44 others, and a solemn, sacred, and profitable time it was to my soul. In the August following, I was taken ill, and my health gave way, so I was obliged to leave London and go into the country. My greatest trouble was to leave the ministry of my pastor, Mr. J. Wells. But I was restored, and came to reside in London again the next May, and attended at the Tabernacle as often as I could till I joined the late Mr. W. Palmer's Church at Homerton Row, where my dear wife was baptized. I remember the first time Mr. Palmer called upon me, to publicly engage in prayer. I had to hold on to the front seat, I trembled so. We were removed in Providence to Chilworth, near Guildford, in 1867, and we used to attend at Shamley-green, very near my birth-place. I was now and had been for some time exercised about speaking in the Lord's name. "He that is ashamed of Me, and of My words, of him will I be ashamed." These words urged me on. They have run, but I have not sent them; these pushed me back, till one day I went to hear the late Mr. John Hazelton, at Mayford, and he paused in his sermon, and said, "If there is any one here exercised about speaking in the Lord's name, listen: In Acts ix. 11, you see the Lord knows where you live, your name and all about you, and when He wants you He will send for you; do not go before He sends, and do not say no when He does." This was a quieting message to my troubled spirit. I commenced to speak in a room at Shamley-green, about November, 1869. I went to the prayer meeting at the little chapel in the afternoon, and to the room in the evening. The room became full; then opposition commenced, the landlord threatened to turn them out if they allowed the mad babbler to speak there any more; but as one door closed the Lord opened another, and all without my seeking, till I was asked to supply at the old Baptist Chapel, Castle-street, Guild-

ford. The place was nearly empty, and with only twenty members. I went and supplied them again and again from April to September, 1871, then the Church gave me a call to minister to them regularly. After much anxious thought and prayer I consented, and resigned my secular employment. I thought I was taking the right step; but my fears prevailed, the devil assaulted me, and I sank very low; but I spread my case at the blood-stained seat, and got relief by these words being sealed home, "Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you." So we removed there in October, 1871, and the Lord blessed the work with many signs following; saints were made glad, sinners were sad, devils cast out, our hearts rejoiced, and a precious Christ was glorified. Then when brother Roland fell asleep I was unanimously chosen to the pastorate, and on Tuesday, October 7th, 1873, the ordination services were held. Mr. John Hazelton asked the usual questions, and gave me the charge from 2 Timothy ii. 15. Our brother W. Styles preached to the Church; a red-letter day it was to a great many; we continued to grow and prosper.

In the autumn of 1874 I received a three months' call from the Church at Mount Zion, Hill-street, Dorset-square, with a view to the pastorate, which after a week's thought and prayer I declined. In 1875 the chapel, Castle-street, was rebuilt with new vestries, &c., which were greatly needed. In July, 1876, I went to the recognition services of brother Shepherd, at Mount Zion. There I saw Mr. Churchyard, of Ipswich. He asked me if I would supply one Sabbath for them at Bethesda. I did so on Sunday, October 15th, 1876, and on several week evenings afterwards. I received a note from the Church informing me that they had had a special Church meeting to choose a pastor, and invited me to the pastorate. After a great conflict and much prayer, I felt moved to accept the same, and God's blessing and presence since has proved it was a right step. I commenced my pastorate here July 1st, 1877, with the words, "My presence shall go with thee." I pray we may still enjoy it. During my stay at Guildford, eighty-four were added to the Church, leaving 94 on the books when I left. May the Lord still abundantly bless us, and all the Churches of Christ. So prays yours in Jesus, W. KERN.

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### "THE LORD LOOKETH ON THE HEART."

(1 SAM. xvi. 7).

BY G. W. THOMAS, PASTOR, AKEMAN-STREET, TRING, HERTS.

**T**HE Word says, "The Lord seeth not as man seeth." Man looks upon the face, but the Lord "searcheth the heart." And this is most important, as the heart's work is the foundation of a true life in Christ. The house founded upon the rock stood, while the house founded upon the sand fell.

The heart is the hidden source from which thoughts, words, and actions spring. The tongue speaks, the body moves, the eyes look; not of themselves, but in obedience to the hidden power, the heart. As the heart is so the man will be. And the word to us is, "Keep thy heart with all diligence."

*The solemn thought.*—The Lord looks on my heart, He alone

can understand it, and read it aright. We cannot, therefore, often deceive ourselves. We think we know ourselves, but how little we know. Good Samuel looked at Eliab and said, "Surely the Lord's anointed is before Him," but the Lord said, "I have refused him." And so God looks on our hearts. What can He see? "A broken and contrite heart." Then that heart He rejoices in, for only contrite hearts are washed in the Redeemer's blood.

Some look upon our attire, and value us according to the fashion or texture of the same. God cares but little for our dress, He loves to see "the robe of Christ's righteousness" upon us, and we must ever remember that the clean heart and the "robe of Christ's righteousness" are His precious gifts. Let our prayer be, "Search me, O God, and know my heart."

We read in the Word of God of *the stony heart* (Ezek. ii. 19). A stone is a cold, hard, lifeless thing, it may be made to look very beautiful, yet it remains stone. How like many men. They have but little feeling. They can look upon a scene of suffering and refuse help; they are like the Priest and Levite, pass by on the other side. They are ready to receive the love of dear ones, the love even of our Jesus, and yet show no love in return. They can receive numberless daily mercies from God and man, and yet show no gratitude. This is to have a "stony heart." Let our prayer be "Lord give me a heart of flesh, Lord, make us tender-hearted," for only then can we truly lay claim to the sweet relationship of sonship and brotherhood, as in God the Father and Christ our Elder Brother.

*The clean heart* (Psa. li. 10). Who owns such a thing? Not one by nature, for "the heart is deceitful above all things, and desperately wicked." Behind many a smiling face and polished exterior there lies a black, polluted heart. And unless our hearts are right we cannot reach heaven, for 'tis only the "pure in heart" that shall "see God." And they can only be purified by one process. At Calvary we see the glorious Substitute, and we are told "the blood of Jesus Christ, His Son, cleanseth us from all sin." Therefore, we need pray, "Create in me a clean heart, O God."

*The double heart* (Psa. xii. 2, margin). What we would call half-hearted, and many try to make the best of both worlds, they want the glory without the grace. They try to serve God and Mammon. This, God will not have. He will have all or none. And yet such will sing—

"The dearest idol I have known,  
What'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

What kind of heart have we? Do we grow cold? Then we must draw near to our Father through Christ and pray, "Lord cause my heart to burn within me; save me from the stony heart; let my affection be set on Thee, keep my heart soft."

And as we pass on our Pilgrim way may we ever remember that our Lord is with us continually, "looking on the heart."

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I HAVE seen my precious Christ, and thousands and thousands of holy angels, praising the Lord, they sung most loudly, as the sound of many waters, oh, the sound was melodious, all their voices were alike, I must sing too.—*Samuel Kemp on his death-bed, from Sketch of his life.*

## FATHERLY REMARKS ON STRICT COMMUNION PRINCIPLES FOR YOUNG PEOPLE.

BY P. B. WOODGATE, PASTOR, OTLEY, SUFFOLK.

**A**NXIOUS that our young people should be furnished with some definite knowledge of the Scriptural grounds for maintaining the principles of strict, or rather primitive communion, has given rise to the following remarks:—

There was a time when such a subject was uncalled for, as almost all our Baptist Churches were Strict in their fellowship at the Lord's Table; very many, however, have become Open Communionists, and others seem to be growing somewhat indifferent, as though it was a matter of no importance.

A question would arise, Are we right in regarding such principles as binding on us in fellowship at the Lord's Table, or can we lawfully, on Scriptural grounds, dispense with them? The desire to be scripturally right, and in accordance with our Lord's will, who is the only King in Zion, and Sovereign law-giver in His Church, should ever predominate in our minds.

What constitutes a Strict Baptist Church? We reply, believers' Baptism by immersion, and the Lord's Supper duly administered only to such persons, and thereby are received into the fellowship of the Church.

What constitutes an Open Communion Church? The omission of Baptism, and allowing the unbaptized to unite in fellowship at the Lord's Table with those who have been baptized. Then we ask, where is our authority in doing away with the ordinance of baptism as a pure requisite to the table of the Lord. Can we find an example for it in the Apostolic Church. Notice their order.

The Gospel was preached by Peter. The Holy Spirit blessed the Word—they were pierced in the heart—they felt the power of the Word very keenly—they became anxious enquirers. They were told by Peter what to do; they obeyed and were baptized, they were then added to the Church, and, as members, they joined in fellowship and breaking of bread.

The Lord's Supper was observed by Church members only, and all who were in Church fellowship are repeatedly spoken of as having been baptized. In the Church at Rome, Paul tells them they were "buried with Christ by baptism into death." In the Church at Corinth, they were baptized in the name of Christ, and not in Paul's name. In the Church of Galatia they had put on Christ by baptism. In the Church at Ephesus, Paul reminds them of the one baptism, and it is no difficult matter to prove that all the Churches mentioned in the New Testament were baptized believers.

The introduction of the Open Communion principles is of more recent date. The writer well remembers that all the Baptist Churches in the city of Norwich were Strict Communion Churches, and his knowledge of the greater part of the Churches of Norfolk and Suffolk were so likewise.

The introduction of this change originated, we fear, in many instances, from a desire to avoid the reproach of worldly professors, and to admit into the Church persons of wealth and influence. We never

heard the first step was taken because some poor, despised, broken-hearted sinner begged for admission into the Church, but wished to be excused being baptized.

Our Open Communion brethren often ask for a command for infant baptism, and we ask for a scriptural precedent or command for open or mixed fellowship at the Lord's Table. Dear young friends, think seriously ere you depart, or sanction by your presence, principles and practices contrary to the Word of God.

From the introduction of such practices the peace of many Churches has been broken, friendship divided and heart rending scenes taken place. The writer well remembers the warm and united interest of all the Baptist Churches in the Foreign Mission—when Open Communion principles were almost unknown among us; how is it now?

In conclusion, I would remind you a Strict Communion Baptist does not necessarily imply that such must be a bigot, censorious, bitter in experience, narrow-minded—a careless liver; we confess, we have no sympathy with such. He is as a sincere devoted follower of Christ's commands, a loving, kind-hearted, useful, active working member of the Church to which he belongs, and thus keeping the ordinances as they were delivered, he will prove a blessing to the aged fathers and mothers in Israel, who are fast passing away from amongst us.

Oh, that God the Holy Spirit would touch many young men and women's hearts, to cast in their lot with the people of God, where there is the greatest purity of doctrine and discipline, where equal prominence is given to baptism and the Lord's Supper, so prays an old disciple.

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### ABLE TO SAVE.

A FEW QUIET THOUGHTS BY JAMES DEARING, PASTOR, OF  
CROWFIELD, SUFFOLK.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save to the uttermost."—Heb. vii. 24, 25.

**H**UMAN nature, in its fallen condition, has no idea that it stands in need of a Priest, such an one as is here spoken of. It vainly imagines all the help it needs is within its own reach and at its own command. God only knows the real need of a fallen sinner; and God only can provide for his needs. He has made provision in Jesus, the great High Priest of our profession. There is something blessed in the fact of His being the Great High Priest, especially when we think of Him as the Son of God of whom we read that he abideth a Priest continually. The Lord hath sworn and will not repent or alter, "Thou art a Priest for ever after the order of Melchisedeck." Thus the Son of God abideth a Priest continually. Into whose hands could His Priesthood pass? From whom could his Priesthood be taken? Who has any authority to call Him to it or impose it upon Him? Where is His equal save in His own person? "I and My Father are one." His Priesthood necessarily stands or falls in Him. To pass it into other hands is impossible. Paul says, "It is of necessity this man have somewhat to offer." Did not the Great High Priest offer with His precious body slain all that the Father required and sinners needed. But He stood in the suffering part of it, and stood to suffer. What human mind can conceive the intensity of those sufferings. There are



two ideas by which they are presented—*fire* and *sword*. There is nothing so severe as fire, and nothing sharper than a sword. In Psalm cii. occur the words, “My bones are burned as an hearth, my days are consumed like smoke.” Again as a sword in my bones; and “Awake, O Sword, against my shepherd.” It is difficult for us to conceive that the Priest suffered whilst standing against sin, against law-curse, against wrath, and against every contending element till it was said, “Enough.” He stood in the dying part to die, the just for the unjust. The accumulated transgressions of innumerable multitudes made the pangs of death in Him severe, but He stood till every form of death was plagued and every pang destroyed. Now he says “Tis finished,” and, as it were, delivers up His body for burial into the hands of those who loved Him, and yields Himself for a limited time, to the authority of the grave, but saw no corruption, and on the third He arose, as the great High Priest of our profession. What He was, He is, and will be, world without end. The Priesthood of Jesus stands for all time, and the issues of it beyond this world and time. John saw Him clothed with a garment down to the foot, and girt about the paps with a golden girdle. Heaven is peopled by His Priesthood; without it not one would be there. How sure their standing in the holiest of all Heaven itself with Him, Priest and people together. The Priesthood of Jesus is the great means by which all the poor outcasts of Israel are admitted, and taken into the holiest of all, however much entangled in the yoke of their transgressions, and there are some who are so entangled. They see no hope, but there is a “door of hope” for them here. How dreadfully tossed with tempst and not comforted are some poor things. How dark are others in their feelings. The face of His throne is covered and a cloud is spread upon it. ’Tis shown in the abiding Priesthood of Jesus; there is hope and nowhere else. “He lives, the Great Redeemer lives,” and “able to save to the uttermost”

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“THE WAY HE HATH LED ME.”

BY MR. ADAM MARKHAM, OF DALSTON.

CHAPTER III.

SOON after this I went to live at Alford; and was led to hear Mr. W. Rose, a real sovereign, free, and discriminating grace minister. I have sat and trembled from head to foot; and after hearing him many times, I ceased to go for several weeks from real fear. But if for a time I did not hear his voice, I have often been forced to hear his previous messages, which used to come to my mind with overwhelming power, and most frequently in the hours of night, and has many times caused me real agony, as to my state before a holy God. After a short absence I again went to hear him, and continued to do so till he left his charge, which was a great sorrow to me.

At the end of my first year at Alford I removed to another situation in the same town. Here my privileges were very great. Ministers were frequently entertained; and some of them who had got to know us and the other servants, used to pray for us by name at family prayers. I think now I hear one of their number especially, earnestly praying for me. These praying men are gone, but

their prayers are answered. A godly female servant in the same house soon discovered the soul-trouble I was in, for I could not hide it, and I believe a day did not pass but what she earnestly prayed that I might be brought into the light, and spent much time in reading the Scriptures with me; and to this day, I cannot think of her life and prayers, without the greatest affection for her memory. I went to the Wesleyan Chapel, but go where I would my trouble increased, and not any comfort could I obtain, nothing could I hear but condemnation; so much so, that my health began to be shaken.

At length God in His goodness brought me into the company of a youth (a distant relative) of about my own age, whom God had just brought out of darkness into light. He had up to the time of his arrest by the Spirit of God, been a reckless, wicked youth; his conviction was deep and painful, his joy after delivery was unspeakable, and the love of God in Christ seemed to shine in everything he said and did. His company was a great blessing to me, and a few weeks after our first interview we were together in a stable; I shall never forget that precious time. My deep sorrow was turned into joy, my heavy load was gone, and I could (and did) rejoice in the Lord, and joy in the God of my salvation. I ran home, longing to tell the good tidings, dropped into a chair and burst into tears, too full for a time to say a word; but they understood it, and we all fell on our knees, and praised God for the peace and comfort which the dear Lord had given me.

For about two years, that youth and I used to have the happiest fellowship. Then God thought fit to send for him home, and he fell asleep at the age of eighteen years. I used to go and see him every day in his illness, and was with him about an hour before he died. He was then resting on the finished work of the dear Redeemer, and thus passed away. He was my first companion, and the sharer of the joys and sorrows of my soul on Zion's road.

Very soon after my first interview with the happy youth just mentioned (H. W. Allitt), I went with him to a class among the Wesleyans and at the end of my year's service at the place already mentioned, I went to serve a godly family in the same town, with whom I remained four very happy years. About eighteen months after my conversion I was sent out into the villages to speak; this was with much fear and trembling, and very much ignorance; yet even then, though much beclouded, I was enabled to say a little of divine truth, and that little was blest to the leading of a few broken-hearted sinners to the Saviour.

The gentleman with whom I lived, and his lady (both of whom now sleep in Jesus) were very anxious for me to go to college to improve me for the ministry (all expenses they would have borne). The circuit ministers and principal officers were of the same mind; but while glad to do what I could in a local way, felt altogether unequal to a position for which I had the greatest regard.

(To be continued.)

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“DUTIES as naturally quiet conscience as sin disquiets it; and therefore so many become Pharisees, and in that Pharisaical strictness rest. The Lord knows I speak not against praying, hearing, and mourning; but to take rest and satisfaction in these, is to make an idol of them. Flee, O youth, flee to Christ immediately for righteousness and strength.”  
—*Silent Preacher*, 1842, edited by the late C. W. Banks.

## "SOUGHT OUT" (ISA. LXII. 12.)

BY A. G. PERRING, SAFFRON WALDEN, ESSEX.

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He to rescue me from danger,  
Interposed His precious blood."

**S**OUGHT out." God set His love upon His people, His chosen everlastingly. There never was a time when He did not love them, for He chose them in Christ before the foundation of the world (Eph. i. 2.) As an Omnipotent God, He knew all things from the beginning. He knew that His people would fall into sin, He therefore, made provision for their salvation in the counsel of eternity by appointing Christ as a Saviour, and He, in the fulness of time, becoming their Surety, taking upon Himself the nature of man (without sin). "A body hast Thou prepared me," and in that life working out the salvation of the chosen by a life of obedience, and at the close laying down His life for them, and voluntarily dying upon the cross, shedding His blood for them, for without the shedding of blood there could be no remission of sins." "Who His own Self bare our sins in His body upon the tree" (1 Pet. ii. 24, new version).

The Holy Spirit seeks out such. They are all known to Him. We have the Trinity in Unity. The Father's love in the choice of His people. The Saviour's love in His sacrifice, and the Spirit's love in quickening and sealing; not one acting apart, but all engaged in the salvation of the sinner. The chosen are all known to the Spirit, and shall "pass under the rod of Him that telleth them," marked out for the Redeemer's crown of glory, not one lost.

"Father, I will that those which Thou hast given Me may be with Me, that they may behold My glory which I had with Thee before the world was." All those whom He redeemed will be quickened, "sought out" by the Spirit. "You hath He quickened who were dead in trespasses and sins." There is no seeking of the Lord until we are "sought out," and when it is so, the words of the poet are very appropriate, we come and are glad to come and say—

"Lo! glad I come, and Thou, blest Lamb,  
Shall take me to Thee as I am,  
My sinful self to Thee I give  
Nothing but love shall I receive."

"And this is *coming to Jesus*." *Giving* your heart to Jesus (if you like) after we are "sought out," or in other words made alive, and not till then. "No man can come to Me (Christ) except the Father who sent Me draw him."

After being "sought out" or regenerated, we, by the aid of that Spirit which dwells in us, "Walk not after the flesh but after the Spirit," who is our Comforter, and as Jesus said (when here below) to the disciples, I go away I will send the Comforter, and he shall abide with you.

We trust we have had the presence of the Spirit in our past life since we were brought out of nature's darkness into spiritual life, and help and consolation in times of temptation, trial, sorrow, and distress, and affliction.

We trust we are looking for that blessed hope, the appearing of our

Lord and Saviour Jesus Christ. Soon He will call us home, for we have no rest here, "this is not your rest, it is polluted." What an unspeakable blessing when we do get home, but we must still trust in Him:—

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

And at the close of life's turmoil, pain, sorrow, and affliction, as we pass "through the valley of the shadow of death"—

Christ's own soft hand shall wipe the tears,  
From our weeping eye,  
And pains, and groans, and griefs, and fears,  
And death itself shall die.

## A DROP OF HONEY.

BY R. E. SEARS,

*Pastor Little Ailie Street Chapel, Whitechapel.*

"My times are in Thy hand."—Psalm xxxi. 15.

"MY times." "But I trusted in Thee, O Lord; I said, Thou art my God." If we can adopt that language as our own, then we can say, "My times are in Thy hand." My *times*. God has the sovereign disposal of all the events of our lives. "My TIMES are in Thy hand." It is well to acknowledge that all life's changes are in God's hand; that He has *willed* them, that He *controls* them, that He will *overrule* them, and cause them to work together for good.

GOD'S HAND is one of friendship and love. It is a skilful, a strong, a large, a bountiful, a helping, a willing, a pleading, a guiding, a directing, a correcting, a saving, a victorious, and a tender hand.

ALL our times are in His hand. Times of sorrow, and times of joy; times of prosperity, and times of adversity; times of temptation, and times of communion; times of receiving, and times of losing; times of suffering, times of labouring, times of waiting, times of prayer, times of praise; *all* are in His hand. Spring, summer, autumn, and winter; seed-time, and harvest; cold, and heat; day and night,—*all* are in His hand.

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

"My times are in His hand." They are not in *our own* hands. It is not in man that walketh to direct His steps. Our times are not in the hands of *our friends*; and what a mercy it is to know that they are not in the hands of *our enemies*. Our times are in the hand of our BEST FRIEND. "I have graven thee upon the palms of My hands; and thy walls are continually before Me." The hand that holds our eternal destiny was nailed to the Cross for us. "My times are in Thy hand." "God, even our own God, shall bless us."

"O fill me with Thy fulness, Lord,  
Until my very heart o'erflow;  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
Just as Thou wilt, and *when*, and *where*;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

## NABOTH'S STEDFASTNESS: AN EXAMPLE FOR ALL CHRISTIANS.

BY C. CORNWELL, PASTOR, BRIXTON.

*Delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 11th, 1890.*

PERMIT me, brethren, to thank you most heartily for the honour you have put upon me in electing me for the presidential chair of the Metropolitan Association of Strict Baptist Churches. The President of the House of Lords does not occupy so dignified a position as this. I will try to magnify my office. In my inaugural address, I have not written you a long *theological* paper discussing the doctrines of grace, which are held by all the members of this Association. I have not written a critical address animadverting upon those who are elevated with the delicious morsel that we are dying out. God Almighty grant that we may die daily to the world and every false doctrine brought into it. Nor have I written a paper upon our present position, future prospects, or aggressive work. But having laboured many years to make as much of God's Word my own as possible, I have this evening taken one line from the determined Naboth, and the Lord grant that the same Spirit may rest upon us that was upon him, when he said: "I will not give thee the inheritance of my fathers" (1 Kings xxi. 4). This, my brethren, is our motto to-day, and for ever.

1. Let us notice the *inheritance*. Naboth's inheritance was a vineyard in the land of Canaan; in the tribe of Issachar. I take Palestine to be a figure or representation of the blessings of the Gospel, or, the Gospel itself with all the truths and doctrines therein contained. Canaan is called the "land of promise," the "holy land," the "land of Israel," and "Judah." These names are significant, and with ease lead the mind to the freeness, the fulness, and the blessedness of the Gospel. The description which Moses gave of the Promised Land was also significant of the Gospel, for there the Israel of God were to eat the fruit of vines, which *they* had not planted, and drink water from wells which they had not dug, and inhabit houses they had not built, and there they were to eat bread without scarceness, and where under heaven are these blessings to be found? Where? but—

"In the Gospel of our God,  
Where wondrous things are seen."

Canaan typified the Gospel inheritance in the way in which they became possessed of the land: it was the gift of God. It was His covenant gift, for He made a covenant with Abraham, saying, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." This looks very much like Gospel, for here is God's gift, and this gift was confirmed by an oath to those who were strangers to it. It was an everlasting possession, and the Gospel is an everlasting Gospel.

Canaan also typified the Gospel, in the distribution of the land among the tribes of Israel. The land was divided by lot; the order of the sacred service was determined by lot, and He Who told Daniel He should stand in his lot at the end of the day hath also made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed and the bounds of their habitation.

There was also the *actual possession* of the land. It was not a place merely to be talked about: they were not to admire its glories from afar, as Moses did. Nor is the New Testament Church of Christ to draw its happiness from some future brilliant period, obscured by the dim distance of uncertain time. Brethren, there is a present possession, the Gospel *is now*: the power of God to salvation, and a bird in hand is worth two in the bush. It has seemed hard to some that the Canaanites, who had possessed the land so long, by the law of succession from their ancestors, should now be slain, and compelled to give up the land to a people who were strangers in it, and who had no earthly title to it. But the curse causeless cannot come. Long before this, the patriarch Noah had pronounced his curse upon the inhabitants. Time cannot weaken Heaven's vengeance.

Again, consider that Naboth was only a tenant. The land belonged to the God of his fathers, and he had no right to part with it; and what right has any man to give up any part of God's truth? nor can any part of it be given up by men, except they commit the greater sin of putting something else in the place of it. I read in the *Freeman* not long since (and I believe this is the best Baptist newspaper we have) one of the correspondents to that paper was speaking of the sermon he heard somewhere in the country upon the "dead doctrine." If the doctrine of election be dead, then God Himself must be dead or inactive. A gentleman called at my house one day to tell me the devil was dead, but I never before heard the greatest work of God called dead doctrine. Men would never try to bury Divine sovereignty and personal election if it were not that they might build human responsibility and free-will upon the ruins. With regard to every truth, every doctrine, and every promise recorded in God's Book, may we stand as fast as Naboth by those things which carried our forefathers through seas of blood, and are now committed unto us. We will not give up the inheritance of our fathers.

II. We will notice the *righteous determination* of Naboth: "I will not give thee the inheritance of my fathers." Here we see him standing out firmly for his rights, and his determination was as just as it was firm. Naboth, I should think, was a sincere Conservative; and if so, Ahab will be sure to find him the same in the world as he is in the Church, the same in his vineyard as he is in his tent, the same with the king as he is with his fellow-man, and the same in the political world as he is in the religious kingdom. And Ahab said to Naboth, "Give me thy vineyard." "No, it is my father's inheritance, I will not give it to you." "But, Naboth, I want it for a garden of herbs." "Oh, you want to turn it into a *kitchen* garden, do you? I will not give thee the inheritance of my father's." "Come, come, Naboth, don't you be so stubborn; I will give thee for it a *better* vineyard than it." Ahab preached the devil's doctrine, for what was his suggestion to the woman in Eden but that of improvement? "Ye shall be as God's," saith Satan. He suggested to Eve that there was something very much better than cleaving to God's order of things, and Ahab came to Naboth with the like message, "I will give thee for it a better." "No," saith Naboth, "I will not give thee the inheritance of my father's." Ahab then tried another scheme; no doubt Satan suggested to him what he had laid against Job, that Naboth does not serve God for nought; and that Ahab said, "If it seemeth good unto thee, Mr. Naboth, I will give thee the

worth of it in money." "Thy money perish with thee; I *will not* give thee the inheritance of my fathers." I wish I could put clearly before you the evil of error, and the heavy curse which hangs over those who "obey not the *Gospel*." I will give you four or five reasons why Naboth might not part with his vineyard, and the Lord help us to make good use of the lessons we here learn.

(*To be continued*).

## A FEW WORDS ON PUBLIC PRAYER.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

**A**S Prayer is one of the chief parts of public worship, whenever we assemble together for the same, we should *remember* what we meet for, and the *primary* object ought to be, to worship God.

It must be great joy and encouragement to a godly minister to know he has a number of *praying* persons around him, and the prayer meetings are sure to be attractive, refreshing, and beneficial, *where* divine worship is *the principal* thought and desire, and all other proper considerations are cherished and prevail.

Where a Gospel Church is formed, or such an attempt be in embryo, the public prayer meetings certainly should not be sparsely attended; nor *would they be*, it is submitted, if the people were spiritually minded, and *they* were rightly and judiciously conducted, of course allowing for all lawful preventions, but this is simply a matter for conscience.

That prayer meetings are *not* often prized as family gatherings for the common weal is attributable to various causes, some of which might be easily rectified; and having listened to about as many public prayers during the last 50 years as most persons, the writer presumes to offer a few suggestions for consideration.

He wishes to avoid wounding the susceptibilities of the most simple minded, and of but small gifts, of verbal expression—being fully aware that if any of us have been blessed with superior advantages we must ascribe it *entirely* to divine favour, and *but* for which, what should *we* have been! He could with great pleasure hear a Christian brother express in public prayer, "Lord, Thou knowest if we do anything wrong in the day, it finds us out when we come to Thee at night." But when a good man, incoherently (because he has been reading some penny or halfpenny sensational religious newspaper), *presumes* to say, "Lord, we thank Thee that one hundred were converted at Plymouth last Friday." &c., &c., &c.; *then* his common sense is outraged, and he *stops*. Surely the conductor should endeavour, by some kindly and judicious means, to prevent a repetition of such nonsense for the good of the cause—no sensible Christian persons being likely to attend, with their growing up families, where such monstrosities are allowed. Thanksgiving is the believer's delight, but it must be for *facts* (or realities, if a better term), *not* for mere *fancies*. Yet, again, I don't think we are authorized to tell the Lord all that we may believe *He* will do, just because *we* may *wish* He may graciously do even *so*. Castle building in the air is akin to our boyish pastime in use of the pipe and soap water; but when we become *men*, we put away childish things. We must have a *clear* "Thus saith the Lord" for our expectations, to prevent disappointment. We

are not *now* inspired, as the holy prophets *were*. Yet once more, let it be a *chronic* remembrance, "Thou shalt not take the name of the Lord in vain." This command needs no comment *here*. Briefly let me say, that *too lengthy prayers* are a great drawback to the enjoyment of prayer meetings. The only *remedy* just now recurrent to my mind is in one word, "*example*," which, if properly studied and *set*, might gradually prove *curative*—presuming, to begin with, some of our young ministers, if they would take the lead, and consume *half* the time by praying *twice* instead of once, avoiding tautology, it would, in my humble judgment, be a great improvement. But we should look to our valuable deacons and elders to *help very materially*; if two or three of them could be persuaded that it would be very beneficial to the cause, to *resolve* to occupy say five to eight minutes, and avoid repeating *that* already uttered, the alteration for the better would very soon become so conspicuous, that by degrees prosi-ness and prolixity might become a thing of the past, to the relief of the congregation and enjoyment of the service.

Even on the risk of being misunderstood, I would *submit* that proper thoughtfulness, and in a sense *preparation*, by communing with one's own heart, is incumbent on those who take part in public prayer. How *natural* are our expressions if we go to ask a great favour of any fellow mortal, and how becoming is our demeanour in every respect, if such be a person in a superior position (socially) to ourselves. Our *very best* abilities are called into exercise, and very properly too, and how *easily* our thanks *come out* for some very appreciable favour bestowed, either on ourselves or others for whom we have solicited. What should, then, be our *behaviour*, in speaking "*before* the Lord of Lords," and *unto Him*?

Sermonizing, pretensions at eloquence, changing the voice like a ventriloquist, hackneyed words, stereotyped expressions, and a superabundance of endearing terms, as well as superfluous words, are *all*, more or less, *distasteful* to intelligent Christians, and tend to *thin* the prayer meetings, no doubt, in many places. Common sense and commercial and business habits are as much the property of the Church, and should be as studiously and freely given by Christian persons, in furtherance of the cause of God, as they are very properly in the interests of their own family and all their secular affairs.

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#### TO THE CHURCH OF GOD.

"All is Well."

Fear not, Hephzibah, "All is well,"

The present moment this confirms;  
That still our God in Zion dwells.

And shields us well from threat'ning  
harm.

Fear not, Hephzibah, "All is well,"

Though sore distresses still appear;  
Arise, His faithfulness to tell,  
Who brought us through another year.

Fear not, Hephzibah, "All is well,"

Salvation's work is all complete;

Our Lord has borne the lowest hell,  
And now He fills the conqueror's seat.

Fear not, Hephzibah, "All is well,"

Triumphantly your way pursue;

No trials have as yet befell,

But what our God has brought us  
through.

Fear not, Hephzibah, "All is well,"

In love our God sends every cross;

This truth is firm whate'er we feel,

God's saints can never suffer loss.

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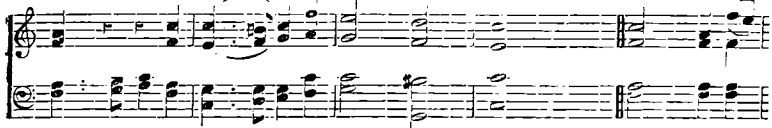
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| <p>2 In darkest shades if He appear,<br/>My dawning is begun;<br/>He is my soul's sweet morning star,<br/>And he my rising sun.</p> <p>3 The opening heavens around me shine<br/>With beams of sacred bliss,<br/>While Jesus shows his heart is mine,<br/>And whispers I am his.</p> | <p>4 My soul would leave this heavy clay<br/>At that transporting word,<br/>Run up with joy the shining way,<br/>To embrace my dearest Lord.</p> <p>5 Fearless of hell and ghastly death,<br/>I'd break through every foe;<br/>The wings of love and arms of faith,<br/>Shall bear me conqueror through.</p> |
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## GEMS FROM CHRISTIAN AUTHORS.

JAMES WELLS.

WELL, now, I must put you to the test a little. Just look at me now. Suppose I was going to do what I shall not do this evening; suppose I was before the Church now, and going to tell you my experience, what my soul trouble was, and how I realised mercy, and how I came into this acquaintance with the perfection that is in Christ, and how Jesus Christ in His Person, and work, and characters, and how the eternal Three became glorious in mine eyes, and dear to mine heart; now, suppose I were to do so, why, those of you that are spiritual, you would see a beauty in it, and some of you half-sulky Christians, that hardly know what to make of that Wells, why, if I were to tell them my experience in that way, they would say, Dear me! his experience is like mine, after all. Why, if I am a good man, he is a good man; if I am taught of God, he has been too. Really, after all, it is the same Jesus Christ, it is the same hope, it is the same grace, it is the same Spirit, it is the same, depend upon it, it is, so it is. I have in my time twice had the privilege of telling a little of my experience to two different persons in the country, travelling, and they did not know who it was. Mind, they were very much prejudiced against that James Wells; and after I had told them a little of my experience, they said, "Bless the Lord! the Lord has done great things for you." "Oh, but," said I, "my name is James Wells." "Dear me; is it indeed? Well, I cannot undo it now it is done, and there it is." So it just shows how it is when we can act a little craftily sometimes, and get hold of people so that they cannot get away. After they have acknowledged you, tell them your name. And so it is, if you belong to this happy number, you will see a beauty in the work of God in the soul.

## HAPPY CHURCH MEETINGS.

I am sure some of my happiest seasons, and I hope I shall have many more yet, have been in our Church meetings, when we have had testimony after testimony of what the Lord hath done. Ah! I say it was a beautiful meeting. And one poor creature knocked about, and kicked about, and cuffed about, and tried tremendously; and, do you know, we were cruel enough to like him all the better. Something like myrrh, the more it is bruised the more fragrant it becomes; they have felt their way along, and at last have found out the liberty of the Gospel and the preciousness of Jesus Christ. Really it diffuses a savour around such. We see a beauty, feel an affection; as saith the Saviour, "He that receiveth such little ones in My name receiveth Me."

SAMUEL E. PIERCE.

Some years since, I spent a week with that venerable servant of Christ, S. E. Pierce. The subject of his being at Trevecca College, became the topic of our conversation. I asked him, if he ever had an interview with the late Countess of Huntingdon, when he related the following anecdote: "The Countess one morning entered my room and said, 'Pierce, how is your heart?' 'Madam,' I replied, 'My heart is an object I do not like to look at; God allows us but one object to look at, and that object is Christ.' 'Pierce,' she exclaimed, 'you are right, you are right.' 'Oftentimes have these words been useful to me in the vale of tears—"God allows but one object to look at, and that object is

Christ." One object for *justification*. 1. "By one man's obedience shall many be made righteous. 2. God allows us no other object for *peace*, but Christ Jesus. "He hath made peace by the blood of the cross." 3. God allows us no other object for *strength*. "In the Lord have I righteousness and strength." Beloved, "He shall take of mine, and shew it unto you."

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

*The Surrey Tabernacle Witness*. Edited by O. S. Dolbey (price 1d.)—We have no hesitancy in saying that No. 1 of the *Surrey Tabernacle Witness* is well stored with good, sterling Gospel matter, which, under God's blessing, will no doubt prove spiritually advantageous to many exercised souls. We sincerely trust it may be owned and blessed of God the Holy Ghost from time to time, to the members and friends of the Surrey Tabernacle, for whom it is chiefly intended, and that its worthy editor may be long spared to conduct it with pleasure and profit to himself and his readers. The "get up" of the magazine testifies considerably to the taste and skill of Messrs. R. Banks and Son, its printers.

*The Relation of the Church of Christ to Sunday Schools*. By L. H. Colls, Pastor of the Martyrs' Memorial Baptist Church, Beccles. London: R. Banks and Son, Racquet-court, Fleet-street. (Price 1d.)—We are truly delighted with the pamphlet before us, as it is, in our opinion, the very best on the subject that has been issued. We hope every preacher and Sunday School worker will read it and distribute it broadcast.

*My Life*. By Joseph Flory, B.M. London: W. Wileman, 34, Bouverie-street, Fleet-street. Lovers of the good old-fashioned Gospel of Christ will find, in the life of Joseph Flory, not only much spiritual and soul-sustaining food, but a great deal of very interesting matter relative to many of our well-known London and provincial Churches. Here and there will be found personal notices of ministers, deacons, and members of Churches with whom our author has enjoyed occasional fellowship during the past fifty years. We hope the work will be largely circulated.

*Nottingham Lace Curtains, Price List for Spring 1890*.—Messrs. S. Peach and Sons' lace curtains are unquestionably the best ever made. The designs for 1890 are superb. Persons wishing to obtain the latest and most prevailing styles will find it advantageous to send their orders direct to S. Peach and Sons, Lister-gate, Nottingham. For particulars see advertisement.

*Tasmania*.—The *Day Star*, edited by Pastor McCullough, "Dunluce," New Town, Hobart, is a neatly printed monthly. In an excellent editorial it says:—"Roman Catholics make strenuous efforts to obtain the exclusive education of the children." The Church of Rome is striving hard to spread its pernicious influence in the colonies as well as in Great Britain. This should give an impetus to all Protestant Sunday-school workers.

*The Life of Charles Waters Banks* (price 2d.). London: R. Banks and Son, Racquet-court, Fleet-street. No. 3 of this work is excellent. We wish it a very extensive circulation.

**SERMONS.**—*God Glorified in the Body and Soul of His Purchased People*. By F. Nugent. This sound Gospel sermon was preached at Trinity Chapel, Boundaries-road, Balham, S.W., on Dec. 15th, 1889, and may be had of the author (price 1d.), 4, Victoria-terrace, Balham.—*Divine Ordination*. By J. Godsmark (price 1d., post free 1½d.). R. Banks and Son, Racquet-court, Fleet-street, London. This sermon (preached at Lynton-road Chapel, Bermondsey) is full of spiritual and savoury meat.—*Three Sermons on Apostolical Succession; the Christian Priesthood; the Real Presence in the Eucharist*. By H. Batchelor (3d.). These most remarkable sermons are bound together, and may be had of J. R. Walters, Weston-super-Mare.—*The Lamb Slain and Prophetic Boldness*, two grand sermons by C. Cornwell (1d. each).—*Thoughts from a Sick Room*. By J. Parnell (1d.). This sermon is exceedingly rich in experimental truth. The three last-named sermons may be had of R. Banks and Son, Racquet-court, Fleet-street.

**MAGAZINES ON THE EDITOR'S TABLE.**—*Australian Particular Baptist Magazine; Silent Messenger; The Gospel Magazine; The Lantern; Life and Light; The Cave Adullam Messenger; The Olive Branch; Hand and Heart; The Day of Days; Home Words; Good Company; The Seed Basket; The Surrey Tabernacle Witness; The Fireside; The News; The Newsgazer; Lippincott's Monthly Magazine; Cheering Words.*

## Things New and Old.

*Trustees of Chapels* will read with interest the decision given by the Stratford Bench as to the liability of the Trustees of the Congregational Chapel, George-lane, Woodford, to pay £21 11s. 9d. claimed by the Woodford Local Board for making up the road adjoining the chapel schools. As it was not shown that any person derived "rent, profit, or advantage" from the penny readings, lectures, and bazaars held in the schools, the Bench gave a wide interpretation to the clause exempting buildings used for "the charitable education of the poor," and dismissed the summons. They could not refrain from adding that the bazaars and entertainments were upon the very fringe of the proviso.—*Essex Weekly News*, March 7, 1890.

"*Religious Disabilities Removal Bill.*"—Its effect, if passed into law, would be—that the offices of Lord Chancellor of England and Lord Lieutenant of Ireland would be opened to Roman Catholics, and vast powers be placed in their hands. Under a Popish Chancellor, the immense patronage of his office, exclusive of his ecclesiastical jurisdiction, might be used for the promotion of Romish influence, both judicially and politically: and property under the control of the Court of Chancery, the guardianship of minors, and the appointment of the magistracy, be all made subservient to the same end.

*The Strict Baptist Mission.*—At the annual meeting of the Metropolitan Association of Strict Baptist Churches, held at Keppel-street Chapel on Tuesday, March 11th, 1890, Mr. R. E. Sears made a splendid appeal on behalf of the above Mission. He then informed his audience of one essential point of interest—viz., that the Mission was founded on the doctrinal basis of the Metropolitan Association of Strict Baptist Churches, which we know to be thoroughly sound and good.

*A Biblical Treasure.*—In 1882 we published our "Memorials of the Pilgrim Fathers," in which occurs an account of godly John Eliot. On March 8th, 1890, Messrs. Sotheby, Wilkinson and Hodge, sold for £102 Eliot's Bible translated into the native American Indian language. It was a copy of the first edition of that rare version, the New Testament being dated "Cambridge, U.S., 1661" and the Old Testament two years later. Both parts were bound together. Copies of this Bible have been known to sell for upwards of £200.

*Extempore prayers*, like extempore discourses, do not always proceed from the lips with the fluency that is desirable to produce an impression on the hearers. One of the unkindest cuts on the subject, however, has been dealt out by a clergyman of the Established Church, who recently entered a Board School, and told the children that they ought not to go to chapel because the minister often has to stop in the middle of his prayers and cough, because he has no prayer-book. It is hardly calculated to instil a reverence for sacred things in the minds of children when a clergyman talks in this strain of the solemn act of prayer, wherever offered.

The *Western Recorder* says:—"We have noticed that when Open-Communion Baptists come from England to America they generally join the Pædobaptists. They seem to have no trouble in swallowing infant baptism and sprinkling, but they cannot bear the idea of insisting on maintaining the New Testament order of the ordinances. No, let the British Baptists give up all their loose communion notions, let them firmly adhere to the New Testament order, for nobody denies that in the New Testament baptism precedes the Lord's Supper." Very good, but are the close Baptists of America doctrinally sound?

*Gone on Before.*—Another much esteemed friend has been lost to the Hobart Church in the death of Corporal Banks, who, though not a member with them, was yet a sincere lover of the work, and a most active helper when assistance was needed. He was connected with a well-known and much respected family in England. His grandfather (Mr. C. W. Banks) was the proprietor and editor of THE EARTHEN VESSEL for many years, and his father (Mr. J. W. Banks), we believe, is a prominent member in the section of the Baptists that THE EARTHEN VESSEL represents.—From *The Day Star*, Tasmania, Jan. 10th, 1890.

*Grateful Acknowledgment.*—J. W. Banks (through the E. V. and G. H.) desires to thank the numerous friends who have favoured him with letters of sympathy respecting the loss of his son. They have proved very helpful and consoling.

*Music.*—We are indebted to Mr. Randle Ash and Mr. James Ash, of Clapton, for the piece of music given with the E. V. and G. H.

*John Bradford's last words* were "England! Beware of IDOLATRY!"

## THE BLESSED DEAD.

THOMAS WALKER.

AFTER a brief but very painful illness, Mr. Thomas Walker departed this life, January 20, aged 71, and his redeemed body was committed to the silent tomb on the 24th, in Kensal Green Cemetery, by Mr. Beecher, in the presence of very many friends. Our dear brother was a member of the Church at Shouldham-street, and had held office as Deacon nearly fourteen years. As a man of God he had a very blessed acquaintance of the Word of God, and, being a man of great feeling and sympathy rendered him very apt in dropping a word in season to a brother or sister; thus was he endeared to one and all who knew him. The writer of these few lines was informed that our brother attained the age of 28, ere he knew the power of the Gospel as a savour of life to his soul. He was a cabinet-maker by trade, and having on one occasion a very difficult piece of work, so that he was perplexed with it, and lost his temper over it, the sequel of this being sport and ridicule for his fellow workmen; but shame and confusion filled his mind, and God was pleased to work by this circumstance, and to over-rule it for good. In the kind providence of God he was induced to go and hear Mr. Abrahams preach, and under whose ministry the "sweets of pardoning love" was experienced by him for the first-time. He attended Mr. Abraham's for some time, but in seeking after truth his mind became enlightened on the subject of Baptism, and he was led to hear the late C. W. Banks, under whose ministry his views of the same were confirmed. Accordingly in due time Mr. Banks baptized him, and he was received into full communion, April 7, 1850. Having on his member's card written by Mr. Banks, "I know Thy works, and tribulation and poverty, but Thou art rich." On Mr. Banks leaving Crosby Row, Thomas Walker went to hear the late Mr. J. Foreman, and profiting thereby, and feeling a union to the people, he cast in his lot with them. During his illness he suffered a great deal of pain, and his faith was severely tried at times, but his mind was stayed up and supported with the "immutability of God's love," and the last portion of Scripture he wished read was Hebrew xiii. Doubtless he was musing on ver. 8. To a brother he said, "Christ is my Hope, all else is sinking sand," and it is laid on a foundation that hath oaths, promises and blood. As a church our loss is great, for he loved the gates of Zion, and "Zion's" interests lay near his heart. He leaves a widow who has lost her sight, to tarry a little longer. It has been a heavy trial indeed for her, but she has been blessedly supported through it by God. H. B.

MR. GEORGE AUGUSTUS NORTHOVER.

DEAR BROTHER WINTERS.—According to promise I write you respecting the exit of our beloved brother, George Augustus Northover, Esq., late of Lee, but now a resident in the city of the Great King. He was born into this our sinful world, on April 28, 1823, and departed February 17, 1890, thus for more than sixty years he was the subject of divine care, and enjoyed a life replete with the Lord's goodness. As a Christian gentleman, our brother was by the grace of God an example of no mean order, *frankness* and *kindness* are words expressive of his life generally, while in relation to the Lord's poor his aim was to act as a steward in his Master's service. Although sorely afflicted for years and thereby much deprived of the means of grace himself, and of mingling in godly society, which was to him a great denial, yet by the Holy Ghost, he was deeply taught in the school of affliction to feel for others; hence his desire for their profiting and God's glory thereby. How abundant were the uses of his pen to extol his Lord and the doctrines of grace he so dearly loved. Let his large correspondence with saints, some of "Cæsar's household," but the greater part poor and tried members of the body of Christ, bear witness; also his valuable contributions to the *Gospel Magazine*, edited by D. A. Doudney, D.D., and other periodicals. Friday, February 21st, the day arranged for the interment of the

mortal remains of our dear friend, was a solemn one to all concerned. Ere we rang the bell to gain an entrance to the house of mourning, we looked around upon the garden which last summer was beautiful with flowers. As we then sat and chatted with our dear friend amidst their fragrance and beauty, he had passed away like the flowers, "but we mourned most of all that we should see his face no more," whose constant friendship, to our mind, found its type in the more abiding evergreens which sheltered that once happy, but now sorrowful home from the gaze of passers by. As we mused, other trees precociously demanded our attention, pushing out their boughs in a manner so as to gain readily the notice of our eye, bidding our heart be full of gladsome hope, as they revealed their buds already to burst with life, leaf, and later on, it may be with fruit, talking to our saddened spirit not of death and sterility, but rather of life and resurrection power. Soon the hour arrived for that solemn but familiar sight of hearse and coaches, when it was evident that, according to the wish of the departed, his frail body was to be carried to its resting place with the total absence of anything like display. We were glad to meet our brother Higham after his serious illness, as one of the mourners, and other dear friends. Arriving at Lee Cemetery, our brother, Mr. J. Mead, of Nunhead Green, officiated, and by a most chaste and appropriate address, bore testimony to the fact that we were following to the grave "a good man," showing from years of personal knowledge of the deceased, that he was such, as a man among his fellows, and as a man in Christ Jesus, ascribing all to covenant mercy which had been shown to one who in life and death felt himself to be of sinners the chief. Our friend's last illness was of several weeks' duration, during which time he testified again and again that the precious truth of God flowing from and centering in our blessed Emmanuel, and for which by life and pen he had for many years professed a deep love, was such, as with holy confidence he could die upon. Nor was the enemy allowed to intrude upon his peace, while his one desire, tempered by submission to his Father's will, was, viz: "To depart and be with Christ," a state which he now fully knows to be far better. Thus "a good man" has passed away, and we may say of him, "Thou shalt be missed, because thy seat will be empty," for he has left his afflicted widow, her aged mother, his two godly sons, his orphan niece, and other family ties, with many a Christian friend, to mourn their loss of him, to rejoice in his gain, and to wait for the coming of our Lord and Saviour Jesus Christ, whose voice we hear at times, coming from over the mountains of Bether (or of division), saying, "Behold, I come quickly" and we, while asking for grace ever to be busy in His blessed service here, would with hearts yearning for the unveiled presence, say, "Even so, come, Lord Jesus."

W. K. SQUIRRELL,

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THE LATE T. J. HALL.

The subject of this memoir was early the subject of grace. When a child he used to attend Bethesda Sunday School, Lever-street, St. Luke's, where his teacher, Mr. Briscoe, now pastor of Rye Lane Baptist Chapel, Peckham, was instrumental in bringing him to the knowledge of the Lord. On the family removing to the neighbourhood of Bethnal Green, Thomas, with his brother Alfred Hall, now of Meopham, attended Hope Chapel, Norton-street, then under the pastoral care of Mr. Griffith, and were eventually baptized by the pastor and received into Church fellowship. At the age of nineteen years, he left his fatherland for Canada. While there, beside working at his trade, he occasionally preached the Gospel, and eventually he entered one of the American Colleges. I have heard him refer to the strange feelings he was the subject of when preaching to an audience of black faces.

On his returning to England in 1881, he became an itinerant minister in our denomination, and was engaged almost every Lord's-day, until his

illness, preaching the Gospel of the grace of God with some considerable acceptance. Mr. G. Virgo, Deacon of Miles-road Chapel, Brighton, says in a letter to A. B. Hall: "I felt personally more attached to your brother than to any supply we have had, and have realized more spiritual communion in conversing with him, and have felt since his illness that he seemed so fixed in mind and purpose on the best things that he was ripening for glory. The Lord blessed his word to the friends here, and one now awaiting baptism has mentioned a sermon he preached as being the means of bringing peace into her heart."

On the 21st January, 1890, as our brother was going to business, a gust of wind caught him and hæmorrhage set in. He rallied once, and entertained the hope of recovering. But he soon had a relapse and got worse and worse. The great loss of blood seemed to give him a fright, which in his weak state, affected his brain, and reason was dethroned. When I visited him, he said, "I thought the Lord had a work for me at Brighton; but now He is going to take me home." In answer to a question of mine, he said, "I have no ecstasies, but I know Jesus is my Saviour." He said to me once, "Him that cometh to Me I will in no wise cast out." When his aged father first saw him, he requested him to pray with him, and lamented he had not lived nearer the Lord than he had. He further said, "I came as a sinner to Him, and I do like that hymn, "Rock of Ages." In the night he with his wife and mother, sang the hymn. He said to a friend,—

"When the death sweat is on my brow,  
If ever I loved Thee, dear Jesus, it is now."

His father says: "the last time I visited him he was very calm, and much impressed when I prayed with him." Our brother fell asleep in a semi-conscious state at half-past twelve on Tuesday night, or rather early Wednesday morning, February 26, 1890, in the 38th year of his age, leaving behind a widow in a state of melancholic madness, and six children unprovided for.

The remains of our departed brother were interred at Manor Park Cemetery, on Monday, March 3. Notwithstanding the very cold weather several friends were gathered at the grave, among whom were brothers Kempston, Kemp and G. Virgo (from Brighton). There his body rests: His spirit lives itself in the unfading glories and unchanging bliss of heaven. We have not to weep for him. But what of these six lambs left absolutely without a father and practically without a mother? They were deprived of both almost in one day. When the father had to be removed to Hanwell, the poor mother had to be removed to Colney Hatch. Shall we weep for these orphans? Yes, but shed more than tears, for more tears is strange meat for children. Some kind friends have quite voluntarily offered to help, and some of the Churches have made a collection on behalf these dear orphans. The smallest sums will be thankfully received, and duly acknowledged through this periodical, by J. Copeland, 194, Victoria Park-road, South Hackney, N.E. I am happy to be able to say, that Mr. and Mrs. Meers, living in the same house, have and are acting with the utmost kindness to this afflicted family. The Lord reward them.

J. COPELAND.

[We regret the pressure on our space compels us to hold over the Memoir of Mr. Buckoke till next number]

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THE BIBLE PROHIBITED.—In the reign of Henry V., a law was passed against the perusal of the Bible in English. It was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit lande, catel, lif, and godes, from theyre heyers for ever; and so be condemned for heretykes to God, enemies to the crowne, and most arrant traitors to the lande."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### ANNUAL MEETINGS OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

CHRISTIAN fellowship with all who love our Lord Jesus Christ is a heaven-given favour; but *Church fellowship*, which takes in Christian fellowship, and in which there is also a oneness realised in doctrine, experience, and practice, is even a far greater blessing bestowed upon truly exercised souls by Him who made the hearts of the two travellers to Emman's burn and fuse together. How sweetly were the annexed lines (from our *circular*) verified in the noble gatherings at dear old Keppel-street, on Tuesday, March 11th, 1890—

"How sweet, how heavenly is the sight,  
When those that love the Lord,  
In one another's peace delight,  
And so fulfil His Word."

As soon as possible after the given time for commencing the services of the day, our dear brother Charles Wilson, the outgoing President, occupied the chair, and, having announced a hymn, fervent prayer was offered. Brother J. Harris read the minutes of the half-yearly meeting, held in October last at Richmond. Brother Albert Steele read the balance sheet accounts, and Brother J. Hunt Lynn, Secretary of the Magazine Trust Committee, read the financial account of the E. V. and G. H. for the past year. All the above minutes and accounts of the Association were found to be in a most healthy and flourishing condition. Bro. C. Wilson then gave the right hand of fellowship to the representatives of the two newly received Churches—Homerton Row and Heaton-road, Peckham. Brother R. E. Sears, at this juncture of the meeting, was called to the platform. He remarked that as it was well understood by the delegates present that Brother J. Harris was about to retire from the office he had so long and ably held in connection with the Association, he wished to say a few words to him and about him. Bro. Sears having spoken of the excellent way in which Bro. Harris had performed his duties for the past seven years, presented him, in the name of his brethren, with a beautiful tea service, as a token of love and appreciation of his services. Bro. Sears said we might have made a more elaborate show by having *plated* goods, but we preferred something sterling, and consequently chose a solid silver service. Brother Harris accepted the present, remarking that he had not done anything to merit such kindness, and regretted the necessity of retiring from his office on account of the weak state of his health, and that since he had given

in his resignation he had been more than ever convinced that he had done right. He thanked the friends right heartily for their loving recognition of his services. Brother Wilson, in due order, vacated the presidential chair, stating in his usual cheerful manner that he retired from the office in as good a state of health as he enjoyed when he accepted it. Mr. Charles Cornwell, pastor of Brixton Tabernacle, being the president-elect for the ensuing year, took his seat on the platform amidst many expressions of approval. Brother J. H. Lynn also retired from his office as vice-chairman, which he had so ably filled during the past year. Before leaving the platform Mr. Lynn made loving and grateful mention of the late Mr. J. S. Anderson, also of Mr. C. Wilson and Mr. R. E. Sears, with whom he had so peacefully worked in connection with the Association. Brother W. K. Squirrell, pastor of Enon Chapel, Woolwich, then filled the chair vacated by Brother Lynn. Mr. Edward Mote, hon. sec., moved a hearty and cordial vote of thanks to the retiring officers for the able manner in which they had performed their respective duties. He stated that it had been a red-letter year in the history of the Association from the fact of its having been the first year in which a "layman" had been chosen President of the Association. Brother I. R. Wakelin warmly supported the vote of thanks, and Brother Wilson responded in a few suitable words. Brother J. Box followed with the annual report, and Brother George Turner (in the place of Brother J. Harris) with the financial account. Brother R. E. Sears moved a hearty vote of thanks to Brethren J. Box and J. J. Fromow for their year's services. Brother Box kindly responded. A paper on the enfranchisement of leasehold chapel property was then introduced by the Chairman. According to a motion on the agenda, Brother J. H. Lynn moved that a memorial protesting against Papal encroachments and a Romanising Government be sent to Parliament. Brother J. H. Lynn, in introducing the following resolution to the pastors and delegates, expressed the conviction that on none of God's people was the responsibility so great, and that none could so consistently bear testimony against the encroachments of the Papacy as the Strict and Particular Baptists; and that whatever good our action may accomplish, or fail to accomplish, our earnest protest in God's name, and our concerted action, were our solemn duty. In the assurance that to mention the matter was to secure the full response of the conscience of the brethren, he abstained from making further remarks.



Brother E. Mitchell, in a few wise words, seconded, and the motion was unanimously adopted.

*"Religious Disabilities Removal Bill" and British Envoy to the Pope.*

"At the annual meeting of the Metropolitan Association of Strict Baptist Churches, held at Keppel-street Chapel, Russell-square, Bloomsbury, W.C., on Tuesday, March 11, resolutions were unanimously adopted.

*Firstly*—"That this meeting of Strict Baptist Churches here assembled view with much alarm and regret the Bill introduced by Mr. Campbell-Bannerman for opening the offices of Lord Chancellor of England and Lord-Lieutenant of Ireland to Roman Catholics; and believing that it is an attempt to undermine, and even destroy the Protestant Constitution of the realm, and to promote Romish influence both judicially and politically, consider that it is the most bold and daring proposition made since the passing of the 'Catholic Emancipation Act' of 1829; which Act was accepted at the time as a boon by all the Romish Bishops and politicians in general, who professed themselves fully satisfied with the concessions then made, and swore and solemnly declared that they would use no further effort to disturb or weaken the Protestant religion or Protestant Constitution of the realm. Yet their conduct, as seen on many occasions since that date, and now in particular, is in utter disregard of this pledge."

"We humbly pray, therefore, that Her Majesty's Government will not allow the said Bill to become law."

*Secondly*—"That this meeting protests against the appointment of General Sir J. Lintorn Simmons as Her Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Pope, believing that nothing has occurred of an exceptional nature in the affairs of the island of Malta to justify this appointment; that it is regarded as preparatory to that which the Curia have long desired, the establishment of political relations between Great Britain and the Pope of Rome; that it is calculated to embarrass our relations with the Italian kingdom, and to jeopardise the existence of the Government which formulates and executes the design, as well as the stability of the throne of the British empire."

Petitions to both Houses of Parliament have, therefore, been forwarded, and memorials to the Prime Minister, the Home Secretary, and the Leader of the House of Commons.

In accordance with this action of the Association, it was announced at the public meeting in the evening that our Brother J. J. Fromow, of Chiswick Nursery, will supply petitions ready for signature to any who apply for them, which he will be glad to have returned

to him duly signed as quickly as possible, and which he will forward for presentation to Parliament.

It was considered necessary by several brethren present, that a day of special prayer should be set apart by the Associated Churches to plead with God for the suppression of Romanism and the success of Protestantism. The matter was transferred to committee. Brother Cooper, of Wandsworth, very kindly offered the Association the use of West Hill Chapel, in which to hold its half-yearly meetings in October. The offer was accepted. After the Benediction a large body of friends were regaled with a substantial dinner in the schoolroom adjoining the chapel.

THE AFTERNOON SERVICE  
opened by singing Watts's beautiful hymn beginning—

"Keep silence all created things  
And wait your Maker's nod."

Brother Ponsford offered prayer, and Brethren J. Harris and G. Turner read a digest of the annual letters from the Associated Churches, which exhibited on the whole encouraging signs of progress. After a hymn was sung, and prayer offered by Brother W. K. Dexter, Brother R. E. Sears made a most eloquent speech on the present position of the Strict Baptist Mission. The Mission that day had received through the EARTHEN VESSEL AND GOSPEL HERALD a donation of £20, which our dear brother J. W. Banks handed over to the Treasurer. The want of funds, we regret to say, is a great hindrance to the progress of the Mission. A little extra help from friends who have already aided the Mission, and a few good donations from those who have not as yet given anything to the sacred work, would wonderfully relieve and encourage those of our dear brethren who manage the business of the Mission. If all the Churches in the denomination would send an annual subscription to the Mission, the financial difficulty now experienced would speedily be removed. Brother Sears' excellent speech was supplemented by prayer by Brother Adam Dalton. A very large crowd of friends partook of tea, and, considering the overflow of visitors, the wants of everyone, we believe, were promptly satisfied. At

THE EVENING SERVICE  
the attendance considerably increased. "Kindred in Christ" having been heartily sung, the President read Isaiah xii., and Bro. J. Bush offered earnest prayer. Bro. W. K. Squirell made a very suitable address on the position he had been chosen to occupy as vice-president. In the course of his remarks he referred in very commendable words to Bro. J. Harris, who had just closed his seven years' labours as junior secretary of the association, and to the presentation to him in acknowledgment of his

valuable services. The gift consisted of a silver teapot, sugar basin, and cream jug, with a tea tray of Hungarian china to match. Each article was stamped with the initials of the receiver—"J. H." Bro. Harris in kind consideration of the value of time refrained from occupying any portion of it during the evening in response to the loving words of Brother Squirrell. He afterwards, however, furnished us with the following note, which we consider worthy of being incorporated in our report:—

"My grateful recognition of the kindly, appreciative, and loving manner in which my *imperfect* services have ever been received by *all* the beloved brethren connected with the Association *without an exception*.

"The kindly allusion made to my dear wife, as a loving, willing helper *with me* in such work as has fallen to my lot, was certainly deserved, and coupling her name with mine has made the gift doubly acceptable.

"We shall ever greatly prize it as a tangible expression of *generous Christian love* from those we most *heartily* love in Christ and for His sake. It will serve also to keep alive in the memory many hallowed seasons of spiritual intercourse and fellowship enjoyed in connection with the Association and its executive.

"Wishing for it a continuance and increased measure of the Divine blessing, in which may you for many years be a happy participator.

"I am, dear brother, yours affectionately in the faith of the Gospel,

"JOHN HARRIS."

Our highly esteemed and valuable Brother J. Box, senior secretary, read the annual report, which stated that the Association was in a healthy and happy condition. It recorded 55 churches in the Association; 4,291 members; 160 Baptisms; 549 Sunday School Teachers; and 6,142 scholars. During the year six Churches had received sums to the amount of £81 10s.; annual subscriptions to Loan Fund, £77 2s. Three Churches had received between them £630. The report also showed a capital of £1,927 17s. 2d. A capital of not less £3,000 at least was required in order to prevent delay when applications arrived. The report notified in appreciative terms the steady progress of the Magazine. We hope all the Associated Churches will do their very best to promote the interest of the E. V. and G. H. The report having been heartily adopted, the Chairman read an important paper on the enfranchisement of leasehold chapel property. This paper Brother Cornwell had drawn up and would see to its being placed in the hands of those who had promised to bring it before Parliament. Brother Cornwell also issued petitions for signatures, which were taken by the delegates. (The paper read will appear in our next issue.) Brother E. Mitchell moved a

hearty vote of thanks to Brother Cornwell for his paper, and Brother E. Mote seconded it. Brother W. K. Squirrell announced a hymn and excellent addresses were given by Brethren C. Cornwell, John Box, and Edward Mitchell. A cordial vote of thanks was accorded by W. Winters to the friends at Keppel-street for the excellent manner in which they had entertained the delegates and visitors during the day. Brother C. Wilson supported it, and Brother I. R. Wakelin heartily responded. The collection was then taken, which amounted to £26 10s. 4d., a little in advance of what was collected last year. Our aged Brother J. L. Meeres was present, but in very feeble health. We missed the faces of several dear brethren, who were prevented from joining the company through domestic affliction. The happy, profitable, and successful services of the day were brought to a close by the President pronouncing the Benediction. We hope our dear friends will do their best to distribute the *circulars* placed in their hands by our beloved Brother J. W. Banks. God speed the Association, prays  
W. WINTERS.

#### ZION CHAPEL SUNDAY-SCHOOL, TROWBRIDGE.

THE annual tea and public meeting was held on Feb. 12th, 1890. Nearly 200 sat down to tea, after which a public meeting was held. The large school-room was very crowded and tastefully decorated.

Mr. Schofield presided. After singing and prayer, Mr. J. Gore, jun., read the report for the year 1889. It showed the school was still in a flourishing condition. The balance-sheet was read by Mr. G. Gore which was also very satisfactory. The chairman then asked Mr. Applegate to address the meeting. He said:—My dear friends, I am very glad to see such a large number here to-night. I have a very pleasing duty to perform. You have all known our friend, Mr. Gideon Gore, for many years. He has been engaged in the Sabbath-school as superintendent, but more especially he has been leader of the singing for a long period. He has been useful in many ways. The singing has been conducted by him most successfully during the past twenty years, but now he has been compelled to give it up, owing to ill-health. This is much regretted by us all, and the appreciation of his valuable services has been shown wonderfully during the past few weeks, by the friends of the chapel, congregation and Sunday-school. We have felt it our duty to present him with a testimonial. I have great pleasure, therefore, of giving him a purse of ten guineas, a marble timepiece, and an illuminated address. The inscription on the clock is:—

"Presented to Mr. G. GORE, together with a purse of gold, by the members of the Church, congregation, and Sabbath-school in recognition of his services as leader of the singing for upwards of 20 years."

The illuminated address reads as follows:—

"TO MR. GIDEON GORE.—We beg your acceptance of the accompanying marble clock, and purse of gold (10 guineas), as a slight token of esteem, and our hearty appreciation of your unwearied efforts as leader of the singing during the past 20 years.

"Whilst rendering you our grateful thanks for your efficient labours in the past, we would express our deep regret that ill-health has necessitated your resignation, and we trust you may soon be perfectly restored.

"That in various ways we may have the benefit of your valuable help for many years to come, is the earnest hope of 230 subscribers, seat-holders, and over 100 scholars of Zion Chapel, Trowbridge, Feb. 12th, 1890.

"Signed on behalf of the Subscribers, W. APPLGATE, *Chairman of Committee.*"

This address, my friends, expresses exactly our feeling to Mr. Gore. We deeply regret that he has been obliged to resign. I can speak from personal knowledge, as regards Mr. Gore's health. He would often have been glad to stay at home on a Sunday evening, after being in the Sabbath-school all day; but he would not, on account of the singing. We hope he will be spared for many years. The number of subscribers have been wonderful. Even the poorest of our friends have given their mite, most willingly. Now, Mr. Gore, I have the pleasure of presenting you with a marble clock, purse of gold, and an illuminated address.

Mr. G. Gore rose to reply. He said: I cannot express my feelings to you tonight. I hope you will fully understand what I should like to say. I am struck with astonishment at what has been done. I feel that my labours have been totally insignificant in comparison with the testimonial you have given me. My heart has been in the work, and I have taken a pleasure in it. It is 28 years ago, come May, that I took my seat in the gallery of our chapel. Mr. Keates then led the singing, but he was very feeble, and I was asked to help him by leading the singing in the Sabbath-school. In June, 1869, Mr. Keates died, and I was asked to take his post, and as there was no one else to do so I accepted it; but I have been earnestly hoping these 20 years that God would raise up someone to take my place, as I greatly felt my inability in conducting the work. I did not think I should keep on 20 months, much less 20 years. My aim has always been to introduce simple

congregational singing, so that all, from the eldest to the youngest, could join in. When Mr. Schofield settled here, I felt I must give up, but the formation of the singing class greatly aided me, and I have managed to keep on till recently. The step I was obliged to take has given me no little trouble, both by day and night. I never would have given it up if I could have helped it. I have received much kindness from our friends ever since I have been here. I have had some criticism, but I have valued them when kindly given, and they have taught me a lesson, when otherwise. I have been greatly astonished at the kindness I have received, and I am greatly surprised with the amount you must have obtained in order to have given me this valuable present. I heartily thank all who have taken any part in the matter, and I hope my life will be spared to do anything I can for you. Sometimes on a Sunday I have had 16 tunes to start, and on the following day I have felt quite unfit for business. Even now, if I lead the singing at the Teachers' Prayer Meeting I feel quite hoarse afterwards. In conclusion, I should like to urge our young friends still to meet with us at chapel and school. Do not let anything keep you from your place. Stick to it by all means. I love old Zion still. Don't forsake her friends. What is right will surely prevail in time. Let us hold fast. I heartily thank you again for your great kindness toward me.

Mr. J. Clark, of Bradford-on-Avon, then spoke, saying: I have much pleasure to meet you once more, on an occasion of this kind, and I am also pleased with the kind feeling that has been shown towards our friend, Mr. G. Gore. I can very well understand that this memento will ever live in his memory, and will be handed down to his children, and perhaps to their children when his head is lying low in the grave. You teachers are engaged in a great work. There are those who have been quickened by God's Spirit, called by God's grace, and brought to His throne of mercy, through the instruction received at the Sabbath-school. What a pleasure it is when you find that the Lord is crowning your labours with success. I remember a verse from your hymn-book, which many years ago had a peculiar influence on my mind. It was this—

"And oh, should these meet me on Canaan's blest shore,  
A child of my class who has passed on before;  
Methinks he will say when he meets me again,  
Dear teacher your labour was not all in vain."

Now Sunday-schools are very great influences upon society, upon the family, and upon the Church of God. How many there are, who, if they had been left to go on their own way, would have

grown up careless of the Sabbath-school and house of God; but the Sabbath-school has proved a check to them. I believe they have done more good than all the human learning has, however valuable it may be. The teachers pray to God that he may be able to sow the seed of eternal life in the hearts of his scholars. The fruit of your labours will live for many years, perhaps when your mortal tongues are silent in the grave. Is not the Sunday-school an influence upon society? It is also an influence upon the family. The Sunday-school teacher has often been the means of bringing the Bible into the family, where before it had no place for God, where the Bible was never read, and never thought of. The child has been to the Sabbath-school, and has gone home under the influence it has received, and talked to its ungodly father. At last the Bible has been brought into the home, the parents have been to the house of God, and at last have been compelled to seek for mercy. The Lord has blessed them, and been with them till their dying hour. There are many that have thus been brought through the instruction received in the Sabbath-school. Then it is also an influence upon the Church of God. You have proved that, I have no doubt. You have members in your Church, who can trace back the work begun in their hearts to the Sabbath-school. May God increase their number. There are many who are on the walls of Zion, that were once scholars in a Sabbath-school. Go on then, my friends, may the smile of heaven rest upon you, and when our mortal lives shall close, when our warfare shall be accomplished, may it be yours and mine, through Divine grace, to enter into the presence of God, and crown Him Lord of all.

Mr. Applegate then gave a short address. He said: I have been connected with this school as superintendent for 32 years, and I am not tired of the work yet. I never liked the work better than I do now. Twenty-three years ago, when I felt very much discouraged, these words greatly helped me, "Be not weary in well doing, for in due season ye shall reap, if ye faint not." I felt greatly strengthened in the work. Now I heartily thank all friends who have helped us in raising the testimonial to Mr. G. Gore. They have worked most cheerfully in the matter. I thank the committee, collectors, subscribers, and especially Miss A. Gore (niece of Mr. E. Gore), who has so artistically illuminated the address. It is most beautiful, and I am sure we thank her heartily. I would urge all those who are not in our sick society to join at once. We have over £50 in hand; we give in sickness 3s. per week, for eight weeks, and find a doctor, by paying only 3d. per week. I hope those whose children are not in the

society will let them enter at once.

Mr. Schofield addressed the meeting as follows: It gives me very great pleasure to be with you to-night. The speeches have been hearty, and we could understand them. Friend Applegate has fully stated his feelings with regard to Mr. G. Gore, and I can say that I do not know of a man whom I esteem more than I do Mr. Gore. He has always dealt faithfully with me, in all matters. A great deal has been said about Sunday-schools. I am a lover of, and thankful for, the Sunday-school. I have been connected with them from my youth, when only a poor boy. What would our congregations be without them? We must use the means in trying to bring the children under the sound of the Gospel. I have seen many proofs of the value of Sunday-schools, and testimony after testimony has been given by some who are far away as to the benefits they have received through their teachers. I have in the eye of my mind a young girl who died at an early age. She came to this school, and was much blessed by what she heard. When she was dying she was most happy, and shouted, "What must it be to be there?" I hope you will still attend it, my young friend, and if so, God's blessing will surely rest upon you.

Friends F. Grist, W. Eyles, J. A. Bannister, S. Dew, D. Simons, J. Gore, jun., G. Fryer, jun., H. White, and others took part.

BERMONDSEY.—LYNTON-RD. SUNDAY SCHOOL.—The annual meeting of the school, which took place on Tuesday, March 4th, was most encouraging. In the afternoon Mr. Edward Mitchell preached from Acts xiii. 48—"As many as were ordained to eternal life believed," and many of the friends present found it good to be there. At the evening meeting the chair was occupied by Mr. Albert Boulden, and the speakers were Messrs. Bush, Carr, Dolbey, Harsant, Lee, and Mitchell, all of whom were well received. The report, which was read by Mr. Collin (the Secretary) showed a slight falling off in numbers during the past year, but it was, nevertheless, on the whole, a satisfactory one, and the friends here may well take courage and go forward.

GLEMSFORD, EBENEZER.—Brother A. J. Ward, kindly writing to us with a view of our paying the friends a visit in September, says: You will be pleased to hear we are getting on very well. Congregations are encouraging; and I am glad to say our prayer meetings are well attended, and an earnest and very united spirit is realised. The meetings are real Bethels, and, I think there are showers of blessing in reserve for us at Ebenezer. The dear Lord is gathering in His loved ones, one by one.

GUILDFORD.—RECOGNITION OF  
MR. A. E. REALFF AS PASTOR.

(Concluded from page 95.)

CALL TO THE MINISTRY.

Soon after this, I removed to Edmonton, to start a new school there. I attended Mr. Russell's ministry, my mouth was opened when called upon to engage in prayer, and I felt constrained to present myself as a candidate for membership without baptism, Mr. Russell's Church being one of the Open Communion order. I had not hitherto been led to consider that matter as of any importance. But now, as baptisms were frequently taking place there, I borrowed a book from one of my fellow-members—a Mr. Martin, who is, I believe, at the present time an Open Baptist pastor at Erith. After carefully perusing this book—Dr. Cramp's "Baptist History"—I returned it to my friend, saying, "I was not aware that you Baptists had so much argument on your side."

It was while at Edmonton that I was first called to preach. I was repeatedly requested to assist at a little Congregational Chapel, both in the Sunday-school and in the pulpit. At first I refused, feeling totally incapable; but at length, being further entreated again and again, I thought it was God's call, and resolved to try. Finding myself assisted, I grew bolder. Mr. Russell, about this time, started a Lay Preacher's Association, and desired me to join it, which I did, for I greatly respected him as my pastor, and had derived much benefit from his ministry. One of the deacons also, being a London City missionary, gave me opportunity frequently to speak in his mission-rooms. God was pleased to bless these my first feeble efforts to at least a few precious souls. Other engagements, all quite gratuitous, now followed, as at Mr. Russell's week-night services, Tottenham Congregational Church on Sunday afternoons, Ponder's End Congregational, &c.

My school not succeeding as I desired, I gave it up, and accepted the Mastership of the Endowed School, Sawbridge-worth. Becoming increasingly convinced that believers' baptism was right, and the duty of every disciple, I submitted to the ordinance at Bishop Stortford, there being no Baptist minister of any kind at Sawbridge-worth. My services on the Lord's-day and at other times gradually increased, so that I had frequent calls to supply in various towns and villages in Herts and Essex; until I was told, for the first time, by one of the trustees of my school, that it was against the deeds for the master to be a preacher of the Gospel. I respectfully informed him that I was not an ordained minister of any denomination whatever, and that my services were entirely voluntary and quite gratuitous. But

this important functionary was inexorable. I appealed to some of the other trustees, and reminded them that no stipulation of this nature had been made at my engagement; but they as good as said I must give up the preaching or the school—they preferred the former. Accordingly I gave up preaching for some months; but God's Word was like a "fire in my bones." O what an exercise this matter was to me! My mouth had been opened to speak in the Lord's name, contrary to my own inclination, and He had been pleased to bless my testimony. Was I right in pursuing my present course? I consulted several esteemed friends, but chiefly sought direction from the Lord.

At length I received in a somewhat remarkable manner an unexpected call to preach for two Sabbaths only, with a decided view to the pastorate, at Potter-street, Harlow, four miles from Saw-bridgeworth. The retiring pastor called upon me personally, and urged me to go. Of course the matter was laid before God in very earnest prayer. It was a hazardous undertaking, for I thought I was not likely to be called to the pastorate, but more likely should be served with a notice to resign my school. I felt nevertheless constrained to go, and leave the issue with God. I had a hearty and unanimous call, accepted it at once, and gave my trustees three months' notice thereof.

In this Open Baptist pastorate I laboured for 8 years, viz., from March, 1878, to December, 1885, God granting me many seals, and leading me more deeply into His truth. The subject of Strict Communion also began to exercise my mind, though I had not a single friend or acquaintance of that way of thinking, nor ever had. I had a very dear friend residing at Gravesend, Mr. Gipps, a retired pastor of my Church, who had kindly presented me at different times with several good and useful books. Among these I found "Kinghorn on Strict Communion." I read this work with care and with prayer, and it convinced me that the Strict Baptists were right. About this time the Baptist Union, to which I then belonged, invited a Unitarian minister to take part in their annual session. This decided me. I saw at once the danger to doctrine, as well as discipline, which Open Communion brought, and felt convinced that though the Strict Baptists were a comparatively small denomination, it was clearly my duty to help them. After prayerful consideration, I wrote to my nearest Strict Baptist neighbour (though a total stranger), viz., Mr. Bowles, of Hertford. That good brother most kindly responded, and arranged with brother Winters (another perfect stranger at that time) that we should have a meeting together, and prayerfully talk over the matter. Mr.

Winterton, one of Mr. Bowles's deacons, very kindly offered his house for the meeting, and I was most cordially received by them all. The result was that brother Winters took considerable pains and that in the kindest manner, to introduce me to various Churches of the Strict denomination, and I supplied in this way occasionally during a period extending over about twelve months, and then accepted the call of the friends at Dunstable to take the pastoral oversight of that Church, where I have been enabled to labour for the past four years under the Divine blessing, and not without success. My reasons for resigning that pastorate are well known, and I cannot but think I have been now Divinely led to Guildford.

#### DOCTRINAL BASIS OF PREACHING.

The doctrines I purpose to preach are what are generally known as Evangelical and Calvinistic, viz.—That the Scriptures, both the Old and the New Testament, are the Word of God, and our infallible and only guide in Divine things. That there are three co-equal persons in the Godhead, Father, Son, and Holy Ghost. That the first man was created in innocence, but fell by the temptation of the devil, which fall corrupted the whole human race, so that all men are by nature sinful and perverse. That, according to the eternal covenant made between the persons in the Godhead before the world was, a number whom no man can number (though certain and definite in the mind of God), of the sons and daughters of Adam were chosen unto salvation, and predestinated of the Father to be conformed unto the image of Christ. In the fulness of time the Word was made flesh, in order that He might fulfil the law, and suffer for sin, in the behalf of all such, and of these only: for whom He thus became the Surety, Substitute, and Redeemer. Every one of these, called God's elect, becomes in time quickened by God the Spirit, is enabled to repent and believe, to live a comparatively holy life, and to persevere in the same unto the end, being justified freely from all sin by the atonement and righteousness of Christ freely imputed unto them; and sanctified in a measure by the in-dwelling of His Spirit, though the remains of in-bred corruption continue in their mortal nature until death. Furthermore, we find it plainly revealed in the Sacred Word that it is the will of Jesus Christ, our Lord and Master, that every renewed soul should make a profession of faith and repentance by being immersed in water in the name of the Sacred Trinity, be united in fellowship with other believers, and participate in the ordinance of the Lord's Supper, because He has said, "This do," &c. The latter ordinance is not to be received but by baptized believers only. The public preaching of the Gospel is also to be perpetually

attended to, as a Divinely-appointed means for the edification of believers, and for the in-gathering of sinners and the extension of the Church. For although it is not in the natural power of man to repent and believe unto the saving of the soul, it is by the ordinance of preaching that the Holy Ghost usually works in the minds of hearers toward the accomplishment of this purpose. It is also revealed in the Sacred Word that there will be a resurrection of the body, in the case of all true believers unto everlasting glory, and also a resurrection of the wicked unto eternal condemnation.

These doctrines, involving the absolute necessity of a change of heart, evidenced by a gracious experience and a holy walk, and producing good works for the glory of God and the benefit of men, it has been my privilege and joy to advance by tongue and pen, and to endeavour to illustrate in my own daily life, for some years past; and I trust that by the help of God I may continue so to labor for the advancement of the Strict Baptist Denomination, and the spread of the knowledge of the truth everywhere, but more especially in this town of Guildford.

#### RECOGNITION SERVICES AT RAMSEY, HUNTS.

Very interesting and successful services were held at "Salem" Strict and Particular Baptist Chapel, Ramsey, on Tuesday, February 18, 1890, being the occasion of the public recognition of Mr. G. Wallace Morley as pastor. The hymn, "Partners of a glorious hope," opened the service of the afternoon at 2.30. Brother Jull, of Cambridge, then read Eph. v., and after another hymn, invoked the divine blessing in prayer. The work of stating the nature of a Gospel Church was assigned to Brother Jull, who founded his excellent discourse on the words, "My Church" (Matt. xvi. 18). Having suitably alluded to the context, he divided his subject as follows:—(1.) The nature of the Church. (2.) The Church's position in relation to her Head. (3.) The duties of the Church. A goodly number of persons (about 120) partook of a good tea, kindly supplied by some of the friends giving trays. This was followed by the evening meeting at six o'clock, when Brother Jull occupied the chair, and gave out hymn commencing, "We bid thee welcome, in the name of Jesus, our exalted Head," and then after reading Psa. cxxii., Brother B. J. Northfield sought the divine blessing in prayer. The president then called upon the pastor-elect to give an account of his call by grace. This was done in a clear manner. Brother Morley stated that he was born at Birmingham in 1862; and was sorry he was not brought up under the influence of godly parents; consequently, he ran on step

by step in his own way of wickedness ; though not without solemn warnings and checks of conscience. At the age of five he was deeply impressed upon the death of a play-mate. Still he pursued a disobedient and sinful course, indulging in all kinds of juvenile wickedness, in which he out-stripped many of his companions. But the dear Lord in His mercy would not leave him alone : but scourged him again and again with sickness and troubled him with haunting dreams. At about twelve years of age it was laid on his mind to attend a Sabbath-school regularly, where he met with a godly teacher, who took great interest in him ; and sought every opportunity, both in the school and in his ownhouse to lead him to the Saviour. This had great power over his young mind ; and by these acts of kindness he was led to desire to be like his teacher. And he tried to become a Christian. He gave up his old acquaintances, and kept close at home, where he read books, and did many things he thought were required to be done to become a Christian. But he was soon led to see *doing was not believing* ; and it was at this time the Lord revealed to him his lost and ruined state more than ever he had done. At the age of 15 years he was brought to realise love to the Lord Jesus as his Saviour and Friend. A mission service held in connection with the Church he attended (for he was a Churchman), was blessed to him, the last hymn being the means of sealing pardon and peace to his soul. The words were—

“Jesus I do trust Thee ; trust without a doubt,  
 ‘Whosoever cometh, Thou wilt not cast out,’  
 Faithful is Thy promise, precious is Thy blood,  
 These my soul’s salvation, Thou my Saviour God.”

The words, “Whosoever cometh Thou wilt not cast out,” being graciously and powerfully applied, set his soul at liberty from the fear and bondage he had long groaned under. He went home to his loved mother, and related to her how the Lord had met with him, and what joy and peace filled his soul ; at which she was moved to tears. He now thought all would go on well with him, and that he should never be tempted and tried again. But he was soon taught that in his flesh, *dwelt no good thing*. Misgivings, temptations, doubts, and fears assailed him, and his great dread was, that he would prove a cast-away. And many a time he wrestled with Satan as with a visible foe, and pleaded that Scripture against him—“Rejoice not against me, O mine enemy : When I fall I shall arise ; when I sit in darkness, the Lord shall be a light unto me” (Micah vii. 8), the first text he ever underlined in his Bible. At this time the Lord gave him a love to the souls of his

old playmates, and he held a Bible-class in the attic, and taught them about Jesus. He used to distribute tracts and hand-bills, inviting to the services at the Church and Mission-rooms. All this time he was a stranger to the distinguishing truths of the Gospel ; but it pleased the Lord to deliver him from the delusions of free-will and Arminianism. His exercises in this direction were brought about by the preaching of two godly curates, who glorified Christ in their ministry, laying the creature low, and leaving no room for boasting. This led him to love one of them dearly. But soon afterwards the enmity of his heart was stirred up against the doctrine of particular redemption, and he opposed this curate every opportunity he had, both in the Bible-class and in the open air. Yet his own addresses seemed to lack weight, and he felt that he could not continue to preach unless the Lord confirmed him in the views he held, and showed him the godly curate was wrong. This led him to read and pray to be right. This minister, when discussing the subject with him, said, “These truths have been *burnt into my soul* ; and if we argue for a thousand years you will not convince me, neither shall I you. Let the matter henceforth drop.” That evening he was troubled and perplexed, and went up-stairs into his bed-room to read and pray. He wanted to be right. The substance of his prayer was this—“O Lord, Thou knowest the desire of my heart. Thy servant, Mr. Johnson, is, I believe, a good man. I am thy child. He preaches one thing, I proclaim another. Now, Lord, we cannot both be right ! If he is wrong, show me ? If I am right, confirm me in the views I hold, and if I am wrong, teach Thou me, for Jesus Christ’s sake ?” He arose from his knees, and that moment his eye caught sight of a little book he had purchased some time previous, entitled “Come and welcome to Jesus Christ” (by John Bunyan), written on the very text God blest to his soul five years before. He read a few pages and laid it down, and a flood of light was poured down on his soul ; the words, “All that the Father giveth to Me, shall come to Me,” were opened up, and he saw the glorious doctrines of grace as clearly, if not clearer, than he does now ; and praised God for His goodness to his soul. After this he had to endure a fiery persecution from professing Christians and intimate friends, which resulted in his leaving Birmingham, with the two faithful men of God, who were obliged to resign owing to the offence their ministry caused in the parish. The next question was relative to our brother’s call to the ministry. He stated he could not give as clear a call as some. As soon as his eyes were opened to spiritual things he had an earnest desire for the

salvation of others. He felt impressed with the idea that he was to be a minister. He sought the advice of friends; and was told, if God intended him for a minister, it would be manifested in course of time. He applied himself day and night to study, with a view to "orders" in the Established Church, and whenever an opportunity presented itself, he preached in the open-air, cottage meetings, hospitals, model-lodging houses, mission-rooms, and taught also in the Sabbath-school. He left Birmingham with Mr. Johnson as his servant and amanuensis (he being blind), in the year 1883, under whose Christ-like teaching and admonition he greatly profited. His first thoughts about the Baptist ministry, were excited during his visits from house to house with this minister, where he met with many Strict and Particular Baptists. Their relations of the Lord's dealings with their soul's have often caused him to weep, and the tears have trickled down his cheeks while his master has been talking with them. After this, he entered the Church as a Scripture-reader and evangelist, and went to London, still continuing his studies with a view to ordination. It was here, where he was convinced he ought to leave the Church of England. Mr. J. C. Philpot's letter to his proctor encouraged him; this with other things, led him to sever his connection with that Church, which had persecuted him, and abused him for the very truths God had so clearly revealed to him. He now sought admission to the Itinerant Ministers' Association, and Brother S. T. Belcher, a beloved friend for Christ's sake, recommended him to Brother John Box for baptism, who kindly welcomed him. He gave his experience before the Church, at Soho, and was baptized by Brother Box, in Keppel-street, July 29, 1886. His first sermon was at High-street, Poplar, on March 24, 1886; and on Lord's-day, April 4, 1886, he supplied for the first time, at Meopham, Kent. He supplied the pulpit for Brother Box on May 19 and June 9, and after preaching at several other causes, he was invited to the pastorate of Succoth, Rushden, where he commenced his first pastoral labours on October 17, 1886, where he remained two years. In answer to a further question, Brother Morley read a statement of the doctrines he believed, and intended to preach. Then the leadings of divine providence in our brother going to Ramsey were given, which brought to light the fact that, although he had been exercised regarding other places, he felt that the Lord intended him for this. And thus he came, hoping to be made useful in the Lord's cause amongst them. A statement was then made on behalf of the Church, showing that Brother Morley was invited through the

recommendation of one of the friends attending Downham Market. This invitation was for October 27 of last year, which was received. He further supplied the pulpit during November and December, with one exception—December 1. And on December 29 he was unanimously voted to the pastorate (the congregation also giving their assent unanimously), and commenced his labours on the first Sabbath of the present year. The members of the Church were asked to again signify their choice by rising and showing the right hand, which was heartily responded to. Then Brother Box joined the hands of the Pastor and Deacon Cox, observing—"Brother Cox you represent this Christian Church before God the Father, God the Son, and God the Holy Ghost, whose divine witness we invoke. As a humble servant of His, I join your hand with the hand of your chosen pastor. Brother Morley, your hand and his are joined as united as man and wife, you to be the pastor of this Christian Church through God's grace and help." The congregation then joined in singing the hymn—"Glorious things of Thee are spoken," etc., after which our Brother Box gave the charge to the pastor. Having made a few suitable remarks relative to his position on the occasion, disclaiming superiority and authority over his brother, he directed attention to the words, "The work of the ministry" (Eph. iv. 12). Proceeding to expound his text, he said that the mind and will of God is revealed in His Word. He spoke of (1). The origin of the office. (2). The occupation of the office. (3). The designation of the office. (4) Responsibilities and duties of that office. Our brother's solemn, earnest, and affectionate discourse, closed with expressions of desire for God's richest blessing on the ministry of Brother Morley amongst the people at Ramsey. "All hail the power of Jesus' name" having been sung, and prayer offered by Brother Box, these helpful, interesting, and blessed services were brought to a close. Encouraging numbers attended the services. We regretted the absence of Brother Willis, of Whittlesea, through ill-health. Our prayer is, that the Lord of hosts may smile upon our Brother Morley and the people amongst whom he has been brought, and that many years of happiness and prosperity may be in store for them and their new pastor.

LEICESTER, NEWARK STREET,—The cause here is in a healthy condition. The office-bearers and members of the Church continue in harmony, peace, and love; and not without signs of prosperity. Would that all Churches of truth were thus equally favoured. The day we spent here was a happy one.



**STRICT BAPTIST MISSION.—DEAR BROTHER,**—Accept my thanks, on behalf of the Committee, for inserting the various appeals recently made for increased assistance in our glorious work. You will be gratified to learn that in response to the "Hint" given in your February number, a kind friend has signified his willingness to support a missionary in India, and another good brother has sent a donation of £20, besides other smaller amounts. We are greatly encouraged; but trust that those who are not able to contribute large sums will not withhold their help. There are numerous openings; so that the Committee can attend only to the more pressing claims, unless the true missionary spirit be more widely diffused among the Churches. Our confidence is in Him who has the hearts of all in His hand, and who will not suffer His purposes of love and mercy to fail for want of funds. The following quotation from a recent report by Mr. W. A. Doll, is but a sample of many similarly earnest appeals: "God is opening up many villages and stations in the Tinnevely District; doubtless in answer to the many and earnest prayers and supplications of His righteous and faithful children, at home and in India. I sincerely trust that, by the grace and blessing of the Lord, the whole of the Tinnevely district will be opened up to the doctrines of God's Word as believed by the Strict Baptists. But we want preachers and teachers to proclaim the blessed Gospel as it is in Jesus. God's ways are very marvellous. The Lord has surely sent us answers to our unworthy breathings and supplications at the throne of grace. We ought to take possession of the stations opened to us. The responsibility rests upon us, our Superintendent and Committee, and dear friends at home, in America and Australia. The harvest truly is plentiful, but the labourers are few. The cry is in the villages of the Tinnevely, "Come over and help us;" baptize us and form us into Churches, and give us preachers and teachers. In the name of our blessed Master, the Lord Jesus, I would urge our claims with earnestness to the great necessity of an increased effort pecuniarily being made to help forward this great and important field, which is already white to harvest. Our Churches are in a peaceful and healthy condition, and they promise a prosperous future. They have been spiritually blessed, and have made progress numerically during the year. It is satisfactory to know that many of our Church members have been engaged actively in the Master's vineyard in sowing the good seed far and wide in the surrounding villages, and by God's grace some have been converted from idolatry to worship the true and living God. Through their humble instru-

mentality, many are awaiting baptism. The people want schools started, native preachers and teachers appointed, &c. The Lord grant their heart's desire. I thank you also for your kind reference to the "Olive Branch," which I am glad to find is becoming quite a favourite in our Churches and Sabbath-schools. Subscriptions or donations will be gratefully received and promptly acknowledged by me, or by my co-secretary, Mr. I. R. Wakelin, 33, Robertstreet, Hampstead-road, N.W. I remain yours sincerely, JOSIAH BRISCOE, Corresponding Secretary, 58, Grosvenor-road, Highbury New Park, N.

**COLNBROOK.**—The 71st anniversary of the above Sunday-school, was held on Lord's-day, March 2nd, when two sermons were preached by the pastor, Mr. A. Knell. On Tuesday, March 4th, Mr. W. J. Styles preached in the afternoon a very excellent sermon from Psa. lxx. 17. Tea was provided in the public room, at 5 o'clock, and a public meeting was held in the chapel at 6 o'clock, when Messrs. Styles, Gregory, Robbins, Denton, McKee, and House, addressed the meeting. Special hymns and anthems were sung by the choir, during these special services. The pastor, as President of the Sunday-school, read the following report:—Dear Friends,—In presenting the report of our Sunday-school for the past year, your committee would heartily acknowledge their complete dependence upon the God of all grace for His abounding goodness towards us. We have been mercifully permitted and privileged to celebrate our 71st anniversary. The Lord be greatly praised, that for 71 years, dear children have been taught the value and the virtue of the atoning sacrifice of the Lord Jesus Christ. We must rejoice and be glad that the Sunday-school is the Lord's peculiar care. It is a field which He has abundantly blessed. A tree which has brought forth much fruit to the glory of the heavenly Husbandman, and a garden where choicest flowers bloom, and unfold their rich and varied beauties under the wonder-working charm and power of the Sun of Righteousness. Let us never forget that this enticing and bewitching world plentifully provides, and persistently presents to the young her varied pleasures in their boldest and brightest colours, and perseveringly presses upon such her amusements in all the fairest and most fascinating form, and that alas! alas! multitudes are beguiled thereby. Our anxious prayer is therefore, that many from our rising ranks may be blessed to hear the melodious voice of the Son of Man and live, that many may behold infinite beauty in Jesus, and Divine loveliness in the Lamb of God, and that many may taste the riches of redeeming mercy and expe-

rience the pleasures of eternal love. Our confidence and courage in the hallowed work arises from the glad assurance that the Father of mercies has commanded His blessing to rest upon it. That the exalted Saviour has smiled upon it, and that the Omnipotent Spirit has set His sacred seal upon it. We therefore, joyfully, "In the name of the Lord, set up our banners," and lovingly and loudly adore His distinguishing mercy that He has given us a banner that it may be displayed because of the truth. And with special praise exclaim, "Having obtained help of the Lord we continue to this day." By reason of removals there is a small decrease in the number of our scholars. The usual number of Bibles, Testaments, and hymn-books have been given for Scripture lessons, and regular attendance, while the prize books were as numerous and as valuable as in former years, amounting to £6 10s.; and the sum paid into the clothing fund is almost equal to last year, to which a bonus of 2s. 6d. in the pound makes about £35. We gratefully record that the amount collected for the Baptist Home Mission is £4 6s., being £1 16s. more than last year. We are still highly favoured to enjoy that pleasant portion, peace within our borders. But we ardently pray for signs and evidences of greater spiritual prosperity. May our tearful toilers not forget the cheering exhortations, "Be not weary in well-doing, for in due season we shall reap if we faint not," and that priceless passage, "My word shall not return unto Me void." We ask with profound reverence, is not our continual cry to God, a prophecy of coming prosperity. Are not our many tears the signs and signals that soon the charming sound, the long expected sound, shall burst upon our attentive ears. The sound of abundance of rain. This year in one respect will be a red-letter year in our history. A year made memorable by the fact that our beloved superintendent will celebrate his jubilee in connection with Sunday-school work. Oh, the bright and blessed memories associated with 50 years' service for the precious Saviour. We should have liked for some of the dear children to have heard, on Monday night, our brother's burning words at the throne of grace, for them especially; the agonizing cry, "O Lord, bless the lads. O Lord, bless the lads." And we believe God will bless them, and make them a blessing. May our dear brother, John House, be spared to enjoy his jubilee. May it prove indeed a bright and golden year in his history, golden with much grace in his own soul: golden with rich joy of seeing spiritual prosperity in his own family: golden with great gladness in beholding spiritual blessing in the dear old Sunday-school; golden with unspeakable delight in witnessing addi-

tions to the Church of Jesus Christ; and bright and golden with radiant beams, and precious glimpses from that unfading glory, which is now in blessed prospect unto all who love His name, and will then be in blissful possession. When the glorious Master shall welcome such into the happy home of the glorified, the blessed and eternal palace of the great King,

HACKNEY, OVAL.—On Tuesday evening, Feb 18th, a most enthusiastic gathering assembled at Shalom Chapel, to hear the pastor, Mr. Henry Myerson, deliver his lecture, entitled, "Palestine, or the Return of the Jews to their own Country." At 7-45 the Chairman, Mr. H. D. Mobbs, announced hymn, "How sweet the name of Jesus sounds." A portion of God's Word was then read and our Brother Sears, who was present, offered prayer. The lecturer then gave just an outline on what his lecture was based—viz., That although the Jews had verily experienced the solemn and awful declaration of the Saviour (Luke xxi. 24), but by prophecies yet to be fulfilled, he would prove beyond doubt that the Jews would again occupy Jerusalem and also they would be reinstated once more in their own land. The lecturer then commenced to prove by early history that the Jews had indeed been driven from their country and scattered far and wide the world over, and their once glorious Jerusalem had been devastated by unruly tribes and wicked kings; and in answer to the challenge of the lecturer, none of the assembly could disprove the fact that he had clearly and thoroughly gained his point. After a brief rest, Mr. Myerson then said in the second part of the lecture he should endeavour to prove from the Word of God that the Jews would once more occupy Jerusalem and re-settle there as formerly (Jer. xxx. 2, 10—18). Then followed, for quite half an hour, an exposition of prophecy after prophecy bearing out this truth to the very letter. The chairman at the conclusion proposed a hearty vote of thanks to the lecturer. This was seconded by our Brother Sears. I might add, we were highly favoured by hearing the lecturer both sing, speak, and pray in the Hebrew tongue. The vote of thanks having been heartily given, Mr. Myerson in return said he was glad that he had been so attentively listened to, and he was quite willing at some future date to repeat the lecture. This met with the approval of all present, and one and all heartily sang that blessed hymn, "All hail the power of Jesu's name." The Benediction having been pronounced by the chairman, the company separated, having spent a profitable and God-honouring evening, at least such were the feelings of your humble servant, ONE WHO WAS THERE.

**PECKHAM ROAD.**—Recognition of Mr. Robert Howard, as Pastor of "Mizpah" Strict Baptist Chapel.—The E. V. & G. H. for March contains an account of services, as above. As the statement made at the meeting in connection with the Church is inaccurate, will you kindly allow the following correction to appear in your next issue. The Church, founded in 1876, and whose history is given on page 95, and who, for many years past, met for worship in Peckham-road, have removed. In January, 1889, the Church received notice to leave the room in Peckham-road, and at the expiration of that notice in March, they removed to their present chapel, "Ebenezer," Goldsmith-road, Peckham, where they still meet, under the pastorate of Mr. Plummer. After their removal, a few persons met at the room, and still continue to meet there with Mr. Howard, but I am not aware that they have been formed into a Church; therefore, if there is no Church, there can be no history, or pastor. I feel I should be failing in my duty, as senior deacon of the Church, if I allowed such false statements to go forth, unchallenged. I trust, therefore, you will do us the justice of inserting this.—E. MARTIN, 4, Winchester-place, Peckham. [It is always a source of grief to us when any questionable statement occurs in our pages, or that emendations should be considered necessary. We are not, however, prepared to venture an opinion on the disputed passage alluded to. With regard to the author of the report, "G. F. G.," we have perfect confidence in his honour and fidelity that he would not on any account knowingly publish that which to his own mind was not quite accurate.—Ed.]

**YARMOUTH.**—A GOLDEN WEDDING. —Dear Brother Winters,—A short time since, I was conversing with my oldest deacon, E. Pittock, of Great Yarmouth, upon the subject of the recent golden wedding of a great statesman, when he observed "Ah, there won't be such a fuss about mine!" which occurs on the 17th of June next. I replied, well, I believe if it was known, and your circumstances also—you have many friends scattered about who would send you a present, and by his permission I write to ask if you would insert this in the E. V. and G. H. Mr. Edward Pittock, of No. 7, Exmouth-road, Great Yarmouth, will be 72 years of age in May, and Mrs. Pittock, 73 in April next. Mr. Pittock has been connected with the Church that now worships at York-road for over 30 years, and has been a deacon the greater part of the time. He has for years had bad eyes, and now can hardly see to read anything, and for the past five years has been suffering with chronic rheumatism, and although by no means a complainer, he is in very

straightened circumstances, so that any little money present would be very acceptable to him, and thankfully acknowledged by him, and as he is so well-known to ministers and Churches up and down the country, I am persuaded this appeal will not be made in vain. I have ever found him a sterling Christian, and a faithful friend, and brother in Christ. I shall have been the unworthy pastor at York-road, nine years in April next, and am happy to testify that for judgement in Church matters, and as a man of business tact, he has been a right-hand to me, and we have worked together in perfect harmony and peace. The Lord grant that his latter days may be his best, for Christ's sake.—JAS. MUSKETT, 66, Cambridge-street, Norwich.

**IRTHLINGBOROUGH.** — BAPTIST CHAPEL.—In lieu of the usual meeting of the Bible Class on Tuesday last at the Baptist Chapel, Mr. W. E. Palmer, of Succoth Chapel, Rushden, gave his lecture on "The Tabernacle in the Wilderness," Mr. J. B. Warren, pastor, presiding. The lecture was illustrated by pen and ink sketches prepared by the lecturer, and was interspersed by the singing of appropriate hymns by the choir, under the direction of Mr. T. Thompson. There was a good attendance, and at the close of the lecture, Mr. A. Shrives proposed a vote of thanks to the lecturer, which was seconded by Mr. Wm. Allen, and carried unanimously.

**WELLINGBOROUGH TABERNACLE.** —Dear Brother Winters.—Our good brother Jull preached two excellent sermons on Lord's-day, March 9th, to good congregations, on behalf of the Strict Baptist Mission. He also gave an address to the Sabbath School in the afternoon, taking at the same time the mission money which the scholars had collected in the year. The three Bible classes, £58s.; other scholars, £212s. 3d.; two scholars, by cards, £1; Master Lissenden, £1; congregation, £7 19s.; making a total for Mission Fund of £17 19s. 3d. May the Lord abundantly bless our Mission is the prayer of the friends at Wellingborough.—S. W.

**HOMERTON ROW.** — Our brother Preston Davies, has been supplying the pulpit here for the last three months. Though the Church has not been sufficiently unanimous to justify us in extending our invitation, we deem it right and just to him to say that his services have been highly appreciated. We consider his ministry to be truthful, instructive, lively, and varied. The Deacons, and many others, regret deeply the decision of the Church. We cordially recommend him to the notice of Churches needing supplies.—J. HAINES.

**HOXNE.**—On Wednesday, March 12, our members' annual meeting was held. Tea was provided in the vestry at six. After the social cup of tea a meeting was held, which proved to be a season of sweet enjoyment to those present. An address was given by the pastor. This was followed by a few remarks from our Brother Hawes, who in the name of the Church, presented the pastor with a sum of money, amounting to £3 2s. 7d. as a token of their appreciation of his ministry. This was a great surprise to our pastor, who then thanked the friends for their great kindness. Addresses were given by Brethren Thorndike, T. Marjoram, Banham, and Dunnett. As a Church we are at peace, and many around us are listening to the proclamation of the Gospel with delight, and are prayerfully waiting for some of these to come forward and testify before the Church their love to Christ. We should esteem it a great favour if the readers of the E. V. and G. H. would kindly forward us small sums to help to defray the debt we have upon our schoolroom, amounting to about £50.

**CROYDON.—DERBY ROAD BAPTIST CHAPEL.**—On Friday evening, March the 14th, a very interesting and instructive lecture was delivered by Mr. E. Tamsett Davis, of Norwood, on "The Story of Luther's Life." Alderman Thrift occupied the chair. The schoolroom was filled with a very attentive audience. The story of the life of the bold German Reformer, and of the Divine power working in and through him, was told in so eloquent and thrilling a manner by the lecturer as to leave nothing to be desired to add to the pleasure of the evening. Our esteemed brother Tamsett Davis deserves all the encouragement that can possibly be given him. He deals with his subject in a masterly manner, and has a very telling way of imparting information to both old and young.—S. J. C.

**DEVON.—EBENEZER, UNION-STREET, STONEHOUSE.**—Dear Brother Winters,—Will you kindly help me in a matter that has been for some time laid on my mind to do, if it please the Lord it should be done? I want the help of friends of truth to accomplish it. You are aware that we have secured Ebenezer Chapel to the Strict Baptists for ever, and we have also restored it at the cost of several hundreds of pounds, the larger portion of which expense has been paid. The Sunday School building was not included in the general restoration, and it is in a state of dilapidation, so bad that it is not fit for use for Sunday School work. I am anxious to raise a fund for that purpose myself, as my people have more than they can well do in removing the present remaining debt. I shall be glad if you would help me by publishing

this note, and if you would add a word. My treasurer, Mr. Hockaday, will be pleased to acknowledge any contributions I may receive, as the same will be immediately handed to him. Address, 2, Durnford-street, Stonehouse, Devon.—W. TROTMAN. [Our brother W. Trotman is so well known to the denomination as a staunch man of truth, that his genuine appeal speaks best for itself.—ED.]

**HOLLOWAY.**—The 10th anniversary of Zoar Chapel Sunday School, Tollington Park, was held on March 9th, 1890. Mr. J. Oliver preached two sermons, morning and evening. On the following Tuesday a tea was provided for the scholars. In the evening a meeting was held. Mr. Kingston presided. After reading and prayer, the report was given by the secretary, which was very satisfactory. Some of the scholars then recited portions of Scripture very correctly. Mr. Thorn, superintendent, addressed the scholars, and pointed out to them the benefits of regular attendance. Addresses were also given by Mr. Sandell and Mr. P. Jones, after which the chairman distributed prize books to the scholars, making suitable remarks to each one.—A. H. SANDELL.

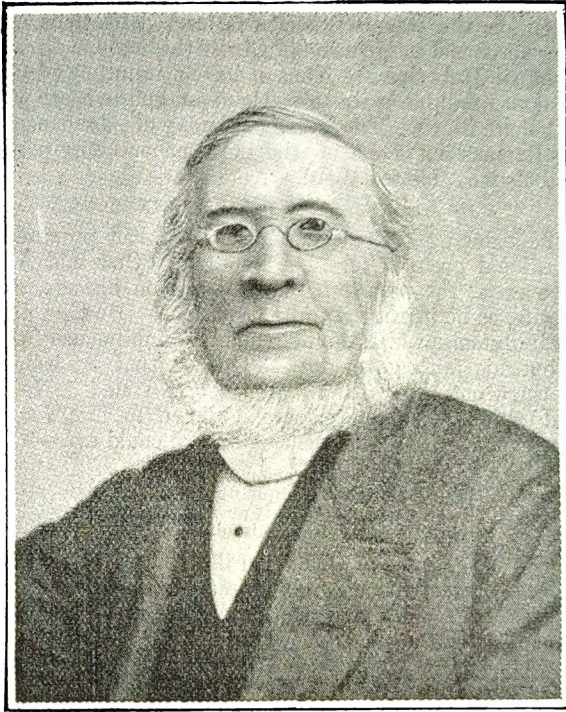
**BOW.—MOUNT ZION BUILDING FUND.**—Dear Christian Friends.—We have still £370 due on the building. £300 at 6 per cent, and £70 due to friends without interest, which we pay off as the collecting cards come in each quarter. We should be pleased if a benevolent friend would send contribution or donation to Pastor W. H. Lee, 11, Cadogan Terrace, South Hackney, E. Received from G. Meddows, Esq., Hastings, £1; Mr. Haslim, 10s., Miss Goodson, 10s., Mr. Norman, £1 1s., from Lecture at Homerton Row, £1 1s., Brother in City £1 1s., and a further promise also from Brother J. B. A Helper, £2, Brother B., 10s., Mrs. Booty, 10s., Mr. Wilson, 10s., Mr. F. Morter, £1 1s., Brother T. Green, £1.—W. H. LEE.

## Marriages.

**NORTHFIELD—ALLEN.**—On March 6, at St. John's-green chapel, Colchester, by Mr. W. Beach, assisted by Mr. F. G. Burgess (the pastor, Mr. W. Brown, being unavoidably absent), Benjamin John Northfield, pastor of Providence chapel, March, to Adelaide, the third daughter of Mr. Nathaniel Allen, of Cook's Hall, West Bergholt.

**YODAN—PAYNE.**—On March 9, at St. John's Church, Buckhurst Hill, Essex, John William, eldest son of Geo. Youdan, deacon of Hope Baptist chapel, to Selina, eldest daughter of Wm. Payne, of Ebenezer-lodge, Buckhurst Hill.

*In Memoriam left over till next month.*



THE LATE THOMAS POOCK, OF IPSWICH, SUFFOLK.  
(See page 147).

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## Hope in God.

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MANY of the Lord's tried and timid children are often troubled in heart because of the difficulty they experience in giving (when pressed) a "reason of the hope that is in them" (1 Pet. iii. 15). They not unfrequently, too, endure the sneers and jeers of certain religious professors because they can say no more than that they *hope in God*. But the hope they possess, contains much more than even they themselves are sometimes willing to admit. The difference is vast between those who have a genuine hope in the Lord, and those who have a false one (Job. viii. 13)—

"True hope looks out for blessings great,  
And though they're long delayed,  
Yet hope's determined still to wait,  
Until they are conveyed.

Hope long will wait and wait again,  
 And ne'er will give it up,  
 Till the blest Lamb, who once was slain,  
 Appears the God of hope."

A *good hope* is the *expectation* of a soul that is brought to rest entirely for salvation on the promises, relations, and perfections of God the Father, the merits and intercession of Christ the Son and the appropriating power of the Holy Spirit. Thus it has an infinitely precious object to centre in, an infallible basis to settle upon, and is heart-purifying in its effect (1 John iii. 3). The divine testimony of Abraham, as recorded by Paul in Romans iv., is one of the most encouraging portions to be found in God's most blessed Word. Abraham—

"WHO AGAINST HOPE BELIEVED IN HOPE,"

*cherished* the believing expectation of what God had promised when no visible or rational grounds for hope appeared. God told Abraham he should have a son, the patriarch reflected not on his age, and that of Sarah his wife, as he might naturally have done. He paid no regard to any physical obstacles which might render the fulfilment of the promise hopeless; but his faith gave glory to God in that he believed in His ability to carry out the bare words He had stated. No difficulties "staggered" him, "therefore, it was imputed to him for righteousness" (Rom. iv. 22). In sentiment, Abraham could say,—

"Enough! my gracious Lord,  
 Let faith triumphant cry,  
 My soul can on this promise live,  
 Can on this promise die."

How plain is the truth of God when illuminated by the Holy Spirit. God has declared that His chosen inheritance shall be saved irrespective of sin and Satan. He has made full provision for the same in His dear Son without the slighted thought or act, good or bad, on the part of the creature. We cling to what He has done, and *cherish* a hope that we shall be saved even as others.

"Though cisterns be broken and creatures all fail,  
 The word He has spoken, shall surely prevail."

*The hope of the Gospel* (Col. i. 23) is that which is begotten in the soul by means of the Word of God, through the spirit, and is sweetly founded on the declarations and promises of the Gospel.

A *lively hope*, as Peter calls it, proceeds from a healthy realization of the thing hoped for; and renders the participator of it *lively* in every good work. There are thousands of living Christians, but extremely few *lively* ones; this fact is too visible everywhere, and much to be lamented in our own Churches. Those who are not sound in the faith are often more energetic and less selfish than those who are. We know the reason in part why it is so, but fail to understand it in full. Truth is precious and those who know it in heart should, we think, be more *lively* in supporting it, and making it known than those who cannot distinguish truth from error. We are not legal, but practical.

*The hope of salvation* is the inwrought grace of the Holy Ghost, founded on the merits of Christ, and is useful for protection in the day of battle. The apostle calls it "a helmet," a blessed covering for the head (1 Thess. v. 8).

*The hope of righteousness* is based on the righteousness of Christ

as the believer's justification before God. A grand truth, but little understood. God incarnate was the *Hope of Israel* in old covenant times, and He is the *hope laid up in Heaven* now, for those who hope in his mercy. This hope may be "deferred," causing heart-sickness (Prov. xiii. 12) or heart longing, but it shall burst forth in due course in fulness and beauty to the satisfaction of those who *cherish* it.

*The hope of glory* is Christ in the soul. This primary blessing begun here must terminate in glory. Paul, in testifying of "the riches of the glory of this mystery," seems to accumulate phrase on phrase to enhance the value of the hidden life which the Gentiles had begun to realise.

Dear reader, have you the "hope of the glory of God" which "maketh not ashamed?" (Rom. v. 2—5). If so, it is "because the love of God is shed abroad in your hearts by the Holy Ghost which is GIVEN unto you." In the realization of this sweet fact you doubtless can sometimes sing with Cowper—

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

My Saviour! whom absent I love,  
Whom not having seen I adore;  
Whose name is exalted above  
All glory, dominion, and power."

Our happy position to-day is to wait the epiphany of the Lord as Paul did. "Looking for that blessed HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13)—

"They serve the Lord whose office is to wait."

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God (Psa. cxlvi. 5).

W. WINTERS, *Editor*.

Waltham Abbey.

## OUR PORTRAIT GALLERY.—No. V.

THE LATE THOMAS POOCK, OF IPSWICH, SUFFOLK.

THE late Mr. Thomas Poock was born at Brompton, near Chatham, Kent, on the 21st Feb., 1797. His early life was "full of striking incidents and marvellous activeness." Bereaved of his mother in early childhood, he became a poor, helpless, friendless outcast consequently was placed in a very trying position. An uncle, who lived many miles away, hearing of it, fetched him, and took him to his own home and kindly cared for him for a short time. Soon he had to go to London, where, at the hands of a mother-in-law, he met with very cruel treatment. Before he was eleven years old he was sent to sea, where, on a man-of-war he acted as a cabin-boy for about three years. There He, in whose hands are all our times, provided for him a kind friend, who performed the part of a father, in teaching, guiding, and caring for him. Napoleon said, "Every bullet has its billet." Amidst bullets and powder our friend's life was preserved. Once he fell from the mast-head and was taken up for dead. But infinite wisdom had otherwise ordered it, having purposes of love towards him. Returning home, he for ever turned his back upon a sea-faring life, and learned the art of turnery, in which he became proficient.

When about sixteen years of age, the purposed time had arrived when God would begin to shew in him the power and riches of His free

and sovereign grace, in which he was afterwards so much to delight. Convinced of his state as a sinner before a just and holy God, a terrible law work was carried on in his soul. He felt himself a wretch undone. Ignorant of the plan of mercy and salvation, he knew not what to do, nor where to go. He was in constant fear of hell, having no rest either by day or by night. Afraid to go to sleep lest he should wake up in hell, yet was tempted to take away his own life. He fell in with the Arminians, whom he used afterwards to call Gadarenes. His legal class leader set him to make bricks without straw, to run without legs, and to fly without wings. His prayers being unanswered and his vows broken, caused the terrors of his mind to greatly increase, and he felt he must surely be damned and shortly be in hell. During this time he felt to hate the doctrines of grace, so much so, that he went, on one occasion, "to hear the late Dr. Hawker, having a loaded pistol in his pocket, with the intention of blowing out the brains of the doctor, but instead of this he was entirely broken down in his spirit." He ever after entertained a very high estimation of the good doctor, and frequently used his "Morning and Evening Portions" in his family devotions. The time came for the dark night to flee away and the "morning without clouds" to appear. Passing a bookstall one day, he noticed a book lying open, viz., Hart's "Dialogue with a Poor Soul." This he took to read. It was blessed to his deliverance. "Behold," said the Lord, "I make all things new." So our friend found it. He sang, and cried, and prayed, his lot had become a happy one. Life, light, and love, filled his heart. The Master's voice was heard, "Fear not." The folly of his doings and vows he saw, and discovered the doings of the Christ of God, and that salvation by Him, was full, rich, and free. Our brother was baptized at Jamaica Row Chapel, Bermondsey, in 1818, and began preaching the Gospel of the grace of God when he was about three-and-twenty, or a little after. God blessed his first testimony as a prelude to the after blessing which attended his ministry. After preaching at different places in and around London, he accepted the pastorate at Andover, in Hampshire, where he remained for a short period. From Andover he removed to Eden Chapel, Cambridge, where, for about eleven years, God greatly blessed his labours, to which some still living can testify. Nearly 140 persons were baptized, and a heavy chapel debt of over £500 was worked off.

Feeling that his work at Cambridge was done, he resigned his pastorate in the early part of 1844, accepting invitations to supply at different places; amongst others was Plymouth, where the Church invited him to the pastorate, which he refused, because there were seven who voted against him, saying, "If there had have been eight I would have accepted it." The reason assigned was, that there were eight persons in the ark which was saved, but seven being a perfect number against him would eventually overthrow him. When he first went to Dairy Lane Chapel (now Bethesda), Ipswich, he felt inwardly opposed to settling down there, and, in a state of rebellion, told the Lord, when walking up the pulpit-stairs, he would not stay there. But the Lord's intentions were that he should, therefore He made him "willing in the day of His power." The cause was low, and a heavy debt was upon the Chapel. However, he there devoted himself heart and soul to the service of God until worn out with age and infirmity, he resigned



his pastorate in 1875. Numbers were called by grace and added to the Church and feed with the good old corn of the kingdom. To reduce the debt which was on the chapel, he used to set off on Monday mornings and call upon the friends for a penny. The friends soon became ashamed that their pastor should be working alone; they also set to work and the burden was removed. Side galleries were added and the chapel improved, and as he has told me, upwards of £2,500 were worked off and for years the place was free from the curse of a chapel debt.

Isaac Lord, Esq., says, "During the years I spent in Ipswich, there were many fights about many things; Papal aggression, Church votes, disestablishment, and politics of course; and in these things I remember Mr. Pooch as a quiet, genial, and solid man, and generally occupying the right position, as we thought, on such questions."

As a preacher, Mr. Pooch firmly adhered to, and faithfully proclaimed the doctrines of free and sovereign grace, and delighted to expatiate upon the person and mediatorial glories of the Christ of God. When on his dying bed, brother Dearing said to him, "Is there any doctrine which you have preached you would like to recall?" "Not one," was his emphatic reply. Nay, those doctrines were the strength and consolation of his soul in the prospect of death. Thoughtful and pithy were his discourses, but very tender was he towards the lambs and little ones in Christ's fold. "Crumb it small for them," said he to the writer on one occasion when going to preach for him.

His work being done, the Master had need of him, to join the great spirit-host before the glory throne, to enjoy there the fruits of that covenant and that salvation which he had so long delighted to extol and commend to others. Realising that he was upon the Rock, he said, "I want to see His face." "Glory, honour, &c.;" and on Jan. 15th, 1879, he peacefully passed away to the land of the blessed to behold the Master's face with joy.

MINIMUS.

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## ACCESS TO GOD.

*The Substance of a Sermon preached at Datchet, on Lord's Day Morning,  
Nov. 10th, 1889,*

BY MR. RUSH, SEN., PASTOR.

"By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 2.

**T**HESSE words are easier read by us than understood. Their depth, and height, and length, and breadth, are incomprehensible. We become lost in wonder at the display of God's love in the redemption of His people.

The chapter commences with justification by faith. Faith enables a soul to lay hold of Christ's blood as a sacrifice for itself.

Thus grounded there is a peace nestles in the breast, known only to the possessors. When God's law thundered in our soul to pay its just demands we were terrified, but Christ manifested Himself as having paid the mighty debt, and gave us peace through His blood.

Now comes the text, "By whom also we have access by faith into the grace," &c. Jesus is the Way, and the only Way, to heaven; and none come into it but they on whom the sovereign and pardoning grace of God

is bestowed. There is no happiness without pardon. When a child of God gets the Father's embrace and forgiveness he is happy. "Wherein we stand." In expectation. Full of hopes, mingled with fears; but our ground is firm, for we stand on the eternal and unchanging grace, or love of God. We stand in hope of the blood and righteousness, and finished work of Christ. This work was done in love. After it was done He ascended into His Glory. All angels joined in the everlasting song of praise and triumph over sin and hell.

Nothing is wanted to make up our atonement. It is full with the blood of Jesus Christ. This blood is a precious theme to the believer. It sets him free from the law of sin and death. Our foundation, then, is Christ, Laid in Zion "a tried stone." All saints in every age have tried it, and it never failed, and, we may be sure, it never will.

Yes! He can save and will save. Both willing and able to save them to the uttermost that come unto God by Him. No hindrance. And the coming sinner receives full welcome. The outcasts, and ready to perish sinners, shall come. Brother, rejoice! The Rock of eternal ages never moves; and on it we stand. He will never let us go. Our salvation is His glory. We thus have a grace life interest in Him, and rejoice in hope of His glory. His love is shed abroad in us, and cannot commit sin. As a seed of wheat is true to its nature, and, when sown, always produces wheat, so God's grace cannot sin; but, true to its nature, is pure and incorruptible. It is like its Giver—pure and unchangeable.

Would you have an exhibition of God's love? Go to Calvary. There you may view the grace wherein we stand. Look at the embodiment of love—bleeding and dying. Oh! what powerful, what wonderful, love! What conquering love! It all the work shall crown, to everlasting days.

May God add His blessing. Amen.

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## HEAR, AND BE HEARD.

BY S. GRAY, PASTOR, EBENEZER, BRIGHTON.

THE Israelites, tired of being unlike other nations, longed to possess a king. 'Twas wrong, grievously wrong, for them to do so. They approached first one worthy man, then another, but without success. Again and again the kingship was declined. The good men who declined it acted as a modern used to do, who, when facing any new course of life, would say, "Now, soul, honour bright, is this for the glory of God?" At length, however, the men of Shechem set up a petty monarch over them, and a pretty monarch he was! Abimelech became the elect of the Shechemites. He had slain all the sons of Gideon except one—Jotham. Jotham stood on the slopes of Gerizim, and, lifting up his voice, addressed the people concerning their conduct. In fable form he presented a history of their iniquity, prefacing his easily-interpreted fable by the words, "*Hearken unto me, that God may hearken unto you.*" The men who had been entreated to assume monarchical authority were comparable unto the olive-tree, the fig-tree, the vine—men of worth. But the *olive-tree* Israelite would not change his position, forasmuch as God and man were honoured by him where he was; the *fig-tree* Israelite chose to remain in his place, seeing he had a certain value, and was

bearing fruit ; the *vine-like* Israelite declined to be moved, since he was yielding pleasure to heaven and earth. Bramble-like Abimelech, however, took what the others left untouched. Jotham signifies plainly beforehand what the result would be (Judges ix. 7—21).

The words with which Jotham prefaced his fable are supremely suitable to the lips of another. Considered on this wise, they suggest two thoughts, which we shall do well to contemplate : first, Christians hearken unto Christ ; second, God hearkens unto Christians.

I. THE CHRISTIAN TAKES A HEARKENING ATTITUDE TOWARDS CHRIST. To hear His voice is a mark of being His—no ear for Christ, no evidence of belonging to Him. But if my heart is in my ear, then am I His !

*To hearken aright is to hearken IMPARTIALLY.* The Saviour speaks doctrinally and preceptively, and in both respects demands a hearing to the full. His words embody all Gospel doctrines. He speaks of “the very elect,” and says, “thine they were.” He affirms His Father to be “greater than all,” and adds, “I and My Father are one.” He furnishes a key to the baptism of sufferings wherewith He was baptized, saying, “The Son of man came. . . to give His life a ransom for many.” He speaks of the Scriptures as “the Word of God,” putting His own words upon an equality with that which was written by claiming to speak the words of God Himself. He saith that regeneration by the Holy Ghost must be experienced in order to enter the kingdom of God. He declares that no man can come unto Him except it be given him of the Father. He unveils the woe of the lost as an undying worm, and as unquenchable fire. Now, in all this, and in all else, He will be altogether believed. Out of the excellent glory God cried, “Hear ye Him,” and with excellent grace the godly address Him, saying, “Speak, Lord.” There must be no picking and choosing. He still speaks from heaven by His apostles, and to pose as rector of the apostles is to offer the greatest indignity to Him who says “Hearken unto Me.” Emphatically, then, His *doctrinal* words are to be received without exception. And the same remark holds good concerning the *preceptive*. Does He say, “Whatsoever ye would that men should do to you, do ye even so to them” ? Does He say, “A new commandment I give unto you, that ye love one another” ? Does He say, “Be ye wise as serpents, and harmless as doves” ? Does He say, “I have given you an example, that ye should do as I have done to you” ? Does He say, “If thine eye offend thee, pluck it out” ? Does He say, “Go, teach all nations, baptizing them” ? Does He say, “This do in remembrance of Me” ? In all these things, and in all besides, He will be heard. He will own no man but the man that does His will. “Ye are My friends if ye do whatsoever I command you.” Doers of His will do Him honour. And such are to be found. Such an one was known to a Chinaman who for the first time attended at a missionary station. The stranger was asked if he had ever *heard* the Gospel before? “No,” was the reply, “but I have *seen* it.” He knew a villager who had been a universal pest and terror. But the man was altogether changed ; the grace of God had changed him. And grace has changed all who address Christ, saying—

“By Thee we only would be brought,  
And learn Thy doctrine well ;  
And be to sweet obedience taught,  
As well as saved from hell.”

*To hearken right is to hearken DEFERENTIALLY.* With the profoundest deference the Christian will recognise the *personal* claims of Christ, who is at once the great God, and the great Son of God. And He will recognise the *mediatorial* claims of Christ, whom God hath made to be Lord, and who has entitled Himself to be honoured. Our powers are His, He has ransomed them; our hours are His, He has purchased them. They are His by the indefeasible rights of His Godhead; but they are His by the everlasting rights of His precious blood. Our ears, our hands, our feet, are blood-touched; even as the priest was consecrated of old with blood-touched ear, thumb, and toe. To the blood-anointed God says, "When I see the blood, I will pass over you," and this is our salvation. But we say:—

"Hail, Melchisedek divine,  
Thou, great High Priest shalt be thine;  
All my powers before thee fall,  
Take not little, but take them all."

And this is our distinction, our privilege, our duty.

*To hearken aright is to hearken INSTANTLY.* As the Christian is unlike the man who said "I go, sir," but went not, so he does not resemble the man who said, "Serious things to-morrow." Christ is the Author of salvation to all them that obey Him: to no less, but to no more. Now, the Holy Ghost saith, "To-day, if ye will hear His voice, harden not your hearts." The words of the Holy Ghost apply to all in Israel, at first, at best, and at worst. At *first*, the grace-taught charge their hearts to keep the words of Christ, seeing He says, "If any man keep My sayings, he shall never see death." And it becomes such to honour divine institutions, so that in after years each may say, "I made haste, and delayed not to keep Thy commandments." This could not be said by the lady who heard Dr. Gill's first sermon, and fifty years afterwards heard his last sermon, but was not baptized till the great preacher was glorified. The Christian should obey at once. And to the Christian at *his best* the Word of the Lord stands, "Whereto we have already attained let us walk by the same rule: let us mind the same thing;" while the voice of admonition rings out clearly, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." At *worst* let the wretched wanderer hearken without delay, and take his place afresh at the feet of the Lord, who says, "Be zealous and repent;" let him "take heed, and turn to the Lord, and say unto Him, 'Take away all iniquity, and receive us graciously.'"

He who says "Hearken unto Me," expects that His disciples will listen impartially, deferentially, and instantly. What then?

II. GOD TAKES A HEARKENING ATTITUDE TOWARDS THE CHRISTIAN. He acknowledges the men who, through grace, acknowledge His Son. God reckons that man His friend who is the friend of Christ. The Holy Ghost puts the vessel of mercy in the way of being heard of God by bringing him to hearken to the Lord Jesus. The prospect of being heard of God is a mighty factor in the regenerate man's life.

*A hearkening God is A GREAT NECESSITY*, as all know who walk before Him. Samson knew this well. Being judge of Israel, and absorbed with the desire of acting in character, he cried, "Remember me, I pray thee, and strengthen me, I pray Thee, only this once, O God." God had been his sufficiency all along, and He was so at the end. "The dead

which he slew at his death were more than those which he slew in his life." *That we may act in character*, God must hearken unto us when we cry for help. This is true of preacher and people. This is true of us in every relation in life. Are parents, parents indeed? Are children, children indeed? Are brothers and sisters, brothers and sisters indeed? Are friends, friends indeed? God must make them so. He must needs hearken unto us *that we may succeed in service*. Success is not to be commanded by the Lord's servants, yet what they cannot command they hopefully crave. Even as John Knox asked and received. When the great ones, in sympathy with Rome, were preparing to crush the Scottish Reformation, Knox, ascribing greatness to God, in soul-travail, cried, "O Lord, give me Scotland, or I die!" He prayed the same prayer thrice, being overheard by a friend, who followed him into retirement. "O Lord, give me Scotland, or I die," was the pathetic cry, which struggled forth from his great interceding soul. And God heard that cry! Mary and her Cardinal Beaton went down, and the cause of truth went up.

The same Helper is accessible to the pastor, the evangelist, the Sunday School teacher, the tract-distributor, the sick-visitor. And He is accessible,—not in service only, but in trouble also. His word to His people is: "Call upon Me in the day of trouble, and I will deliver thee, and thou "shall glorify me." *That we may be delivered in the time of trouble*, He must hearken unto us. He heard Jacob, and Hannah, and Asa. And He has graciously heard our cries. We speak that we do know, and testify that we have seen, when we say, "Prayer makes the darkened cloud withdraw." This is no fable! There is an old myth about Dedalus, that being imprisoned in the island of Crete, he escaped to Italy, on wings which he made for himself. But the doctrine of deliverance by the hand of God, is no myth. Prayer is a fleeing from trouble by way of heaven.

*A hearkening God is a GREAT DESIRE*, and greatly desired. The formalist may speak into the air, and be satisfied; but the gracious soul must be heard! It is true that *singular honour is coveted*; but less will not satisfy. The Only-Begotten said, "Father, I thank Thee that Thou hast heard me," and this is what every child of God would say. The gracious heart is eagerly set upon, obtaining *singular favours* at the hand of God. *Grace* is needed, and is asked at the hand of the gracious Lord. Prayer is a means of grace. By it we are calmed and armed, sanctified and satisfied. When gracious hearts speak a gracious God listens. "He giveth more grace," that we may go on, and grow on. Grace to help in time of need is certain. And while it relieves us, it is a kind of relief to God. "As one whom His mother comforteth, so will I comfort you." Mother and child simultaneously find relief. And more than this is certain also, "The Lord God . . . will give *glory*." *Glory* (nothing short of eternal glory), is sought and besought of a hearkening God by them that pray. The Father's house is for the home-sick. The heaven-born sinner longs for the bright reversion in the skies, and that without sin. Oh! how Jewish hearts love Jerusalem! The desire to return to their fatherland is inextinguishable. "When next year comes, may we all be in Jerusalem," is the cry with which the services of the day of atonement annually conclude! And shall not the heaven-bound saint sing,

“ Jerusalem, my happy home,  
 Name ever dear to me,  
 When shall my labours have an end,  
 In joy and peace to thee? ”

*A hearkening God is a GREAT CERTAINTY.* As surely as He is, and is what He is, the sincere gracious petitioner shall be heard. *His nature says so.* He has a Father's heart. “ If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give good things to them that ask Him? ” His disposition altereth not. He is in one mind. Mercy will surely wipe away the fast-falling tears, and the last-falling tears. Pray on, ye that pray, for you shall be heard. *This promise says so.* He has engaged Himself by sworn promise to bless His people. “ Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. ” *His dealings says so.* In response to our requests, He has been guiding and hiding, blessing and caressing. We know the strangeness, and the strongness, of Divine love. Let us rejoice, inasmuch as the Lord follows His own precedents. Having set Himself an example, He takes it. Faith expects Him to do so.

Sir Walter Raleigh expected Queen Elizabeth to act, as she had been wont to do. The Queen said to him, one day, “ Raleigh, when will you leave off begging? ” He replied, “ When your Majesty leaves off giving? ”

“ I love the Lord; He heard my cries,  
 And pitied every groan;  
 Long as I live, when troubles rise,  
 I'll hasten to His throne.

I love the Lord; He bowed His ear,  
 And chased my griefs away;  
 O let my heart no more despair,  
 While I have breath to pray.”

Did Jotham say, “ *Hearken unto me, that God may hearken unto you?* ” Christian, remember, this is the word of Jesus to thee!

## THE WOMAN WHO BROKE ABIMELECH'S SKULL.

(JUDGES IX. 53.)

BY J. B. WARREN, PASTOR, IRTHLINGBOROUGH, NORTHAMPTONSHIRE.  
 “ Vengeance suffered him not to live.”

**E**VIL pursues and overtakes. They that take the sword shall perish with the sword. Abimelech's whole life was a series of barbarous butcheries, nothing of his good father Gideon about him. Ambition was his aim and ruin. It seems strange that parables so prevalent in the East do not occur before. The teaching of Jesus is full of them, and which are *forcible, striking, and easily* remembered. One may conquer Shechem, but not Thebez, a place not mentioned in the Bible again. Did it perish? Was it an insignificant hamlet? *The woman*, “ Foolish, weak thing, confounded the mighty. ” Pyrrhus, the King of Epirus, perished in exactly the same way (see *Plutarch's Lives*). Evil recoils. Dangerous weapons. He slew on a stone 70 of his brothers; The small stone slew him, and a very much smaller one slew Goliath, of Gath, in the head too—forehead. God did vindicate his own cause. “ The righteous shall have dominion over there in the morning. ” *The skull*, a spot where the crown was worn. Men die as they live. “ As the tree falls so it lies ” “ Thrust me through, ” &c. Sisera, Deborah, and Jael were more celebrated. God's permissive will. Instruments

are found when needed. The lion kills the prophet of Judah, but does not touch the other that lied unto him.

The lions in the den touched not Daniel ; his accusers are dead " ere they reach the bottom of the den." " So thine enemies shall perish, O Lord." No care has the poor wretch, Abimelech, for his soul, what men will say of him that is all, the case quoted hundreds of years after (see the correspondence of Joab and David), not a cry for mercy. Valor, fame, and warlike reputation, a savage warrior to the last.

" Man of blood," he knows the blow is fatal and that he cannot live ; he rushes into the jaws of death unbidden, and has no regrets. Vain glory and pride, even at the last. Look at the *character of the man*, avoid it, pass by, turn away. Cruelty punished in the manner of his death. *His pride*, in the instruments, a woman and a stone ; 200 years afterwards Joab mentions the facts. *Facts can never die* : " Be sure your sin will find you out," though hand join in hand to work iniquity. The wicked shall not go unpunished. Sin finds a man out, dogs his steps. Satan's servants are paid in their own coin. " Bloody and deceitful men shall not live," &c., " Sin biteth like an adder, stingeth like a serpent." *Look at the man as king*, destroying Shechem, the *bad son of a good father*. Mind your *skull*, keep your helmet on. *Hands, eyes*, keep your body in subjection, curb your passions. *Covetousness*—" Rushing in where angels fear to tread." May we be able to say, " I have fought the good fight, I have kept the faith," &c. The whole of the " armour " of God is needed (Gurnell's " Christian in Complete Armour," a rare good old Puritan book), " for we must fight if we would reign." We shall be more than conquerors through Him that loved us, and gave Himself for us. Be steady then, quit yourselves like men and fight. " Fight the good fight of faith, lay hold on eternal life," follow the Captain of your salvation—

"Tread all the powers of darkness down,  
And onward urge your way."

Your enemies are before you, proud, strong, fierce. But let God arise, let His enemies be scattered, let all that hate Him flee before Him. Courage, " God with us."

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## NABOTH'S STEDFASTNESS: AN EXAMPLE FOR ALL CHRISTIANS.

BY C. CORNWELL, PASTOR, BRIXTON.

*Delivered at the Annual Meeting of the Metropolitan Association of  
Strict Baptist Churches, March 11th, 1890.*

*(Continued from page 123.)*

(1) **N**ABOTH could not part with his vineyard without violating the command of his God; for the ancient title, which gave the fathers a right to the land, and was delivered to Moses by Jehovah Himself, reads thus:—"The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me" (Lev. xxv. 23). Men now run about, and persuade sinners to believe in God, and accept the Gospel; and sinners do believe and accept something, which they call gospel. Then their preachers cry aloud:—"The harlot is become chaste; the drunkard sober; the thief steals no more; is not this an evidence of

the power of God?" No, sir, you are looking at the things that are seen, instead of the things which are not seen. A man may have all faith so as to remove mountains (1 Cor. xiii. 2), yet be nothing. Salvation does not lie in faith only, but in the spirit of it; faith without the spirit of faith, is like the prayer of the Pharisee, where the spirit of prayer is wanting. Talking is not praying; nor is believing by a natural persuasion faith.

(2) If Naboth parts with his vineyard, he must at the same time part with God's covenant, for the land was given by covenant. And the precious truths of the Gospel are also given to us by the covenant of grace; called a new covenant, wherein God hath said, "I will be their God." There was something too precious in God's covenant for Naboth to part with it. There is also something too sacred in the Gospel for the heirs of salvation to part with.

(3) Naboth could not part with his father's inheritance without injuring his posterity. The inheritance which he received from his ancestors, was to continue the possession of succeeding generation. My brethren, if we give up one particle of God's truth, we injure our own offspring and rob our own children. We bring the curse upon our own flesh and blood; like Esau who sold his birthright, and brought heaven's withering curse upon his own posterity. Our fathers were martyrs, who loved not their lives unto death. Let us hold fast that which we have.

(4) Naboth could not part with his vineyard without violating the truth of God. The actual possession of the land was the confirming of the promise that God would give it. If the truth of God is worth having, it is worth holding with a firm hand.

(5) Naboth was forbidden by God to either sell or exchange his vineyard. He listened to Ahab's proposals, and then replied to them at once, when he said, "The Lord forbid it me that I should give the inheritance of my fathers unto thee." How solemnly does God forbid us to part with any truth, rule, or order, which is delivered unto us: "If any man shall add unto these things, God shall add unto him the plagues which are in this Book" (Rev. xxii. 18, 19).

III. Let us now *consider the conduct of Ahab*. And I do not know what he wanted with a palace here; his royal residence was in Samaria; yet he had a palace and garden in Jezreel. The first excuse he made for wanting the vineyard of Naboth was, because it was near to his own. As if he had said, Come, Naboth, you believe in God's covenant, so do I. You belong to the House of Israel, so do I. You believe in God's election of His people, so do I. You believe all things are of God, so do I. There is only a little difference between us, we shall all come right at last: we are all one in Christ Jesus, and there is no good reason why you should be so very particular over such trifles. This is what they say now; to which I answer, that however small the difference may be, yet it is God who made that difference: and however near a man may come to the truth of God, if he receive not the truth in the spirit and in the love of it, say no confederacy with him. For like Ahab of old, who wanted to turn his neighbour's vineyard into a baser use, so men who would lower the standard of God's truth, do so, by counting the blood of the covenant a common thing.

Look at the charge they brought against Naboth. They said, "Naboth did blaspheme *God* and the *King*." See the need of this double charge of



blasphemy. That against God secured his death, and that against the king secured his estate. He must die for cursing God; and his family must be deprived of their right, because they said he cursed the king. Now Naboth is dead, and the king is as happy in his wickedness as a guilty conscience will allow. It appears by subsequent history, that all the sons of Naboth were stoned with their father: "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord" (2 Kings ix. 26). Thus died Naboth, and the secret may be read in the heart of Ahab; which was, *love* to his vineyard, *hatred* to his religion. Now, what about his firmness? Had he not better have buded an inch, and saved his life, he would have been none the poorer? Had he not better have bended a little, instead of sticking so fast to what he called his *father's* inheritance? No, *no surrender*, was his motto. He died 'tis true; it is also true he died with at least *five* things in his favour. *First*, his conscience justified him: and it was better for him to die with a clear conscience than to live with a guilty one. *Secondly*, Naboth had God's covenant on his side; and it was better for him to die in the covenant than to live without its blessings. *Thirdly*, faithfulness was on the side of the suffering martyr; and it was better to be found faithful even unto death than to enjoy life at the sacrifice of truth. *Fourthly*, the prophet was on his side; for Elijah who charged Ahab with the blood of the dying saint had not a word to say against Naboth. *Fifthly*, God Himself was on his side. Friends, it would be better to die with the Lord than to live without Him. Naboth gained the victory, for he still lives though Ahab is dead, to all happiness.

IV. It is said Ahab repented. But whatever good came out of his repentance, there were *five* things lacking. (1) He did not repent for Naboth's death any more than Cain did for the death of Abel; only for his own punishment. (2) He did not reprove Jezebel his wife, dare he? (3) He did not give back the vineyard he had unrighteously gotten. (4) He did not put away the false prophets. (5) He did not fall in love with the prophets of the Lord; for when Micaiah was named, in the following chapter, Ahab said, "I hate him" (1 Kings xxii. 6—8). May this wretched man be a warning to all who have any tendency to depart from God's truth. And may Naboth's firmness be an example to all who love the truth; to hold it fast, for ever and ever. Amen.

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## GEMS FROM CHRISTIAN AUTHORS.

THOMAS BROOKS.

**A**N impediment to assurance is a doubting soul, making their sense, reason, and feeling, judges of their spiritual condition.

Now, so long as they take this course, they will never reach to assurance. Reason's arm is too short to reach this jewel assurance. This pearl of price is put into no hand, but that hand of faith that reaches from earth to heaven. What tongue can express or heart conceive, the fears, the doubts, the clouds, the darkness, the perplexities, that will arise from the soul's reasoning thus: "I find not that the countenance of God is towards me as before. therefore, surely my condition is bad. I feel not those quickenings, those cheerings, those meltings, as before. I am not sensible of those secret stirrings, and actings, of the Spirit, and

grace in my soul, as before: I do not hear such good news from heaven, as before; therefore, certainly, God is not my God; I am not beloved; I am not in the state of grace; I have but deceived myself and others; and, therefore, the issue will be that I shall die in my sins." To make sense and feeling the judges of our spiritual condition, what is it but to make ourselves happy and miserable, righteous and unrighteous, saved and damned, in one day, aye, in one hour; when sense and reason sit as judges upon the bench! Has God made sense and feeling the judges of your condition? No; why, then, will you? Is your reason Scripture? Is your feeling Scripture? Is your sense Scripture? No; why, then, will you make them judges of your spiritual estate? Is not the Word the judge, by which all men and their actions shall be judged at last? "The word that I have spoken, says Christ, the same shall judge him in the last day" (John xii. 48). "To the law and to the testimony; if they speak not according to this word, it is because there is no light or no morning in them" (Isa. viii. 20). Why, then, O doubting soul, will you make your sense and feeling the judges, not only of your condition, but of the truth itself?

What is this but to dethrone God, and to make a god of your sense and feeling? What is this but to limit and bind up the Holy One of Israel! What is this but to toss the soul to and fro, and to expose it to a labyrinth of fears and scruples? What is this but to cast a reproach upon Christ, to gratify Satan, and to keep yourselves upon the rack? Well, doubting souls, the counsel that I shall give you, is this: be much in believing, and make the Scripture only the judge of your condition. Maintain the judgment of the Word against the judgment of sense and feeling; and if upon a serious, sincere, and impartial comparing of thy heart and the Word together, of thy ways and the Word together, the Word speaks thee out to be sincere, to be a Nathaniel, to be a new creature, to be born again, to have an immortal seed in thee, cleave to the testimony of the Word, joy in it, rest upon it, and give no more way to fears and doubts. Let thy countenance be no more sad, for nothing can speak or make that soul miserable, that the Word speaks out to be happy.

Constantine would have all differences and disputes in the Nicene Council ended by the Bible. O doubting souls, look carefully to this, that all differences and controversies that arise in your hearts, be ended by the Word. There is a danger in looking beside the Scripture, or beyond the Scripture, or short of the Scripture, or upon sense and feeling so much as upon the Scripture; therefore, let the Word be always the man of thy counsel. No way to assurance and joy, to settlement and establishment like this.

If you are resolved to make sense and feeling the judges of your conditions, you must resolve to live in fears and lie down in tears. May grace enable you to believe and say—

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

[DEAR BROTHER WINTERS,—I am pleased you set apart a small space in the E. V. and G. H. for "Gems from Christian Authors." The above sweet passages from Brooks have been a great blessing to my soul, and also to many others.—P. B. WOODGATE, Otley, Ipswich].

## THE BLESSED DEAD.

MICHAEL RUNECKLES.

Good old Michael Runeckles, of Earl Stonham, Suffolk, passed to his eternal rest on Thursday night, at 9.30, April 3rd, 1890, without a sigh or a groan in his 88th year. He had been confined to his bed for 13 years, but was often much blessed with the sweet visits of his loving Saviour whom he had savingly known for many years, and of whom he often read and sung. Whenever we visited him we always came away from his bed-side refreshed in spirit, for his experience of Christ was sweet and profitable to listen to. He only survived his beloved brother, J. F. Runeckles, about a year and half. His end was peace.

MR. BUCKOKE.

DEAR BROTHER WINTERS,—I must ask you to insert in your "Chronicles" the well-known phrase, "and he died," after the name of a widely known and greatly beloved brother, until lately among us at "Mount Zion," Hill-street, Dorset-square, N.W. I refer to our dear brother Buckoke who was taken home on Nov. 2, 1889. He was born in 1814. Was born again in 1834. Five years after he was baptized by the late Mr. Bowers and was received into the Church at Blandford-street, London, W.

In 1845 the Lord introduced him to his then life-long sphere of work and worship in Hill-street. After having been in the Church for 12 years, he was entrusted to fill the office of deacon. How the Master fitted him for, and maintained him in that onerous position for 32 years is thoroughly known and thankfully remembered by his surviving brethren. For 26 years of that time he gave out the hymns and frequently led the song. The constancy of his attendance on the services of God's house was remarkable. He was a very clock for punctuality, and his attendance was such as to entitle him to the name of a "pillar" in the sanctuary, it being almost impossible to see the house of God without our brother's presence. From a memo of his own, made in 1882, he is known to have been absent from the "Lord's Supper" only once out of the 516 previous ordinance days. His knowledge of Denham's and Watts's hymns surpassed that of nearly all our acquaintance, while his appreciation of the deep things therein expressed, shewed the spirituality of his mind, and doubtless frequently the leadings of the Spirit who has had so much to do with their composition. Had he been called a "walking hymn-book," the name would have been hardly unappropriate, because deeply imbedded in his heart were a multitude of Christ exalting "Psalms and hymns and spiritual songs." Much might be said of his consistent walk, his curiously conservative spirit, and his kind-heartedness, but space—not will—forbids.

He leaves an only son of many prayers, both past and present. His widow is in the bosom of the Church which so long and so deservedly loved her husband. W. S. MILLWOOD.

ABSALOM STONE.

Mr. Stone was for about twelve years a member of the Church at Halesworth, Suffolk, and was accidentally killed on Feb. 26th, 1890.

It pleased the Lord to call him by his grace in a very marked way. He was for some years clerk at the parish Church in the village where he lived, and was perfectly contented with this kind of religion, till the Lord was pleased to teach him better things. His father was a constant attendant at the cause at Halesworth, and although never cast in his lot with the people of God, yet we believe he was a gracious man. He was very suddenly taken from earth to heaven; for while he was at work in the harvest-field, he was taken bad and died in a few minutes. Our brother

Suggate made some remarks from the pulpit, in relation to that solemn event, taking for his text (Jer. iv. 10): "Suddenly were my tents spoiled, and my curtains in a moment." As is generally the case at a funeral sermon, the relatives and friends were there; one among the number was our late esteemed brother. I relate the above to show the way which the Lord was pleased to bring our brother amongst us; since that time he has never missed coming. He was baptized by our brother Suggate, who was the means in the hands of the Lord to apply the word with power to his soul.

Up to the day of his death, he was an honourable and consistent member. As a Church, we feel our loss very much; for he was a very useful man, a brother beloved, a praying soul, a real helper. Not only shall we miss him in our Church and prayer meetings, but also in the Sunday-school, for being a father of seven children, most earnestly would he pray for them, and the children that gathered in the house of God from time to time. May the Lord answer his prayers in the salvation of their souls. Our brother was taken from this stage of action very quickly—almost like that of his father. On the above named date, he was at work with his horses and was seized with a kind of fit, fell from the cart, and received some injuries which resulted in his death in a few hours. The few hours that he lingered in dreadful pain, with death staring him in the face, even then he spoke well of his God. He was conscious till the last moment of his life. He called his children to his bedside and gave them good counsel. One was, never to forsake the house of the Lord. Although our brother had five miles to walk to get to chapel, he was always there to fill his place in time.

On March 16th, our late esteemed pastor preached his funeral sermon from Rev. vii. 17. So solemn and impressive was the sermon, that there was hardly one but what shed tears. In the village where our brother lived, he was greatly respected, as shown by the fact that about fifty workmen on the estate followed his remains to their last resting place. He was well laid in the grave.

C. G. G.

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CHARLES ATKINSON.

DEAR BROTHER WINTERS.—Our brother Charles Atkinson, of 35 Woodstock Road, Shepherd's Bush, exchanged "the wilderness for heaven," on February 26th, 1890.

It appears our dear brother was called by divine grace in comparatively early life, and was baptized by the late highly-esteemed G. Murrell, at St. Neots, but the last few years was in fellowship with the Church at Shouldham-street, and was greatly blessed by all. I saw him twice in his last illness, which was a long and painful one, and have never before witnessed so great a display of the sustaining power of divine grace; although racked with pain, and emaciated with disease, his countenance was radiant with the joy of his Saviour's presence, and his lips filled with His praise. The testimony he was enabled to bear was a rich confirmation of the sterling reality of personal possession of full salvation and its consequent power to lift the soul above all time things, and to bring heaven into it. It was well nigh heaven to be with him, as all our dear friends found who visited him frequently. Our beloved brother E. Harris, senr., and his wife were often with him, and always found him sweetly resting in the Saviour's love and work.

His remains were committed to the tomb on March 4th, at Paddington Cemetery, in sure and certain hope of a joyful resurrection to eternal life at the last day; and on the 9th, I tried to say a few words in connection with his departure from the text (chosen by our departed brother), "So He bringeth them unto their desired haven" (Psa. cvii. 30). We trust that we may be favoured to see others brought in to fill the vacancies caused by the removal of our friends to the home above, who shall be like-

wise filled with the Spirit of God, that the promise may be fulfilled in our experience, "Instead of thy fathers shall be thy children" (Psa. xlv. 16).  
With Christian affection, very sincerely yours,  
EBENEZER BEECHER.

## WILLIAM MOTT.

We are informed by our dear brother, Charles Graham, of New York, of the death of our good friend and brother, William Mott, on March 20, 1890, at the advanced age 80 years and nearly eleven months. Mr. Graham says, our brother Mott had been failing in health for some years. He came to our meeting at Brooklyn, as soon as we opened it, and continued to do so as often as he could. On Saturday, the 15th, his brother-in-law came to me, and said brother Mott was very sick, and that his wife wished to see me. As she was afraid, from what the doctor said, he would not live through the night, I went with him immediately, but saw no signs of death; I thought he had a heavy cold and would get well again in a few days. I read and prayed with him, which gave him great comfort. I visited him several times; but after the doctor pronounced his sickness to be "the La Grippe Infuenza," I doubted of his recovery. I saw him again, and read and prayed with him, and he then appeared to be firmly fixed on the rock, trusting in the finished work of Christ. He wanted to see brother Kilby. I went for him. On the Wednesday I saw brother Mott again, but he was very low; yet, what he said was very precious and satisfactory. He died on March 20th. The conducting of the funeral service was left with me. I gave out the hymn, "O for an overcoming faith," &c., and called on brother J. Prior to read the Scriptures. We then sung, "Beset with snares on every hand," &c., and brother G. F. Kilby gave an address; brother J. Higgs followed with a few suitable remarks, and offered prayer. We then sung, "Sons of God by blest adoption," and I pronounced the benediction, and followed him to the grave in Greenwood Cemetery. The rest of the brethren went to our meeting in Brooklyn. I knew brother W. Mott for nearly forty years, and can speak well of his Christian character. He never was a public man, but a humble every-day Christian in the lower walks of life; he loved the Lord's people, and the great doctrines of grace. William Mott and his first wife were both members at the Surrey Tabernacle. Mr. James Wells thought a great deal of them as they were both seals to his ministry; and when they left for New York in 1848, Mr. Wells and other friends paid them a visit on board ship and made them a present of £30, and corresponded with them afterwards. He leaves a widow, an excellent Christian woman, and a young son. I preached his funeral sermon on April 6th from 1 Thess. iv. 13, 14.

CHARLES GRAHAM.

726, Third Avenue, New York, America.

## ABRAHAM NEVILLE.

On February 24th, 1890, at Irthlingborough, Abraham Neville calmly fell asleep in Jesus. He was brought up at the Baptist meeting in that village; he loved the gospel preached there. My dear father suffered much for a number of years from doubts and fears; he never seemed to have much hope. He often exclaimed,

"Oh, would the Lord but once reveal | And let these broken bones rejoice—  
His hidden love, and make me feel, | Lord, let me know I am Thy choice."

He knew the Scriptures thoroughly, understood them, and loved them; but he always seemed to think himself too great and vile a sinner to be a participator of the joys therein contained. Once when I visited him in 1888, after the usual greeting, he began, as was his wont, about spiritual things. On asking him how his mind was, he said, "I am still in prison bound; all seems dark to me;" and with emphasis he said,

"Oh, would the Lord but set me free,  
And tell me He has chosen me."

I said to him, "Well father, if after so many years of doubting and and fearing, and the many trials and perplexing scenes you have passed through, and how you have striven against sin amidst it all, and then you should prove a cast away, would be almost unbearable." For a few moments he seemed as if in deep anguish of soul, after which he brightened up and said, "Well I have the faith of reliance, but not of assurance," and repeated the following two lines of Daniel Herbert:—

"I'll wait in hope, and who can tell  
But Christ has sav'd my soul from hell!"

When I visited him, just before his death, I asked him if he could see Jesus, to which he replied, "Yes, sometimes, not always; my mind is happy at times." His favourite hymns and poems were of the choicest. He possessed a talent for music. Nothing gave him greater pleasure than teaching the children to sing in the Sunday-school, and his efforts met with success. If he had lived to next September, he would have been four score years, having been born Sept. 7th, 1810. S. RICHARDSON.

Wellingborough.

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HENRY WELCH, BAPTIST MINISTER.

In the EARTHEN VESSEL of March, 1884, there appeared a short account of the ministerial life at Tooting of this dear saint of God and faithful servant of Jesus Christ, who passed away from our midst on the morning of Monday, February 17th.

Mr. Welch was a member of the Congregational Church at Mitcham, and when quite a young man was invited to preach occasionally at a small chapel at Sutton. Becoming dissatisfied with the Congregational doctrines and order, he was recommended by his minister to a friend of his, Mr. Soule, a general Baptist at Battersea, by whom he was baptized. Not yet being happy, he went to hear Mr. J. Wells, and was convinced of the truth of the principles he preached, and joined the Church under Mr. Elvin's pastorate at Clapham—Clapham being nearer than the Surrey Tabernacle to Merton, the place of his residence. A mile from Merton is Lower Tooting, where there was a little chapel occupied by a small church of the Huntingtonian order. Here Mr. Welch, though a Baptist, was occasionally invited to preach. (It was with this point our sketch of March, 1884, began.)

About the year 1854, the chapel was lost to the congregation, who removed into two rooms thrown into one, in a private house in Tooting Grove, and about the same time Mr. Welch was invited to preach regularly. Mr. Dee, the leading man, was like Mr. Welch, a Baptist, and also a member of a Clapham Church, but he of Mr. Ponsford's. Some four years later the majority of the congregation acknowledged Believers' Baptism, Mr. Welch baptized several of them, and a Church consisting of some fifteen persons was formed on Particular Baptist principles. He was, therefore, the instrument in founding the first Baptist Church at Tooting. As the space was insufficient to accommodate the worshippers, it was proposed to build a chapel; one friend, Mr. Cantle, kindly gave a plot of ground in the Grove; and a chapel was erected, and opened in January, 1863; Mr. C. W. Banks preaching the evening sermon. Here Mr. Welch's pastorate extended over a period of twenty-one years. Having been removed by Providence from the locality into London, he felt it was the Divine will that he should terminate his long pastorate, and serve as an itinerant preacher. What seemed to make this more clear was that at this time Mr. G. Crutcher had friends at Balham, a mile or so distant, who were hopeful that he might be brought to settle somewhere near them, and the Tooting Church and congregation heard him acceptably. Accordingly Mr. Welch resigned, and Mr. Crutcher was invited to the succession, and accepted it. Mr. Welch from this time supplied the pulpit in various causes in London and the country. But within the last few months he

was compelled in consequence of failing strength to decline offered engagements. He then attended the ministry of Mr. Meeres at Bermondsey. He was taken ill on Feb. 5th, and after eleven days of great suffering, passed peacefully away without a struggle on the morning of the 17th, in the 64th year of his age. During his short illness he more than once indicated to his dear wife an impression that the Lord was about to take him, and his preparedness to go when the Lord's time should come. To this he gave many testimonies such as, "I am on the Rock, the Unchanging Rock, the Everlasting Rock." "The bitterness of death is past:" (when closing his eyes) "Like my friend Dr. Watts, I do not mind whether I open them again in this world or the eternal world, but would rather it were the eternal world." On one occasion one of his sons coming quietly to his bedroom, whilst at the door, heard him say to himself that his pains, which were very severe, were as nothing to the dear Saviour's, bursting into tears. On Friday, the 14th, though very weak, he sang through the hymn beginning, "Soon as my infant lips can speak," and concluding with this verse,

"O let me on the bed of death  
Thy great salvation see,

And cry with my expiring breath,  
'Dear Lord, remember me.'"

He was much comforted by Dr. Watts's hymn commencing, "Begin, my tongue, some heavenly theme," especially by the verse,

"He said, 'Let the wide heaven be spread;  
And heaven was stretch'd abroad;  
'Abram, I'll be thy God,' He said;  
And He was Abram's God."

His last words, spoken late on Sunday night, were, "I shall not die but live, and declare the works of the Lord."

On Thursday, February 20, his precious mortal remains were committed to their last resting place in Nunhead Cemetery, the services being conducted by his old friend, Mr. Preston Davies, who described him as a fellow-Christian with whom he could not only talk but walk. A goodly company assembled to show this last token of love and esteem.

On the evening of Sunday, the 23rd, Mr. Meeres preached a funeral sermon from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace." He bore an affectionate testimony to the truly exemplary character of him whose loss he and all present were deploring. Tender is the tribute which the writer would pay, and which many will pay on reading these words, to his excellence as a faithful friend and a sincere Christian, whilst his sorrowing widow and family mourn a loving and devoted husband and father. May we all be prepared as he was when our time comes, and meet our dear friend, as he has met many friends who preceded him, in a brighter, better world, to part no more!

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

*Present Day Religious Philosophy, &c.* By a British Sailor (Price 1d.), R. Banks & Son, Racquet-court, Fleet-street, London. A vast amount of sound gospel matter, written in a very homely and racy manner. We hope the pamphlet will be read with interest and prophet by many seekers after truth.

*Peter's Keys.* By J. Jenner. (Price 6d. per dozen). To be had of the author, Landscape Villa, Redhill. Both interesting and spiritually instructive. Tract distributors would find Mr. Jenner's pamphlets most suitable for free circulation; they are cheap and good.

*The Quarterly Record of the Trinitarian Bible Society.* This Society publishes the purest and best translations of the Sacred Scriptures of any extant.

*The Life of Charles Waters Banks.* (Part IV. 2d.), R. Banks & Son, Racquet-court, Fleet-street. The above work (*in progress*) continues to increase in interest and value.

MAGAZINES RECEIVED. — *The Regular Baptist Magazine; The Gospel Magazine; Life and Light; Consecration; The Silent Messenger; The Cave Adullam Messenger; The Olive Branch; Cheering Words; The Lantern; The Banner of Israel.*

## Things New and Old.

THE *Ashley Gazette* (sent by our devoted friend, O. G.), tells us, "The Pope has empowered his bishops, where influenza exists, to absolve the faithful from obligation of fasting." What presumption! What impudence! What nonsense!

*Why a Baptist Minister refused to Baptize.*—We read the other day that two young ladies were desirous of joining a prominent Episcopalian Church, but as they had been taught that immersion was the true form of baptism, they wished, on joining themselves to the Church, to be baptized in that manner. They stated their wishes to the pastor, and he expressed himself entirely willing to administer the ordinance in that form, but as there were no conveniences in the church edifice for the purpose, it would be necessary to go outside—to the pond on the common, or the lakelet in the public garden. They looked upon this proposal with horror. They could not think of it, could not think of making such a spectacle of themselves. "Then," said the genial pastor, "you had better go to a Baptist Church for the purpose, and after baptism, if you desire it, you will be received into the Episcopalian fold." The ladies were delighted with the suggestion, and, as soon as convenient, called upon a prominent Baptist pastor and made known their wish to be baptized. "Certainly," replied the pastor, "but there are certain preliminaries to be gone through before baptism, certain preparations to be made. It is a solemn ordinance, one not to be lightly submitted to, and, by the way, it appears to me strange that you have not previously consulted me, that the preparations so necessary—" "Oh! we are already prepared," said the young ladies. "Already prepared?" "Yes; we do not intend to become members of your Church; we only want to be baptized, as we believe immersion to be the proper form of baptism. We are going to join the Episcopalian Church." "Oh! that's it," said the pastor, rising; then, permit me to inform you, my dear young ladies, that we do not wash Episcopalian sheep here."

*The Besom Pledge.*—Mr. E. A. Watkins, vicar of Ubbeston, Suffolk, has formulated what he calls, "The Besom Pledge," with the motto, "I will sweep it with the besom of destruction" (Isaiah xiv. 25.) The pledge is as follows: "I—hereby, solemnly pledge myself in the sight of God, first, to use all lawful

means in my power to sweep away Popery and Ritualism from the United Kingdom; secondly, never to give the slightest help knowingly, either in money or otherwise, to any society, institution or scheme, which is not of a strictly Protestant character; thirdly, to exert myself to arouse a thoroughly Protestant feeling in the Kingdom.—*Daily Paper.*

*Practical Gratitude.*—The *City of Paris*, a splendid fast steamship, broke down on its passage from New York to Liverpool, with 700 souls on board. At the peril of his life an engineer prevented a great disaster and much loss of life. Four days behind time she was got into harbour. "The hearty thanks of the travellers were tendered to Captain Watkins and his skilful crew, and a collection was made in aid of the Liverpool and New York Mariners' Institute, realising more than £600." What a good example this. We have sometimes thought when our friends are delivered from heavy trouble or afflictions, in addition to their returning thanks publicly through the minister, it would do no harm, in some way or other (if possible), to give a practical expression of their gratitude. When we see an abject cripple in the street, we invariably subscribe a penny to his needs as an expression of thankfulness to God for preserving to us the use of our limbs and faculties.

*A New Departure.*—"What are we coming to," writes a friend from Kent. Good Friday, in the Church of England, Chatham. In addition to the usual services at the Church, a procession perambulated the parish at stated occasions throughout the day. The procession was headed by a cross-bearer, carrying a large cross, and he was followed by the choir and clergy, robed in cassock and surplice, the clergy wearing square black caps, and the choir small black skull caps. Immediately behind the choir walked thirty or forty of the congregation, chiefly ladies. Hymns were sung during the progress, and at intervals a halt was made, whilst addresses were delivered by the rector, or the curate. A similar service was held by the Church of Rome, in the Middle Ages, on certain festival occasions, especially on the "exaltation of the Holy Cross."

*In Prospect.*—The late Mr J. Clarke, of Saffron Walden, has, we understand left by his will £1,500 to the Strict Baptist Church, London-road, payable at the death of his widow.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE EIGHTEENTH ANNIVERSARY OF PENROSE-STREET SUNDAY SCHOOL.

#### A FEW NOTES BY ONE STATIONED AT AN OUTPOST.

A Sunday School anniversary is undoubtedly an occasion of no little interest, or at least it should be so; for two facts are patent: First, that children crowd around us every day and everywhere; and second, they all need teaching. However, there can be no doubt in the minds of any who have been accustomed to attend the anniversaries of the Penrose-street Sunday School. That it is an event of no mean interest to all who are connected with it, for all evidently believe in their work.

A large congregation assembled in the afternoon at three o'clock, when an eloquent sermon was preached by the pastor of the Sunday-school, from Matt. xxi. 15, 16. This sermon will be printed in full in the annual report of the schools, so that a partial report here would only be out of place. One thing is certain, the preacher could have left no doubt in the minds of his hearers of his hearty approval of the institution on whose behalf he was preaching; and it is pleasing to hear that it was responded to by a liberal collection for the school. Tea was provided for those friends who wished to stay, and about four hundred partook of it.

In the evening a public meeting was held, when the chair was taken at 6.30 by the Superintendent of the school, Mr. John Piggott; who was supported right and left by Messrs. Dolbey, Bush, Mead, Mitchell, Styles, Green, Carr, and several others. Mr. Davey opened the meeting with prayer, and the Chairman read 2 Tim. iii., and then called on the secretary, Mr. John Green, for the report, which was highly satisfactory in every sense. The attendance at the school had increased, and there was a balance of cash in hand. The Chairman did not seem to think this latter was quite right, at least he did not appear very comfortable about it, and seemed inclined to apologise for its appearance, if, however, he finds it does any harm there is no doubt he will be able to judiciously spend it before the next anniversary, at least, I should advise him to do so. There was not the slightest hint of apology at any other part of the meeting, and certainly not when the Chairman related how a certain Church functionary had said in relation to the Penrose-street Sunday-school that "as an ordained priest it was his duty to stamp out dissent."

The Chairman and meeting seemed to wax somewhat defiant at the threat. An idle threat, surely! Mr. Albert Boulden spoke a few kindly words, wishing the school every success. Mr. Bush followed with a few well-chosen remarks on Sunday-school work, speaking from Psalm xc. 16, and then Mr. Mead dwelt on the depressions all who worked in the cause of Christ suffered from at times, and as an antidote gave the words, "Remember Christ Jesus." Whilst Mr. Mitchell referred to some of the hindrances to Sunday school work. Other short speeches, interspersed with singing, followed by Messrs. Green, Carr, and Styles, the latter, who was suffering from great bodily weakness, stating that God's cause was generally the most liberally supported by the poor, whilst those who were the most busily employed often found most time for Sunday-school work; and that God often laid the burdens of his work on those who were physically weak. The pastor of the Sunday-school, in a few sentences, gathered up all the blossoms that had been scattered on the platform, and formed them into a wreath to lay upon the top of the day's proceedings; or, in his own words, put it all in a nutshell. —D. Y.

MARCH.—PRESENTATION TO THE PASTOR OF PROVIDENCE CHAPEL.—Mr. B. J. Northfield, who was recognised as the pastor of the above cause last October, was married on March 6th, at the Baptist Chapel, Colchester, to Miss Adelaide, third daughter of Mr. Nathaniel Allen, of Cooks Hall, West Bergholt, Essex. The Church and congregation under Mr. Northfield's charge took advantage of this favourable opportunity to present the newly-married couple with a tangible token of esteem and respect. The gift in question consisted of a handsome black marble clock, value £5 (supplied by Mr. F. A. Davies, of Littleport) and a purse containing five sovereigns. The clock bore the subjoined inscription, "Presented by the Church and congregation worshipping at Providence Chapel, March, to Mr. B. J. Northfield, their esteemed pastor, on the occasion of his marriage, March 6th, 1890." The presentation was made in the chapel on Wednesday evening, March 12th, by Mr. Jull, of Cambridge, in the presence of a large congregation. The meeting having been opened in the usual devotional manner, Mr. Jull expressed his pleasure at being amongst them on such an interesting occasion, and to see so good an attendance, and remarked that when he was married his people at

Carlton, in Bedfordshire, presented him with a clock, he said he was sure that Mr. Northfield would, as he himself had done, value the gift most highly. He went on to point out the lessons the clock was calculated to teach Mr. Northfield, and then made the presentation on their behalf. Mr. Northfield assured the meeting that he could not adequately express his feelings in reference to the tangible and durable proof of their regard for him which had been given him. Since he had been amongst them he had received nothing but kindness from their hands, and his only fear was that he should cease to be worthy of the kindness shown him. This had been the means of humbling him before Almighty God, and had led him to seek that grace which would alone enable him to walk worthy of the vocation whereto he was called. He felt glad to see so many friends there on that occasion to welcome his wife in their midst, and it was impossible for him to say how much he valued this expression of their regard. After thanking Mr. Jull for his advice, and referring to the suitability of a clock as a wedding present, he invoked the Divine blessing upon his hearers, and assured them that the more he knew of them the deeper was his solicitude and affection towards them. After the singing of a hymn, Mr. W. Morton congratulated the pastor upon having taken to himself a wife. He hoped that the words of Scripture would be abundantly verified in their pastor's experience, "Whoso findeth a wife findeth a good thing, and shall obtain favour of the Lord." Mr. J. S. Morton added his congratulations. Mr. Pepperdine, in the course of a few remarks, pointed out that the Church and congregation there should continue to extend their sympathy and help towards Mr. and Mrs. Northfield, for by so doing they would be more likely to secure God's blessing on the cause. After an address from Mr. Jull, the proceedings terminated with singing and prayer. The Church and congregation at Hadleigh, the scene of Mr. Northfield's former labours, recently presented him with a token of esteem and loving regard in the form of an excellent teapot and gift of money. Mr. and Mrs. Northfield have also many other choice and useful presents from friends far and near, for which they thank the Lord for inclining them to such expressions of Christian regard and good wishes.

**CHELMONDISTON, SUFFOLK.**—We are always grieved when discord and disruptions occur in Churches of truth. The unhappy commotion which took place a few months since in the Strict Baptist Church at Chelmondiston caused us much anxiety. Our friends will doubtless remember that a brief

note respecting the affair appeared in our February number, the accuracy of which, however, our good brother, Mr. J. Cordle, the pastor, strongly questioned, but which our friend, Mr. Walter King, of Chelmondiston, stated to be perfectly correct. Mr. Cordle, seeing the note on page 56, immediately furnished us with a clipping from the *Ipswich Journal*, dated January 18th, 1890, purporting to be, in his judgment, a true version of the circumstance, which we also published, but which Mr. Walter King states to be incorrect, and requests us to publish his view of the matter from another standpoint. But we are most anxious not to provoke controversy, especially so as the subject in question is not of a spiritual character. Having, therefore, given both sides of the case we think it only right to check the discussion, as our space is limited, and the bulk of our readers, we are sure, would much prefer to see the unpleasant difference between the friends at Chelmondiston brought to an amicable issue. Our earnest prayer is that the dear Lord would graciously heal the breach made in the above Church, and restore uninterrupted peace and fellowship to those grievously affected by the painful event.—ED.

**CAMDEN TOWN.**—For some few years past it has been our wont to attend the Easter Monday services at "The Avenue," Great College-street, where we have realised the Lord's presence, and it is a source of great joy to observe the increasing interest manifest toward the Church by the denomination at large. Pastor and people work on together in an unpretending and loving way, for the glory of God, and the good of His cause. But the walls of this time-honoured sanctuary are soon to be levelled with the ground—the lease is out, and they have notice to quit; knowing this would come to pass, they have for the past two years been collecting among themselves for a new chapel, and the building fund reaches to £350, which is very creditable. A site is offered, and being treated for, close to where they now worship, and we hope they may be led to act judiciously in the erection of a new place of worship. On this occasion (the sixth anniversary of brother Burbridge's pastorate), Mr. W. Winter's preached in the afternoon, and spiritual addresses were given by Messrs. Osmond, Winters, Lee, and Holden. The pastor presided, and beside those who took part, there were Messrs. Woodrow, Burrows, Howard, Palmer, Taylor, Oakey, Crook, and others present. We were pleased to see such a crowded congregation come together to wish the friends at "The Avenue" God-speed, who in their turn had their souls refreshed, and their spiritual "strength renewed."—J. W. B.

**SOUTHWICK.**—A very interesting and, spiritually, profitable services were held in Providence Chapel, on Easter Monday, in this Wiltshire village, a suburb of Trowbridge. The cause at Southwick has been for some time past under the fostering care of Zion, Trowbridge, and on this occasion Mr. Gideon Gore, Mr. Applegate, and others from Zion, went over to help and strengthen the hands, and encourage the friends at Providence. Mr. Greenwood, of Halifax, preached in the afternoon, and presided at the evening meeting. After some suitable, and truly experimental remarks from the chairman, he called upon Mr. W. Applegate to address the meeting, who expressed the great pleasure it afforded him in being present, and that he had a very pleasing duty to perform, in presenting to Mrs. Bristow, a silver teapot and stand, and the accompanying address,

"Mrs. Bristow.—We, the friends connected with Providence Chapel, Southwick, beg your acceptance of the accompanying present, as a token of esteem and slight recognition of your services in presiding at the harmonium. Hoping you will be long spared to continue your valuable services to us, and assuring you of our highest esteem. We are, yours most affectionately.—THE FRIENDS OF PROVIDENCE CHAPEL."

The testimonial was duly acknowledged and highly appreciated. Mr. Gore and others took part, and the service concluded with the benediction. It is pleasing to know that the debt of £200, is reduced in two years to about £17.—*Communicated.*

**DUNSTABLE.**—On March 23rd and 24th the anniversary of the Sunday-school connected with the Old Baptist Chapel was celebrated, when sermons were preached by Mr. G. Batchelar, of Tring. There were good congregations. Special music was sung by the choir and school children, Mr. C. Boskett, jun., presiding at the organ. The usual public meeting was held on Monday evening, when Mr. Kent, superintendent of the school, presided, and there was a fairly satisfactory attendance. The Chairman, in opening the proceedings, read the financial statement of the school, which was as follows:—Net proceeds of anniversary, 1889, £22s. 4d., which he was very sorry to say was not half the working expenses for the year; this sum, with a balance from 1888, left them £42s. 6d. with which to carry on the year's work. The cost of the school treat with incidental expenses amounted to £43s. 10d. There was a balance due to the treasurer of 1s. 4d. The collections on Sunday amounted to £418s. 9d., being 16s. 6d. less than last year. The school possessed 55 scholars with a corresponding staff of teachers. He asked any of those present who felt they would like to do a little work in

the Sunday-school to join, and promised them a hearty welcome. Mr. Thomas said with regard to the report there was much, he thought, very pithy about it. He wanted every one of those present to do what they could to help on the children that they should be fitted for the work which lay before them in the world. Mr. Fuller remarked that he was pleased with the report, and glad to see the continued interest in Sunday-school work. He hoped God's blessing would be with them, and that they would prosper. The collections and donations at the services amounted to £77s. 11d.—A. KENT.

**GUILDFORD.**—The friends at the Old Baptist Chapel had a happy time on Sunday, March 23, and Wednesday, March 26, the occasion of the anniversary of the Sunday-school, when the services were bright and encouraging, and we trust, not without spiritual result. Mr. A. E. Reaff, the pastor, preached excellent sermons in the morning and evening, and in the afternoon, after giving an address, distributed really good prizes to the children. On Wednesday, in the afternoon, Mr. Gray, of Brighton, gave an address to the young, from the words, "Feed My Lambs," after which a large number sat down to the tea provided, the school-room, vestry, and class-room being well filled. In the evening a public meeting was held in the chapel, Mr. Reaff presiding, when Mr. E. Mitchell, Mr. Wakelin, Mr. Wileman, and Mr. Billing gave good addresses. The superintendent of the school, Mr. P. Pickett, gave the report, from which it appeared that the total number of scholars was 172, the average morning attendance 102, afternoon attendance 145. The finances were in a sound condition. Special prizes were also presented for good conduct in chapel, helping with the singing, and for the "search and seek" almanac competition. At each of the services special hymns and anthems were rendered with taste, the school organ proving a good help. Large congregations were present throughout, and the collections satisfactory. May God continue to bless the untiring efforts of the Sunday-school workers.—A. W.

**MARGATE.**—Brother W. Beddow, having laboured in this locality for the past two years, is called in the Providence of God to leave the cause. During his ministry at Mount Ephraim Chapel, nine have been added to the Church. He will be really sorry to leave some of the friends; but believe, all things considered, it will work for the best. He will be engaged for a few Sundays at Southminster, after he finishes his work at Margate; but for some time his address will be, W. BEDDOW, 2, Thanet-road, Margate, Kent.

**CAMBERWELL.—GROVE CHAPEL.**—(Pastor, Thomas Bradbury.) On Thursday, April 10th, 1890, the members of the Church and congregation, with their friends, spent together a happy day in rendering thanks to Almighty God for His great goodness in restoring their beloved pastor from a long and dangerous illness, to preach among them, as heretofore, the Gospel of His grace. At 11 a.m., a goodly number assembled for prayer and praise, the pastor presiding. Short, but very savoury addresses were given by Mr. C. Cornwell and Mr. Sinden, in which we were reminded that in our distress, the Hearer of prayer frequently far exceeds our expectations, and that when we are brought very low He remembers us, actively as our great deliverer, for His mercy endureth for ever. At 3.30 our numbers were largely increased. The meeting commenced by singing, "Awake my soul in joyful lays." Mr. A. J. Baxter, of Eastbourne, was graciously helped in preaching a Christ-exalting sermon, from Psa. xlv. 17, and whilst he sweetly dwelt on the name above every name, we found it exceedingly sweet to our taste. The schoolroom presented a lively appearance, when a numerous assembly sat down to a well provided tea. Public meeting at 7 p.m., a large congregation being present. Mr. Burton, in a very genial manner, presiding; after an opening hymn of praise, he read part of Phil. iv.; Mr. Baxter engaged in prayer. The first speaker, Mr. Lawson, led us very sweetly among the springs in the valleys which run among the hills, and we shall not soon forget his reminding us of three words in 2nd Samuel xvi. 12. "It may be," when all human hope had gone, to have God on whom to trust, was comfort indeed. The chairman gave a few very tender words respecting the anxiety and sorrow the Church had passed through, during the apparent hopefulness of their pastor's recovery, and expressed feelingly the gratitude of all present, and many beloved friends at a distance, to God for His great goodness in giving him back to them, in answer to earnest prayer, and hoped he might be spared to them for years to come. Collection was then made. After which Mr. Vaughan spoke some precious words from Psa. xcii. 1, and very tenderly referred to the illness of his dear friend. The chairman, with evident emotion, on the behalf of the Church, and many other lovers of truth, handed over to the pastor a purse containing £163, as a token of love to him, and gratitude to God for His great goodness. The pastor's heart was too full just then to reply in words, and could only feebly express his deepest thanks. Mr. Baxter spoke very pleasantly on love to each other showing itself in looks, attentions, gifts, &c., which could only be understood by the

object loved. Mr. Miller dwelt on the precious words (so difficult to learn), "Be still and know that I am God." Mr. W. H. Lee, in a lively strain, wished the pastor many happy returns of the day, and prayed that another 15 years, or more, might be added to his life; he spoke well on Psa. cvii. 43. Mr. Crown was enabled to speak words of profit on "Set thine house in order," &c., which were quite in harmony with the events of the day. The pastor (who had been with them 15 years) spoke a few words, the burden of which was solemnly on Psa. ciii. 1—4. A hymn of praise was heartily sung, in which the following occurs:—

"'Tis the right way," tho' dark and rough;  
Mysterious, yet 'tis plain enough;  
And we, when faith has chang'd to sight,  
Shall know "the ways of God were right,"

After which, Mr. Lee concluded with prayer and the benediction. On separating I think all present seemed disposed to bless and praise the Lord for His goodness, and for the happy fellowship realised.—A. MARKHAM.

**NOTTING HILL - GATE. — BETH-ESDA.**—The 16th anniversary services of the Sunday-school, were held here on Sunday, March 23rd, when two sermons were preached by the pastor, G. Herring, and on Tuesday, 25th, tea provided at five o'clock, of which 60 friends, and 62 children partook. In the evening, at 6.30, a public meeting, pastor presiding, when the report of the past year's work was read. Special hymns sung, and addresses and recitations given by the teachers and scholars. A very interesting feature in the meeting was the presentation of a handsome writing-desk and solid gold pencil to the pastor as a mark of love and esteem, by the members of the Church, congregation, and Sabbath-school, wishing him every blessing from above, and praying God to spare his life, long to labour amongst us. Who, in accepting, said, words failed to express his feelings in the matter, it being quite a surprise. He should always value it, not altogether for its intrinsic worth, but for the love and good feeling manifested therein. He also felt a special pleasure in it, on account of the children of the Sunday-school having shown their love in taking part therein.—H. A.

**CLAYGATE, SURREY.**—We held our annual meeting on Good Friday, when Mr. J. B. Wise, of Clapham, preached two good experimental sermons from Eph. i. 4, 5, 6. About 60 friends sat down to tea. Our pastor, Mr. Woods, was prevented from being with us through serious illness, and is not expected to recover. May the dear Lord remember us in this trial, and comfort us with His mercy and grace.—T. RUSH.

ST. ALBANS.—BETHEL.—Special services were held here on Easter Monday; Mr. P. Reynolds, of Highbury, preached afternoon and evening; very blessedly did he open up 1 Peter i. 13, and Philippians ii. 12, 13. There was a large congregation in the afternoon, and in the evening we were in a difficulty to provide room for the great numbers present. Our brother's discourses were much enjoyed by the friends. We were encouraged by having with us members of the Churches at Reading, Redbourn, Redmond, and Watford, besides numerous parties from Highbury and Camden Town. We think all enjoyed themselves, and that they had a pleasurable and profitable holiday. We desire to be grateful for all mercies and kindness shown to us by our covenant God and His chosen people, for the meetings were a success spiritually and financially.—T. V.

WALTHAM ABBEY.—EBENEZER.—The 66th anniversary of the Church was celebrated on April 17th. Our kind and faithful brother, Edward Mitchell, preached a most blessed sermon in the afternoon from the words "Thy maker is thy husband." An excellent company partook of tea. In the evening our dear Brother J. Barmore, of the Homerton-row Church, presided in a most efficient and Christian-like manner. Upwards of thirty years had elapsed since our brother last visited the locality, but we hope it will not be long ere he pays us another visit. We sincerely thank him for his kind words and substantial help. Our dear brother, Mr. James Lee, opened the meeting with earnest prayer, and excellent speeches, full of Christ, were delivered by Brethren W. H. Lee, H. F. Noyes, W. Harris, F. J. Harsant, J. E. Elsey, and the pastor, W. Winters. Collections most excellent. Our dear Brethren Jabez Whitteridge and C. Holton were in the company, and other friends from London, Epping, and elsewhere.

SAFFRON WALDEN.—LONDON-ROAD.—The Sunday-school anniversary services were held on April 13. Brother S. Banks read and expounded Exodus xxxviii.; his remarks being based upon the exodus of the children of Israel from Egypt, the preparation of the Lamb, sprinkling of the blood on the door-post, and their journey to the Red Sea. He took for his text in the morning, Psa. lxxviii. 4, "We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful work He has done." We have here the power of God in dealing with sinners, awaking them, Satan unwilling to let them go. The Spirit convincing of sin, bringing us out of the Red Sea,

deliverance from sin, pardon through the blood of Jesus Christ. "When I see the blood, I will pass over you." Hymns were sung (Steven's collection, 48, 793, 617). Recitations were given by E. Parsonage, Lousia Parsonage, Thomas Mansfield; and an Anthem was sung, "Jerusalem, my glorious home." In the evening Mr. Banks read Matt. xviii., short comment: text, Matt. xviii. 2, "And Jesus called a little child," &c. We have the Apostle's misunderstanding as to Christ's kingdom, thinking He had come to set up a temporal kingdom. There was a ranking in the hearts of the disciples who should be greatest in the earthly kingdom; but Christ told them His kingdom is not of this world. It is not who shall be greatest or least; but who shall enter the spiritual kingdom of Christ. It is the point of God's children whether they are in this kingdom, "Tis a point I long to know." Collections were good for our small cause, £2 15s. We had a good day altogether. Praise God.

PIMLICO.—CARMEL SCHOOL.—On Tuesday, the 8th ult., we held our old scholars meeting, about 75 friends being present. A pleasant and very sociable tea having been partaken, an interesting meeting was commenced by the superintendent (Mr. Wright) reading Psalm xlv., and Mr. Tooke, jun., beseeching the Divine blessing on our gathering. Our pastor's remarks, as chairman, bearing the stamp of brevity. Mr. Wright rose to read the teacher's report, which showed the school to be in a satisfactory condition. On behalf of past teachers and scholars, Mr. Sweeting (late superintendent), and Mr. Greatorex addressed the meeting. Whilst representing the existant members of the school, Messrs. W. E. and W. Wright, jun., spoke for a short time. Interesting and amusing addresses were also given by Mr. Tooke and the chairman, thus bringing a most enjoyable re-union to a close. In conclusion, we desire to record our earnest thanks to God for His great goodness to us in the school, and for the very successful meeting, which He caused us to have.—Secretary.

PECKHAM.—ZION, HEATON-ROAD.—The annual meeting in connection with the building fund, which took place on March 16th and 18th, were seasons of blessings, both spiritually and temporally. On Tuesday, 18th, our brethren Mitchell and Bush were helped of the Lord to deliver glorious sermons to good congregations, who felt it to be a time of refreshing from the presence of the Lord. The collections were good, enabling the Church to meet all demands for the year, and leaving a balance in hand. The income for the year to the two funds has been £70 15s. 3½d.; after paying £50 interest and principal, and

£10 ground rent, thus leaving a balance in hand of £10 15s. 3½d. The pastor and friends desire to take this opportunity to express their heartfelt thanks to the many friends who have kindly helped us to remove the debt on the chapel. Any donation for this object will be thankfully received by the pastor, as we have only two years to clear off the remaining debt of nearly £500.—F. J. HARSANT.

**CROWLE, DONCASTER.**—On Good Friday the annual public tea was held in the Crowle Moss Mission Room—a branch station in connection with the Crowle Baptist Church, when the people of the district and a goodly number of friends gathered for tea. After tea a Gospel service was held, and a truly refreshing time was experienced from the presence of the Lord. Pastor W. Rowton-Parker presided, and various friends took part in the service, the presence of our covenant Lord being sweetly realised. This mission, commenced nearly three years ago, has been richly blessed of God, and is still most encouraging. To God be glory. On Easter Monday the annual tea of the Bible class connected with the Crowle Baptist Church, was held in the schoolroom, and was a complete success. After tea a public meeting followed, at which, in the absence of the pastor (Mr. W. Rowton-Parker), Mr. J. Pickering presided, when an excellent programme was gone through, consisting of music, singing, speeches, &c., all of which were of a very select, edifying, and elevating character. This class now numbers nearly 100 persons of both sexes.

**IPSWICH.**—We were pleased to find on entering Bethesda Chapel, on Lord's day, April 6th, that the ordinance of believers' baptism was to be attended to, and we learnt that the two candidates were seals to the ministry of Mr. W. Kern, who has proclaimed the truth here for many years; one we were told was a grandson of the late revered Mr. Samuel Collins, of Grundisburgh, and the other was from the Sunday-school, until recently, when he was removed in the providence of God a short distance away. Mr. Kern spoke blessedly upon the principles of the Gospel, and the adherence to the truths, condemning *in toto* those half-hearted men who for reasons of their own, shrunk from obeying the scriptural command of our Lord, that of being baptized in His name, and for His sake. We were sorry to have been prevented from meeting with the friends here in the afternoon, around the table of the Lord, but we were informed it was a very interesting soul-cheering service. The two young men were each addressed in words suitable for the occasion, and a verse given to them, from 1 Peter iv. 14, together with the right hand of fellow-

ship, by the pastor in the name of the Church, when they for the first time partook of the emblems of a Saviour's love. A large company of the Lord's saints attend here, and we are glad that He is manifesting Himself to their joy, and would join in prayer with them, that many such seasons may be experienced by them.—A WELL-WISHER.

**SLAITHWAITE.**—On Sunday, April 6th, re-opening services were held, and conducted throughout the day by the pastor. It was with mingled feelings of joy and thankfulness, that we re-entered the "sanctuary built for God." In the morning a devotional service was held; when fervent petitions were presented to God, that He would smile upon us, and cause His benedictions to rest upon the Church meeting here, and that abundant blessing may continue to enrich us with joy in the Holy Ghost. The afternoon service was attended by a large and appreciative congregation, and a deep interest was manifested in the sermon, based upon Isaiah lx. 13 (later part). The evening congregation was still larger, and the same spirit was evidently visible throughout the whole service. The preacher gave an exposition of the redemption work of the Lord Jesus Christ, founding his remarks upon Eph. i. 7. Thus we were favoured with a good day, and satisfactory collections.

**BOW.—MOUNT ZION.**—Good Friday meeting. Brother Holden preached a good sermon from Isaiah xl. 10. A good company partook of tea. The evening meeting was very ably presided over by our kind and generous Brother W. Kempston. Brother W. H. Lee, pastor, gave out a hymn; Brother Kempston read John x., and then asked Brother J. Lee to pray, which he did very sweetly. The pastor made a few statements relative to the formation of the Church and ordination of the present pastor, 21 years since; 13 were formed into a Church, now they numbered 67. Brother W. Waite spoke from John xvii., Brother Burbidge from Rev. vii. 7 to 14, and brought from one of his deacons 10s. for the collection. Brother Kemp spoke on the believer. Brother Symonds on Heb. xii. 3, Brother Shrimpton, a member of Homerton-row, made some remarks relative to his call by grace, and the chairman's ministry being blessed to him several different times. We recommend our brother to Churches wanting a supply. Then came Mr. E. Gray, member of Gurney-road, on the work of grace. We think our Brother Gray to be a very acceptable supply. The congregations were good and the friends very liberal. A covenant God be praised for all His mercy. The chairman then gave out two verses of "All Hail the Power of Jesu's name," and thus closed a very happy day at Bow.

AMERICA.—DEAR SIR.—Once in each year, for the last thirty years, I have sent a few lines to the former editor and also to you. We received the first number this year, brim-full of good news from dear Old England; also news from our friends in New York and Brooklyn. Our friend Axford has held out for many years in New York, but a great many of the friends are no more, having departed to their everlasting rest. Others have removed to other parts of this great country. Mr. Axford speaks of reading sermons in his last letter. I have heard him read some good sermons by good men, preached in England. One good one I remember him reading more than twenty years ago, at one of these meetings, "A Great Cloud of Witnesses," by Mr. J. B. Wale. How glad our friends are to have the pleasure of having read sermons preached in England. Wishing you, dear sir, in your many travels, the blessing of Him that promised to be with you always, even unto the end of the world.—Yours truly, ROBERT LEE, College Point, Long Island, N. Y., February 18th, 1890.

WHITECHAPEL.—LITTLE ALIE-STREET.—73rd annual meeting of the Sick Visiting Society was held on April 16th, presided over by our beloved pastor, and president, Mr. R. E. Sears. The tea was all that could be desired. A public meeting in the evening was opened by singing, "Kindred in Christ," &c. J. W. Banks engaged very earnestly and sweetly in prayer. The chairman made a few remarks, and called upon the secretary to read the report. This was of an encouraging nature, showing that 242 visits had been paid to 64 persons, and the sum of £24 4s. expended in relief. As to the spiritual success of the work, though we cannot speak with confidence of many cases of real conversion yet, we have not been left without some seals to our ministry. God is still working with us by our feeble instrumentality. Mr. Harsant dwelt on the fulness of the blessings of the Gospel of peace, and moved the adoption of the report. This was seconded by Mr. Herring, who spoke on "I was sick, and ye visited me." The motion that the report be adopted was unanimously carried, after which Mr. Harris, of Pimlico, Mr. Holden, of Limehouse, and Mr. Archer, of Acton (a member of the committee), followed each with precious, encouraging, soul-stirring words of truth. The collection amounted to £3 10s 9d, for which we thank all our kind friends, and above all our Heavenly Father, to Him be all the praise. We may just say that a donation of £5, or a subscription of 1s. or upwards per quarter, constitutes a member of this society, who is entitled to recommend cases irrespective of locality or denomi-

nation, which cases are relieved four weeks at 2s. per week, but in cases of extreme distress the period is extended to six weeks.—T. J. S., Secretary.

POPLAR.—BETHEL CHAPEL.—Thirtieth anniversary of the Sunday School was held on Good Friday. Mr. Winters preached in the afternoon. We had a good time as he dwelt on the person, graces, and anointing of the Holy One. The school-room was well filled with friends to partake of tea. Public meeting in the evening, Mr. J. Lovelock presiding, who read 1 Kings iii., and commented on Solomon's choice of wisdom. Mr. Stockwell led us in prayer. The Chairman interested the meeting by alluding to his own experience in early life, at home and in the Sunday School, and gave some excellent advice to the teachers and children. Brother H. Bond, the superintendent, read the report, which was most encouraging as to numbers and finances—the school-room being sometimes over-full. Recitations and singing by the children well rendered. Addresses by J. W. Banks, who spoke encouragingly, related some of his early experience in Sunday School—spoke of salvation by grace, and gave some answers to the question, "What doest thou here?" Brother Copeland said that much he had learned in the Sunday School was now a help to him. He took the word "Cross" as an acrostic, and gave us an instructive Gospel address. Brother Waite, spoke from the text, "What thy hand findeth to do, do it with thy might." Observing that God's works are perfect, ours imperfect. He is pleased to use and bless us. And where He begins He carries on. The pastor, H. F. Noyes, said he was one of those who commenced the school thirty years ago, and related some of the blessings that had been realized. The attendance and collections were good. Altogether, a happy and successful anniversary. All the praise to the Lord.—H. F. N.

DALSTON.—A very interesting and spiritual meeting was held in the Baptist Chapel, Forest-road, on Tuesday, March 25th, in commemoration of the 25th anniversary of the cause. We never enter this neat little sanctuary without being reminded of its originator, the late James Herbert Dearsly, whose loving memory is still fragrant in the heart of all who knew him. As we sat by the side of his widow, uniting in this service, we could but think of the many times we were favoured to listen to his gentle yet forcible enunciations of the doctrines of grace, here and elsewhere; the chapel perpetuates his memory, and the cause under the present pastorate has our best wishes and prayer. Yes, our Brother Dearsly is at home. The 25th anniversary, held on the 25th

March, also took us back four years when, on the same day of the month, our beloved father entered to his rest, for years they were neighbours here, and now they are neighbours around the throne of God in heaven. The anniversary was a good one. An excellent sermon was preached in the afternoon, by Mr. E. Mitchell, from the words, "The election hath obtained it and the rest were blinded." In the evening, we had a good chairman in the person of Mr. G. Sawyer, who gave us several sweet little speeches on the things of God. Good addresses were delivered by our Brethren Holden, Copeland, Mitchell, Elsey, and Porter (the pastor). Hymns were sung after a goodly fashion. Our Brother Styles, of Highbury, was mouth-piece for us at the throne of grace. We hope the good hand of God will rest upon pastor and people at Forest-road.

J. W. B.

**LOWESTOFT.**—In the commodious Meeting House, Tonning-street, Lowestoft (five minutes walk from the railway station), the preaching of the Word has been faithfully maintained since last July (when it was re-opened by the Suffolk and Norfolk Home Mission). We hope that many of our friends may be visiting that healthful sea-side resort during the summer; they will be gladly welcomed in Tonning-street, and should any of our ministering brethren (pastors or "preaching elders") be coming we shall be thankful for their service, and if they would kindly intimate their willingness to the undersigned he would endeavour to make all possible arrangements—S. K. BLAND, Treasurer, Warrington-road, Ipswich.

**HADLEIGH.**—**DEAR MR. WINTERS,**—Special services were held on Good Friday. Tea at six o'clock, which was rather thinly attended. The public meeting commenced at seven, with a goodly number present. Brother Watson, deacon, presiding, gave out hymn commencing "Come thou fount," &c., and, after reading *Psalm xxii.*, our aged Brother Waterman very earnestly sought the Lord in prayer. After singing another hymn, Brother Baalham followed with a somewhat lengthy address upon *Matt. xxvi. 39*, which was much appreciated. Another hymn being sung, Brother Green dropped a few thoughts upon *Proverbs xviii. 10*. The president spoke some few words of encouragement, and said how much he had enjoyed the meeting, and hoped all would go away spiritually refreshed and profited. He concluded by giving out that grand old hymn "Blest be the tie that binds," &c., followed by fervent prayer and the Benediction. To God be all the Glory.—M. E. GREEN, Raydon, Hadleigh.

**FULHAM.**—Much interest is felt by the denomination on behalf of the new cause recently started in this district; it is an increasingly populous one, and, humanly speaking, opens up a field of usefulness. A special service was held on Tuesday, March 18, in the large mission hall, kindly and gratuitously lent by Miss Heck and Mr. Gooding, to whom, for their generous and Christian feelings, a hearty vote of thanks was recorded. Previous to the meeting brethren C. Wilson, Box, Woodrow, and others went to view a piece of freehold land on which to erect a chapel, which was deemed most suitable. Friends from all parts of London were present to encourage the movement, and by the time the meeting commenced the capacious hall was well-nigh filled, Mr. C. Wilson presided, and was supported by brethren J. H. Lynn, Box, Cooler, Herring, Flegg, Kingston, Purkiss, Woodrow, Fowler, Gooding, Brown, J. W. Banks, and others. The following report was read by the secretary, which explains the exact position of the Church:—"Beloved Chairman and dear Christian friends,—In recording the Lord's gracious dealings and leadings this evening, we feel the language of our hearts to be in the words of the psalmist, 'The Lord hath done great things for us, whereof we are glad.' In October last year several brethren and sisters, by very strange circumstances, were suddenly and unexpectedly left without a spiritual home. Being of one heart and mind with regard to spiritual things, and having been in Christian fellowship for so long, the thought of being scattered was a great trouble to us, and led us to pray that we might be kept together. In answer to our earnest supplications the Lord disposed the hearts of our good Bro. Marshall and his beloved wife to open their house at Beadon-road, Hammersmith, for Lord's-day and week evening meetings. Accordingly about 20 friends met for the first time on the second Lord's-day evening in October for prayer and praise, and a blessed and never-to-be-forgotten time it proved to be to all present. Meetings of this kind were continued with the same manifestations of the Lord's favour for about four weeks, on one occasion as many as 30 being packed in a little room. During the time of their meeting at our brother's house, it was much laid upon our hearts to seek to establish a cause of truth in the populous and growing district of Fulham, there being no Strict Baptist cause in the neighbourhood. A committee was formed, and at once set to work to find a suitable place in which to worship. There being no hall of any kind to be got, negotiations were entered into for a house and shop in Fulham Palace-road. The rent asked, however, was felt to be too high, and after much prayer it was thought advisable not to



incur such a heavy responsibility for such poor accommodation. The idea, therefore, of taking this place was abandoned, and in this matter we would gratefully acknowledge the good hand of our covenant-keeping God, for we were led to our present meeting-place at 2, Emly-terrace, where we found that by making the shop and parlour into one we should be able to seat from 60 to 70 persons, which the occupier of the house was willing to let for a low rental, on a monthly tenancy. Having taken this place we began operations at once, and, by the extremekindness of many willing friends, it was fitted up and made very comfortable, all being freely and lovingly given. We were providentially led, too, in furnishing the place. Seats, desk, platform, &c., were purchased for a very nominal sum, and friends came forward with various gifts in the shape of pulpit, Bible, hymn-books, clock, communion service, &c. While the room was being got ready an announcement appeared in the October number of the E. V. and G. H. that arrangements were being made to open a cause at Fulham, and to our astonishment in the same number appeared also a notice from our Bro. Woodrow that he intended preaching the Gospel at his own house, at 32, Jervis-road. These simultaneous announcements appeared very strange, we think, to most of the readers of the Magazine. Our good Brother Winters, the editor, remarked in the correspondence column how much he rejoiced that there was some prospect of a cause being started, but hoped there would be no clashing in the matter; but this coincidence only proves how that our God hears and answers prayer in His own way, and at the right time, for the set time had come to favour Zion. For years many fervent prayers had been offered by Bro. Woodrow and others that the truth might be established in Fulham, and when four brethren called to see him about the matter, he seemed almost overcome with joy, and at once threw in his lot with us. Lord's-day, November 10th, was a day of great rejoicing for many. When the room at Emly-terrace was opened for the first time for divine worship, it was filled with earnest praying brethren and sisters; the morning service was devoted to the reading of the word, prayer, and praise, for we felt we could not open in a better way. In the evening of the day Bro. Woodrow preached. Their being 17 brethren and sisters (baptized believers) it was unanimously felt that we should be banded together into Church fellowship, in order that we might fully enjoy the privileges of the people of God. Accordingly, at our expressed wish, on Monday, December 9th, 1889, our dear friend and brother, Mr. J. Box, undertook the solemn office of forming us into a Church on New Testament

principles, and for the first time the dear Lord's dying was commemorated by us as a Church. This was, indeed, a hallowed season to all present, and a time long to be remembered. Our membership now numbers 23, six having been added since the formation. Out of this number it was our privilege to receive in one dear brother on his profession of faith by baptism, he having been baptized by Bro. Herring, at Notting-hill. Of late it has been much upon our minds that steps should be taken towards securing a piece of land on which to build a house for God—in fact, we feel it to be absolutely necessary, for on the past Lord's-day we were so packed that it was uncomfortably hot, and, as the warmer days are coming, we shall find this matter a serious obstacle. Another reason for taking such an important step is that in consequence of the rapid increase in the population, land is yearly increasing in value. A building committee, therefore, has been formed for raising a fund for this purpose. Cards, circulars, and boxes have been distributed, and already we rejoice to say that about £30 has been collected. May the Lord, to whom belongs the gold and the silver, graciously dispose the hearts of many to contribute liberally to this fund, so that very soon we shall be in a position to arise and build, and towards this object we earnestly appeal to all present to-night to give as the Lord hath prospered you, and thus do all you can towards helping on the cause of God in this neighbourhood. We feel our helplessness and inability to undertake this solemn work of ourselves, and our prayer is that the Lord will undertake for us, and that He may go before directing our every step, and He shall have the praise." The committee consists of Messrs. Brown, Purkiss, Woodrow (Treasurer, 32, Jervis-road, Fulham), Sooding, Fowler (Secretary, 144, High-road, Chiswick), and Marshall. The chairman and all who took part spoke encouragingly of the new cause, and before the meeting was over about £120 was subscribed towards the building fund, and the friends at Fulham were helmed by the words and actions of the meeting to press forward.—J. W. B.

WELLINGBOROUGH.—ZOAR.—MR. WINTERS.—Dear Christian Brother.—I am happy to tell you we are in peace at Zoar, and the Lord blesses our dear pastor in his labours, which have been attended with many discouragements, the souls of the people are blest, and the voice of prayer is now heard from a scholar in my class at the Sunday-school, praise the Lord! Some seem to be waiting for a further manifestation of the dear Lord's love. We thank our adorable Lord for the fortitude He has given us to wade through the past deeps. Yours in love—A. BLISS.

**BRIXTON TABERNACLE.**—On Good Friday the usual anniversary services were held. The pastor, Mr. C. Cornwell, preached in the afternoon to a large number of friends and members. He took his text from Psalm lxxii. 17, "And men shall be blest in Him. All nations shall call Him blessed." He spoke (1st) of the men, (2nd) their state blessed, (3rd) their security in Him, and (4th) the echo "all nations shall call Him blessed." Truly it was a time of much refreshing. Tea was provided in the school-room, of which 130 partook. A public meeting was held in the evening, when the pastor presided. The chapel was well filled with friends. The meeting opened by singing the 734 hymn (Denham's). The chairman then called upon Brother Grant to pray, after which a few brief remarks from the chairman, stating that it had been his happy lot to have been pastor over the Church for 18 years. Brethren Battson, Holden, Hewson, and Harris then addressed the meeting in turn. A collection was made amounting to £111s. 6d., which was handed to the pastor. The chairman closed by prayer one of the best Good Friday meetings ever held at the Tabernacle. To our God be all the glory.—R. GUILLE.

**NORBITON—ZION BAPTIST CHAPEL.**—The Easter Monday meeting of the friends of this cause was held on Easter Monday. Mr. Horton, of Croydon, preached in the afternoon a truly Gospel sermon from the words: "For Christ also hath once suffered for sins; the just for the unjust that He might bring us to God" (1 Peter i. 18). A goodly number of friends then sat down to tea, after which, in the evening, a public meeting was held, presided over by Mr. G. F. Gray, of Brixton. The meeting commenced by singing the well-known and beautiful hymn,—

"Hark, my soul! It is the Lord."

The chairman then read the 52nd chapter of Isaiah, and Brother Chalcraft having sweetly implored the divine blessing, the chairman delivered the opening address founded on the words: "How beautiful upon the mountains are the feet of Him that bringeth good tidings. Several brethren addressed the meeting on the following subjects: Brother Horton on "The wayside hearers;" Brother T. Baldwin "The rocky ground hearers;" Brother G. Clark "The thorny ground hearers;" and Brother J. Everett "The good ground hearers." The chairman having again addressed the friends, the beautiful hymn, "Sovereign grace o'er sin abounding," was most heartily sung, and the meeting was concluded with prayer by Brother Stevens, and the friends separated, feeling that it had been a good and high day at Zion.

**TEDDINGTON.**—DEAR MR. WINTERS.—Having come lately to reside in Teddington I have been naturally on the look out for a place of worship conducted on Strict Baptist principles in the locality. I have been given to understand that our people used to meet in a chapel, called Cave Adullam; but from what I can gather the place has been closed for three years past, and the people meeting there scattered. My purpose, therefore in writing, is that these remarks may possibly come under the notice of any that used to meet there, and also others who may have come to Teddington and neighbourhood since. For surely there must be Strict Baptists here, and further that it may lead to the re-establishment of a cause, conducted on New Testament order, as we believe.—I remain, yours very truly, with best wishes. JOSEPH FRANKLIN, 1, Bridge Parade, Teddington.

**BERKHAMSTED.**—Good Friday services in the newly-erected chapel were excellent, pastor Mr. Shipton, Mr. S. T. Belcher, pastor of the Tabernacle, Watford, preached two excellent sermons (Matt. xvi. 16, and Mich. vii. 18). The chapel was well filled at both services. Mr. Jeffs, of Watford, led the singing, and about 100 partook of tea. Many expressed themselves as having enjoyed the presence and blessing of the Lord. We hope the little cause will yet flourish to the rejoicing of all hearts interested in it.

**IPSWICH.—BETHESDA.—DEAR MR. EDITOR.**—The following lines were composed, and repeated to me by our aged sister, Mrs. Barker, who was 92 last February:—

"Fear not, I am with thee;" this was the glad sound  
That saluted my ears, when I fell to the ground;

"I bore thy vast load, when I hung on the tree—  
My side, it shall prove a dear refuge to thee."

My soul then with transport to Jesus did fly:  
I saw the compassion that beamed in His eye;

My burden I lost, to His cross I did cling,  
And thought I of Jesus for ever would sing.

But now I lament, and fetch a sad sigh:  
My hopes are but faint, and my fears they run high;

My sins are like billows on every side,  
And often I fear I shall sink with the tide.

Yet to my dear Saviour my soul I'll commend

Oh, be Thou my Father, my Guide, and my Friend!

Conduct me safe home to the mansion above,

Where for ever I'll praise Thee and sing of Thy love.

I enjoyed the lines as she repeated them to me, and believe they will find an echo in the hearts of God's dear family.—Yours in Jesus, W KERN.

CHATHAM.—ENON.—Since I last wrote, the Lord has removed a sister (April 3rd), not a member of Enon, who was buried on Thursday, April 10th. Our brother Burnip died rather suddenly on Friday, April 11th. He had been a member many years. You see, dear brother, the Lord is thinning our numbers. O may He constrain others to take their places:—

"May Jesus' blood sweet peace afford,  
Then I'm prepared to meet my God."

J. CASSE, SEN.

High-street, Snodland, Kent.

PECKHAM ROAD.—MIZPAH.—DEAR BROTHER WINTERS.—I have read with much surprise and grief the letter signed "E. Martin" in this month's number of the E. V. and G. H., and which is both incorrect and misleading. I am assured that Mr. Martin is not now, nor ever was, senior deacon of the Church of God meeting for worship at Mizpah; that Brother Edwards was senior deacon and still is deacon of that Church; the Church of God at Mizpah has never been dissolved, and, therefore, is still the Church, and required no other formation; that Mr. Plummer, Mr. Martin, and the majority of the members left the Church and opened their present place of worship, Ebenezer, and, therefore, if a Church was required to be formed, it was by those that went out from the Parent, not the Parent Church; that the Church records, roll of members and other books from the formation remain with the Church at Mizpah, and have been produced to me; that the notice referred to by Mr. Martin was not, as he intends it to be believed, given by the landlord of the chapel, but by the senior deacon, Mr. Edwards, to Mr. Plummer, the pastor, and this notice was given for cogent and vital reasons. Mr. Edwards, in his statement at the recognition services, in a very kind and Christian spirit, and with a sincere desire to spare the feelings of those who had left the Church referred to this matter very tenderly. Had Mr. Martin and those associated with him entertained the same Christian feeling he would not have written you the letter he did for publication. I do not like contention, and would not have taken up my pen in this matter had I not felt that Mr. Martin's inaccuracies should in the interest of the Church at Mizpah be answered; and that gentleman must permit me to say that any attempt on his part in endeavouring to injure a cause of truth will meet its reward, for He that sees and knows the thoughts and intents of man's heart said "Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me." I thank you very heartily for your kind expressions regarding myself, and I will only add that had I not being announced to preside at

Zion, Norbiton, on Easter Monday, I should have shown my entire belief in the truth of the statement of the friends at Mizpah, and been with them at their Easter Monday's meeting, Mr. Martin's inaccuracies notwithstanding. With prayer and supplication to the Father of all mercies for the peace and prosperity of Zion, also for the E. V. and G. H. and yourself, and wishing you and yours every new covenant blessing, I remain, yours in a precious Christ, G. F. GRAY.

BATH.—On Good Friday, Bethel Chapel, Walcot-street, was re-opened after necessary repairs and alterations, making the place more commodious and comfortable. Services were held in the afternoon and evening, which proved profitable to many, and encouraging to the pastor (Mr. Raddon). The tea was the gift of a member, who also subscribed largely to the alterations.—*Communicated.*

LONG PARISH, HANTS.—The friends here had their tea-meeting on Good Friday, in the chapel vestry. After the tea, a meeting of a very pleasant character was held in the chapel, presided over by Brother S. Barnett, of Whitchurch, who gave us some sound remarks in his opening address. F. Feres, of Winchester, spoke of the typical teaching of the Ark, J. Kingsley gave us his mind on Noah being a preacher of righteousness, and J. Smith, of Winchester, closed the meeting with a few remarks based on Acts xx. 32.

SUFFOLK AND NORFOLK ASSOCIATION.—Friends will kindly take notice the meetings this year will take place on *Tuesday* and *Wednesday*, not *Wednesday* and *Thursday* as is usual.

WANDSWORTH.—Account of the interesting services in connection with recognition of Mr. Davis will be given next month.

## In Memoriam.

Died on Feb. 19th, MRS. M. FULLER, a member of the Church, at Elim, Limehouse. She was baptized by Mr. Dickerson, at Little Alie-street, nearly 50 years ago, and for many years a teacher in the Sunday-school connected with that Church. Her labours there were much blessed. She had passed through deep exercises of mind in her early Christian experience, and became firmly devoted to the distinguishing doctrines of grace. Her soul being fed and comforted in later years under the ministry of the pastor at Elim. She was a constant attendant and ardent lover of God's house to the end of her life. Her last affliction was a long and painful one: in the

former part of it she had a strong desire to live, yet her mind was calm and peaceful, steadily forced upon the weak. As the end drew near Jesus was exceedingly precious, and she longed to depart. She was buried at Ilford, by her Pastor.—F. C. H.

Our dear sister, **MRS. FRANCES FOULGER**, after a very painful illness of short duration, passed away from earth, on Jan. 6th, aged 68 years. She was baptized at Stoke Ash, Aug. 18th, 1850, by Mr. C. Hill. Her Christian career all along has been characterised by great usefulness. She filled her place in the sanctuary, served the Church in many ways, and for several years assisted in superintending the Sunday School; as a consistent Christian she was much admired. She was interred in the burying ground belonging to our Chapel, on Lord's-day, Jan. 12th. Mr. J. Garrard, of Stowmarket, officiated. The school children, accompanied by our Superintendents and teachers, went and met the corpse, and followed on up to the chapel. A large number of friends were present. We miss our dear sister's form, face, voice, and loving counsel. May the Lord speedily raise up others to fill the vacant places of those gone home.—P. BARRELL.

Died on Tuesday, Feb. 11th, **MR. W. BRIDGES**, late of Stepney. Our young friend acted as architect in the building of Elim Chapel. He was painfully and mentally afflicted the last three years of his life, but we hope he had a position in the Church of which God is the Architect and Builder. Our sympathies are with his bereaved and widowed mother; he was her only surviving child. Buried at Bow, by F. C. H., assisted by Brethren W. H. Lee, Crook, and C. L. Kemp.

Died on Feb. 19th, **MR. BOOTH**, senior, aged 72, of Camberwell, for many years a member of the late Mr. Shorter's Church, at Wilderness-row, by whom he was baptized. As his end drew near he was heard several times repeating the words, "Rock of Ages shelter me." Buried at Nunhead, Feb. 25th, by F. C. HOLDEN.

**MRS. JANE ATTFIELD**, widow of the late Henry Attfield, who for many years held the office of Deacon, at the Surrey Tabernacle, in the lifetime of the late James Wells, passed into the presence of the King of kings, Monday, the 24th February, 1890, aged 71. Her end was indeed peace; she felt Jesus precious, and waited patiently for His coming to fetch her home. Her remains were interred at Norwood Cemetery, on Saturday, 1st March. Mr. Thomas Carr, one of the present Deacons at the Surrey Tabernacle, officiating.

Died on Feb. 25th, **MRS. SCOTT**, the wife of our brother, W. Scott, aged 66. Buried at Brompton, by F. C. H.

Feb. 18th, **MARY CLARK**, youngest daughter of the late John Andrews Jones.

Died on Feb. 20th, 1890, **MR. WILLIAM WELLS**, aged 82. He was a lover of the truth, a kind sympathising friend, and a good father. He was for some years a regular attendant at Homerton-row. He departed in peace, relying on covenant grace. His remains were interred at Feltham Cemetery, by Mr. H. F. Noyes. The service was held in the house of his daughter, Mrs. Batson (where he died), and was attended by his five sons and two daughters, and other friends. Blessed are the dead which die in the Lord, for they rest from their labours.—H. F. N.

In loving memory of **ELIZABETH WILLISON**, widow of John Willison, who entered into her rest, Feb. 8th, 1890, in her 73rd year. Mr. F. Fuller, Pastor, writes: Aylesbury, Dear brother Winters, Death has entered our quiet family, and taken from us Mrs. Fuller's mother, like a shock of corn, ripened for the harvest, and after exemplary patience in a long affliction, she heard the Master's call. "Come up higher." She had been a consistent follower of Christ for nearly 60 years, and a generous helper in many places in the vineyard of the Lord. She hath been a succourer of many, and of me also. "Blessed are the dead which die in the Lord."—F. FULLER.

**MR. JOSEPH WINCH**, late of 49, Bagshot-street, Old Kent-road, S.E., many years a member of the Surrey Tabernacle, died March 28th, 1890, aged 82 years, after a long and lingering illness, borne with much patience. He was one of the little ones, and would often say, "I am hanging on the rock."

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

Then he would say:—

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

"When I can read my title clear,  
Then I can bid farewell to every fear."

"Thy sovereign will be done, but do dear Lord, prepare me for what is before me, and keep my mind stayed on Thee." His favourite psalm, the 86th, was a great comfort to him. "Bow down Thine ear, O Lord, hear me, for I am poor and needy." The whole psalm was often blest to him. He calmly and without a struggle passed away at one o'clock in the afternoon.

"One gentle sigh the fetter breaks,  
We scarce can say he's gone,  
Before the ransomed spirit takes  
It's place before the throne."



MR. R. E. SEARS, PASTOR OF LITTLE ALIE STREET, WHITECHAPEL.  
*(Photographed by Martin and Sallinow, Strand, W.C.)*  
*(See page 179).*

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## Early and Latter Rain.

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**T**HE Word of God is brimful of illustrations of the person, offices, and work of Christ, as also of His Church, drawn from various objects in the kingdoms of nature; and when we are led by faith to see their analogy, and to realise their adaptation to our spiritual needs, we rejoice, and Christ is glorified in our appreciation of the same.

“Tis from the treasures of His Word  
I borrow titles for my Lord,  
Nor art, nor nature can supply  
Sufficient forms of majesty.

Nor earth, nor seas, nor sun, nor stars,  
Nor heaven His full resemblance bears;  
His beauties we can never trace,  
Till we behold Him face to face.”

The metaphorical words of inspiration in Zech. x. 1, and James v. 7, are fraught with dignity and beauty as they stand in relation to the Messiah, and the accomplishment of the salvation of His people.

The prophecy opens with an exhortation to pray for rain. This may possibly refer to the earth's great want of showers in Zechariah's time,

but we think it means principally the final ingathering of the Jews. The *former rain* of conversion was, no doubt, given at Pentecost, but a *latter rain* on the Jewish Church is still expected, when the full harvest of holy fruit shall be gathered in to God. The spirit of prayer in the Church is an index of her health, and activity, and of the divine outpourings of good she may anticipate from God. It is to be hoped that the many earnest prayers offered to the Lord, at the Special Prayer Meetings, held on May 12th, 1890, for His Divine interposition in frustrating the designs of Romanists and Ritualists, and the preservation of our religious privileges will be effectually answered. May the churches continue to be "sober, and watch unto prayer," as the times are evidently solemn and perilous.

Most Christians experience the early and latter showers of spiritual rain. They enjoy the early rain in their first love, when the bright shinings of the face of Jesus flash in upon them after a season of darkness and bondage under the law. But it is not uncommon for the same persons to experience a long period of drought and barrenness afterwards, with only a little light and joy now and again, on rare occasions, until their ripening days come, and then just before they are taken home, the latter rain descends in copious showers (as in the case of literal harvest) and fits them for the garner above.

"What a change has taken place!  
Emblem of the spring of grace;  
How the soul in winter mourns,  
Till the Lord, the Sun returns.

Till the Spirit's gentle rain  
Bids the heart revive again;  
Then the stone is turned to flesh,  
And each grace springs forth afresh."

Those who are favoured with the early rain of regeneration and conversion—when buddings of new life are made to appear, are sure to have the latter rain of ripened sanctification and meetness for glory—

"All crowned with immortality,  
These fruits of righteousness shall be."

Rain has naturally a *softening* effect on the earth; and those who are spiritually blessed with sweet outpourings of divine mercy are thereby made tender and fruitful in every good work, and are ever ready to acknowledge their indebtedness to sovereign grace.

Rain is reviving and refreshing to plants that are drooping and ready to die. Thus says the Psalmist, "He [the Lord] shall come down like rain upon the mown grass; as showers that water the earth." Rain may be taken for divine instruction: "My doctrine (teaching) shall drop as the rain" (Deut. xxxii. 2). It is significant of the outward means of grace, and the influence of the Holy Spirit. The Jewish apostles, and ministers of every nation who were to follow the Old Testament prophets in the declaration of truth, are regarded by the prophet Micah as "*showers*" of blessing, though, of course, in themselves (like saints now), they were poor, dry, and barren things, *i.e.*, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass," &c. (Mic. v. 7).

"On Thy Church Thy Spirit breathe,  
Say the Holy Ghost receive;  
Void of this we ne'er shall see  
Days of sweet prosperity.

Pastors send Thy fold to bless,  
Crown their labours with success;  
Preaching *not themselves*, but Thee,  
Source of true prosperity."

How it would gladden our heart to see all the churches of truth aroused from spiritual lethargy, and made to flourish in fruitfulness

under the care of honourable pastors of God's own sending. May "bright clouds" appear as precursors of rain, and early showers descend to fructify the good seed sown, and latter rain to ripen the golden grain for the home on high, for Christ sake, Amen.

"Revive Thy work in Zion, Lord,  
There let Thy name be still adored;  
There let Thy constant dwelling be,  
Then will Thy saints rejoice in Thee."

W. WINTERS, *Editor.*

Waltham Abbey.

## OUR PORTRAIT GALLERY.—NO. VI.

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

DEAR BROTHER WINTERS,—In your editorial capacity—in asking me to write a short paper to accompany my portrait—you have imposed upon me a somewhat difficult task. "*Myself*," is a text I should never select; but to magnify the grace of God is supreme delight. The editorial "*We*" would be out of place in a personal narrative; I must therefore write, principally, in the first person singular; but kindly remember that if "*I*" frequently occurs, in my own mind it is always accompanied with the Pauline sentiment, "yet not I, but the grace of God."

An account of my *call by grace* was given in the June and July numbers of THE EARTHEN VESSEL AND GOSPEL HERALD for 1888.

No one is more indebted to sovereign grace than myself. The beautiful words of the dear departed Anderson, give expression to my heart's adoration:—

"How can a guilty man be just with God?  
The soul-absorbing thought filled me with fear,  
Till Jesus came, and answered by His blood;  
His cross I saw, and solved the mystery there.  
Where sin abounded, grace abounded more;  
She reigns supreme, and will maintain her throne:  
Let sin and Satan fight with all their power,  
I shall be saved, and saved by grace alone.  
Grace leaves me no conditions to fulfil;  
"Tis finish'd!" said the dying Saviour's breath;  
My soul for refuge flies to Calvary's hill,  
And lives upon my precious Surety's death."

A short account of my

### CALL TO THE MINISTRY

will perhaps not be uninteresting to the reader, and it will give me an opportunity of reviewing the guiding hand of my heavenly Father.

From early childhood I always had the conviction that God would call me to the work. The one desire of my heart was to be a Christian minister. Soon after my baptism, my mind was solemnly impressed about preaching the Gospel; my heart began to burn with love to souls, and I yearned to proclaim the glad tidings of salvation. Every opportunity I could find I carried the matter to the Lord in prayer. So awfully solemn did the work appear that I was often amazed that my mind should be occupied with thoughts about it; and I often prayed that God would take the desire away. But the longing increased, and

for months the agony of soul I had no tongue can tell. This burden I had to carry alone, for I resolved that no one should know anything about it; but being boldly challenged by a friend, I was obliged to confess that I had been exercised about the work of the ministry. Soon after, I was asked to give an address in the Sunday-school, at the monthly tea-meeting. God helped me, and I was asked again. Those addresses God was graciously pleased to bless.

About this time I read a sermon of Mr. Spurgeon's on "The sound in the mulberry trees," which was much blessed to me; it quieted my mind, and led me more calmly to *wait* upon God until I "heard the sound" which would indicate more fully His will.

One evening, when on my knees, a voice seemed to say, "Four months." I resolved quietly to wait and see the end. My pastor, Mr. John Foreman, spoke to me one evening; he said, "I believe you are designed for the ministry." My reply was, "I cannot preach." "Well," said he, "think the matter over; but I shall feel myself at liberty to send you to preach whenever an opening may be made." Just four months after I heard the voice I received an invitation to preach at

#### HORSELL COMMON, IN SURREY.

My pastor advised me to go and try, saying, "I send you." I went with much fear and trembling; but God graciously helped me. At the close of the morning service, the friends asked me how long I had been a minister. (Well they might, for I was only twenty years of age). I replied, "*I have just preached my first sermon!*" I had been informed that a friend would meet me at the Woking Station. On arriving at Woking the only conveyance I saw was a *donkey cart*. I asked the old lady who had charge of the "bishop's carriage," if she had come for the minister? She replied, "Are *you* the minister?" When within sight of the Chapel, she pointed to it, and I alighted. When preaching at Guildford about three years ago, I learnt for the first time the reason why I was not driven to the Chapel door. *The driver was ashamed to be seen with such a boy!* But she often said, afterwards, "But wasn't I proud to drive him to the station at night." The boy's words had evidently gone into the old lady's soul.

It is a remarkable circumstance, that on *that very day* (Oct. 3rd, 1858), Mr. James Tottman, resigned his pastorate at Laxfield, in Suffolk. About the close of the year I received an

#### INVITATION TO PREACH AT LAXFIELD

during the month of March. That to me was the beginning of months. On the first day the teachers of Hill-Street held a farewell meeting in the school-room. Mr. Foreman presided, and in the name of the teachers presented me with a copy of Matthew Henry's Commentary; and I was affectionately committed to the care of God.

On Friday, the 4th, full of anxiety about the work before me, I took my journey to Laxfield. The nearest railway station at that time was Mellis, about 14 miles distant. A young man, the son of the deacon at whose house I was to stay, met me at the station. On his return he said to his father, "I never saw such a young man before; what he will do on Sunday I do not know; for all the way home I could get nothing out of him but 'yes' and 'no.'" The fact was, I was too full of anxiety to talk. I had only spoken in the name of the Lord a few times,



and now I was 100 miles from my home, engaged to speak to a large congregation for a month, and not a note of a sermon had I with me. What I should say to the people I did not know; but I *believed in my heart that God had called me*, and to Him I was looking for help. Oh, the agonizing prayers I then offered! *And God answered them.*

LORD'S-DAY MARCH 6TH, 1859,

was a bright and beautiful day. It might have been called a summer day. The chapel was crowded; in the afternoon there must have been quite one thousand persons present. As I entered the chapel—in appearance only a boy, pale-faced, and slender in body—many said, as I was afterwards told, “Poor boy, he can't preach!” One said, “I shall go to Horham in the afternoon.” But hundreds wept that morning, and the writer weeps now, as he thinks of *the surprising mercy of that day!* I verily believe that I was baptized with the Holy Ghost, and set apart for the work of the ministry at that time.

The first prayer was the means of the conversion of one, and of the bringing into the liberty of the Gospel of another. About twenty persons were blessed on that day, the work being made manifest in after years. My ministry at Laxfield was continued for eighteen years and four months. At Foot's Cray, I laboured for about five years; and for the last seven years and a half I have preached the Word at Little Alie Street.

In seventeen different counties, and in two hundred and forty different places, I have been helped to preach about 7,320 sermons. In many parts of the country I have heard of persons being savingly blessed; and in connection with my three pastorates about 400 persons have been added to the Church.

The old Gospel has not lost its power; and as the months and years roll by its intrinsic value is better known. The Bible is not exhausted; more and more does its fulness of thought and blessing stand revealed. May God give increasing power and unction from on high! More and more I find my life work a sacred and hallowed joy. “*I love my Master!*” To Him I breathe the prayer, *Mould me to Thy will, fill me, hold me, use me, bless me, and make me a blessing, and all the praise shall be Thine!* “Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake.”

R. E. S.

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## THE UPS AND DOWNS OF LIFE.

BY W. ROWTON-PARKER, CROWLE, DONCASTER.

**T**URNING back the leaves of memory, one's life seems to have been made up—all through—of hills and dales of experiences. Just as in mountainous districts, every hill is succeeded by a valley, so has it ever been in our experience; and the same is true of the people of God in all ages. But, thank God, we can turn this truth round, and then, looking at it from the new stand-point, we can say, with rejoicing and to the praise and glory of our Covenant Lord, every valley has been followed by a hill; hills of joy and strength have invariably come to us after our valleys of humiliation and sorrow.

It was the same in days of yore. Who that has ever read the ten

long chapters in the Bible which are devoted mainly to the thrilling biography of Joseph can have failed to have noted the ups and downs, or might I not *rather* say, the downs and ups of his eventful life? And who can have failed to see that they were all ordained and controlled by God, for wise and beneficent ends.

No person in history, whether sacred or secular, ever experienced more of the changeful vicissitudes of life than did he, and yet not a single event happened to him which did not in its issues proclaim the wisdom and goodness of God, who never makes a mistake, but does all things well.

The contrast between Garfield in his log-cabin, or on the American river barges, and Garfield, the President of the United States, is not greater than is that of the Hebrew youth in the pit and the prison, and the same Hebrew riding in the second chariot of the Empire of Pharaoh.

The prison was, in truth, his training school to fit him for the palace. He filled his humbler sphere so full of devout integrity and unswerving fidelity that he overflowed—if I may so say—into the larger sphere of Governor of Egypt, second only to the king.

Here is a lesson that is well worthy of the attention of us all, and especially of all our young people, whether male or female.

This godly young man behaved himself equally well whether in a prison or a palace. He understood the difference between *submitting* and *surrendering*, and these two are, in fact, as wide apart as the poles. When Joseph was cast into prison so unjustly he submitted to his lot gracefully.

Instead of gnashing his teeth at the injustice done him, or murmuring at the providence of God which permitted it to be done, he went about his daily task cheerfully, and, as it would seem, with an unshaken confidence in God. His presence and conduct must have brightened that prison home as with glowing sunshine. He could, and did, submit cheerfully to the hardness of his lot without, for a moment, surrendering his faith in God.

And just so to-day, many a true servant of the living God is labouring on in the sphere where God has placed him, upon a bare pittance, without so much as a murmur, because, like Paul, he has learned the art of holy contentment, and is willing to leave himself and all his concerns in the hands of Him who cannot err, and is too good to be unkind.

A friend of mine, some years ago, lost thirty thousand pounds at one sweep, and as a consequence had to leave his beautiful mansion and come down to a humble home, verily, he was "Cast down, but not destroyed," he received this visitation with the meekness of a child, as from God, and hence it was he rose immensely in the scale of spiritual graces, and true heart-godliness.

Another friend, an excellent sister in Christ, who was all but blind, and withal had to subsist upon charity, was the sunniest soul I ever knew; to visit and converse with her, in her bare garret, was to get into the very presence-chamber of heaven, and to hear words such as it would indeed be difficult to utter.

And so it is, our God is the God of both the hills and the valleys; the *ups* and *downs* are all of His ordaining.

We may much doubt if it would be safe or well for us always to be

*up* in the world. It is not very pleasant to be taken down, certainly, but it may be very necessary, for all that. The process, though grievous, may yet, nay, should, work the peaceable fruits of righteousness to such as are exercised thereby. Unless the grass in our gardens be cut down pretty frequently it grows coarse and rank. It never looks so well as when the sharp cutting mower has gone over it; and just so, many of God's saints are made attractive and beautiful, in the charm of spiritual graces, by the sharp mowing machine of trying experiences. Instead of self-confidences, sinful ambitions, or growing love of the world, there springs up the beautiful verdure of holiness, and so the life becomes lovely as "the garden of the Lord."

Paul, methinks, would never have grown up so thick, and strong, and uniform, from the roots upwards, if he had not had the thorn in the flesh to keep down his pride and self-righteousness.

Even the best trees in our gardens, you know, would grow wild if never pruned, and just so, our Lord, who loves us with an everlasting love, must needs correct us in measure, or we should surely run wild in sin and folly.

Is it not a fact, that we sometimes get into a position that is dangerous to all true godliness? Well then, if that be so, a *taking down* is a *mercy*, and not a calamity.

I cannot tell, certainly, but it may be, God saw that it would never do to permit Joseph to remain amid the luxury of Potiphar's house, hence his prison experience; or, on the other hand, it may be, the giddy height of governor, next to the king, would have been too much for him without the prison training, but, be this as it may, we know that all worked together for his good. Had he never been hated and sold by his brethren, he would, perhaps, never have gone into Egypt, and if he had never been cast into prison the probabilities are he would never have been Governor of the Empire; at any rate, every spiritual biography, in the Church of Jesus Christ, in all ages of the world, present a constant alternation of *ups* and *downs*. Every ship needs ballast as well as sails; and the latter without the former would be sure to prove its ruin, and so it is in spiritual life, hence the admonition—"Be not high-minded, but fear."

"He that exalteth himself shall be abased." The way to divine and permanent exaltation is through the lovely valley of humiliation.

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

#### GEORGE WHITEFIELD'S ACCOUNT OF HIMSELF.

WHEN I was sixteen years of age, I began to fast twice a week for thirty-six hours together, prayed many times a day, received the sacrament every Lord's-day. *fasting myself almost to death all the forty days of Lent*, during which I made it a point of duty never to go less than three times a day to public worship, besides seven times a day to my private prayers, yet I knew no more that I was to be born again in God, born a new creature in Christ Jesus, than if I were never born at all! Reader, art thou such a Pharisee? If so, though thou hast a name that thou livest, thou art yet dead in trespasses and sins. "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." "Having a form of godliness, but denying the power thereof," is a mark of the last days. Art thou "born from above"?

## THE RELATION OF THE CHURCH TO THE SABBATH SCHOOL.

BY MR. E. MITCHELL, PASTOR OF CHADWELL-STREET, CLERKENWELL.  
*Delivered at the Annual Meeting of the Metropolitan Association of  
 Strict Baptist Churches, March 11th, 1890.*

I SHALL make no apology for the position I occupy to-night; the Committee alone are responsible for it. With the invitation which reached me, came also the intimation, that, taking my compliance for granted, the announcement had been forwarded to the magazine. Perhaps, knowing my natural inclination to shrink back from positions of prominence, they took this method of securing me. Any way, they are responsible, and if I fail, they must bear the blame for ever.

One thing, however, I will just say; more time for the preparation of a paper on such a subject would have been of great advantage. A few hours is all that I have been able to devote to it, and anything like extensive research has been out of the question. A few raw thoughts thrown together is all that I have been able to bring.

My subject—*The Relation of the Church to the Sabbath-school*—may be viewed in two aspects,—the *actual* and the *ideal*,—the relation as we find it existing, and the relation as we should strive to realise it—that which is, and that which should be.

Confining ourselves to our own section of the Church, let us consider the relation as we see it existing. It must be admitted that we were, as a body, very slow to see any good in the Sunday-school movement. Suspicion, dislike, and opposition are appropriate terms to describe the general attitude of our Churches towards Sunday-schools, for many years after their first establishment. This arose from the strongly conservative character of our religious principles. Whatever our political ideas may be, we are to a man, my brethren, intensely conservative in Divine things. This naturally renders us suspicious of everything that has the appearance of being novel. We are not ashamed to say that we intend still to be intensely conservative in the truth of God. The Saviour's words, "Hold fast that which thou hast, that no man take thy crown," are ringing in our ears to-day, and find a response in the very bottom of our hearts. Yet we would have our conservatism to be an enlightened conservatism,—not a mere obstinate bigotry, a pig-headed holding of things, because our fathers held them. We would "prove all things," and then, having proved, would "hold fast that which is good."

Under the influence of these sentiments, we rejoice that our Churches have seen good reasons for changing their attitude towards Sunday-schools. Having proved them, for the most part, we have come to the conclusion that there is something good in them, and, with the prophet, we say, "Destroy it not, for a blessing is in it." The old feeling, however, still survives in some quarters. Prejudice is a tough old fellow, and takes a deal of killing. I accidentally overheard a remark from one good brother to another, not a great while ago, on Sunday-schools. It sounded very like "a manufactory for hypocrites." Happily, this is now the exception, and it only remains for the schools, by their well-doing, to put to silence those who thus ignorantly speak.

While there are few who would openly speak against our schools, we think there are some who appear to regard them as a sort of necessary

evil. Churches must have a Sunday-school in these days, just as our children must have the measles, the whooping-cough, &c. The school is endured, rather than fostered. There is no living sympathy, but a chilling indifference prevails. Small wonder if a school fails to prosper in a withering atmosphere of this kind.

The relations of the Church and the School, it is to be feared, are, in some cases, very lax. There is little careful supervision exercised. A culpable—I had almost said a criminal—negligence exists. Teachers, and even officers, are allowed, who are not members of the Church, who give little if any evidence of having undergone a change of heart, and who are not in sympathy with our distinctive doctrines. Where this is the case, it does not require a prophet to foresee the result.

No doubt in many, perhaps the majority, of our churches, the relation of the Church and the school is fairly satisfactory, considering the imperfections of this time state. The school is neither frowned upon, nor petted. The sympathies of pastor, officers, and people, are with it. Those who teach, are themselves taught of God. Care is taken that the teaching in the class, and from the desk, shall harmonise with that from the pulpit, and a loving union exists, ministering to the mutual welfare of both Church and school. “Happy is that people that is in such a case.”

I come now to what I suppose is the subject proper—The relation that should exist between the Church and the school. It is our profession, I had well nigh said *boast*, and I might say, *our glory*, that we take the Word of God as our only standard for our faith and practice. Our doctrinal teaching is drawn from the Bible, the Holy Scriptures are our alone guide in our ritual observances,—the Word is that by which we test our state and experiences, and by it we profess to be guided in all that we do. What, then, does God’s book say concerning the relation of the Church to the Sabbath-school?

We start, by freely admitting that the Sabbath-school in its present form, cannot be found in either Testament; it is purely a modern development, and, I think I might say, a modern necessity. The Sabbath-school of to-day is not the Sabbath-school of Robert Raikes’ day. It would not have been possible then; and the school of his day is not required now. It need not, however, trouble us, that there is neither example nor specific mention of Sabbath-schools in the Bible. The same may be said of Hospitals, Orphan Asylums, Aged Pilgrims’ Friend Societies, and a number of other institutions of similar character. Yet, does anyone doubt that these are Bible works? Are they not the very outcome of Christian teaching, the ornaments that “adorn the doctrine of God our Saviour?”

In the Old Testament we find a great number of precepts, many of them of a minute kind, regulating almost every action of life. These were designed for the childhood of the Church, and adapted to meet the requirements of a comparatively simple state of society. In the New Testament, the precepts of this kind are but few; but we meet with great principles, of a comprehensive character, which cover the whole course of our lives. Such as Matt. vii. 12: “Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” Or Gal. v. 14: “For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as

thyself." Minute precepts are for children. Broad principles are for men who have their senses exercised. The Church is no longer a child under the tutelage of a pedagogue: but a free man, with the Holy Ghost given to instruct and interpret to him the broad principles laid down in the Gospel. Moreover, the kingdom of our Lord and Saviour Jesus Christ is destined to spread over every land, and to take in societies of every stage of development and civilisation. The grand principles laid down in the Gospel are so comprehensive, that they suit equally the simple societies of men just emerging from barbarism, and the more complicated state of our higher civilisation. Take the grand precept, "Do good to all men." The simple South Sea Islander needs only this to guide him in his personal acts of kindness; and our own grand charitable institutions, in which thousands unite, are directed by the same great principle.

Come we now for a moment to the Master's grand commission (Matt. xxviii. 19, 20): "Go ye, therefore, and teach all nations (make disciples of all the nations, R.V.), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This commission has never needed, and will never need enlarging. Here is the ground on which we justify every lawful effort "to turn men from darkness to light, and from the power of Satan unto God." The commission comprehends them all. Missionary enterprise, and evangelistic labours, ordinary Gospel preaching, and pastoral work, Bible societies, and tract distribution, parental instruction, and private speaking to sinners, are all included. Here also the Sabbath-school finds its warrant. Children are as much included in the "all nations" as are the adults. We find here that, without which we cannot wish any thing God-speed,—a *Bible reason* for instructing the young. And let us not overlook the fact that Christ's commission not only warrants our giving instruction, but also lays us under obligation to do it; go ye, and *do* it, each one individually, in his or her sphere, as ability and opportunity are granted.

We have seen that our Master's commission covers the ground of warrant, and brings us into harmony with that great principle we profess—the Bible, and the Bible only, our rule in the matter of Sabbath-school. Let us now ask:—Is our modern method a wise one? Are we adapting the great principle contained in our Master's commission to the requirements of our day? The children are always with us. They are springing up around us on every hand. Either they must grow up in ignorance of those things which most concern them, or some one must teach them. That they are to be allowed to grow up in ignorance of God's revealed truth, without an effort to teach them, no one will admit. Then, who is to teach them? We have our schools on week-days, where they are taught secular things. Thank God, it will soon be difficult to find a youth or maiden, without some knowledge of the elements of learning. But who is to undertake to teach them the things that pertain to their peace? Shall the State undertake this office? A thousand times we answer, No! What does the State know about religion? The work belongs to the Church, and to the Church alone. The Church is the Divinely-appointed custodian of the truth; to her it belongs to conserve the truth, and it is her mission also to spread the truth; the fathers

to the sons, to hand down the torch of truth all through the ages. "Ye are the lights of the world," brethren, and it is yours to diffuse, and spread the light. The Sabbath-school affords us one means of doing this: an opportunity of God's own making. In this way thousands of young minds are brought into contact with the Word of God, that otherwise, would never read it. Lord's-day after Lord's-day they meet with godly men and women, they hear the voice of prayer and praise, and are led to attend the house of God, and with what gracious results, the last day alone will declare. It is clearly a growth of our own day, and eminently adapted to the state of society in which our lot is cast.

If we grant these positions: that the Church is the only qualified human agency for teaching the truth; that the children are to be taught, and the Sabbath-school affords a grand opportunity for the carrying on of this important work,—what should be the attitude of the Church towards the school? In what relation should she stand to this institution? Let the Church regard the school as a *rich field for her to occupy in her Master's name*. Probably, no part of the vineyard yields such rich harvests, as the Sabbath-school. How common it is to hear candidates for Church membership, refer to the Sabbath-school, as the place where the first impressions, by the power of the Word, were made on their hearts—impressions never to be effaced. How many cases some of us have personally known, where, years after the school has been forsaken, the seed deposited in the mind, has vivified under the quickening power of the Holy Ghost, and they have blessed God for the lessons learned long before in the Sabbath-school. This field, by the Master's blessing, well repays the husbandman's toil. True, much of the work is preparing work, and sowing work. But, what if one soweth, and another reapeth?—the Master will have it so; shall not both he that soweth, and they who reap, rejoice together? We cannot despond over this field, while we remember Him who said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

Let the attitude of the Church towards the school, be one of loving, tender watchfulness. To let it severely alone, and then blame it for not being all you could wish, is to act as some foolish parents do, who take no pains to train their children, and then complain of their waywardness. Love, and a little tact, will do much to bridge the chasm, which children sometimes feel to exist between the school and the chapel. They know they are welcome guests in the school, rather, they are at home there; but they are not quite so sure always about the chapel; and when they happen to overhear brother Lemon Juice, or sister Vinegar mutter, *pests*, or *nuisances*, it doesn't much improve matters; but a smile, and a loving word, may go a long way towards winning their affections.

Let the Sabbath-school live in the sympathies and prayers of the Church. Think of, and pray for those who labour there. Let the talent of the Church be given to the school. The school is usually in a chronic state of lack of teachers, while we fear, many are wrapping up their talent in a napkin, and hiding it, instead of using it. Gifts are given for the benefit of the whole body, not for our own gratification, much less to lie unused, and rusting.

Let me remind you, dear brethren, in conclusion, that if we are slack, others are very busy with the children. Satan has his Sunday-school at well-nigh every street-corner, and there is no lack, either of teachers or

scholars. The emissaries of the Roman Apostacy are making the most strenuous efforts to get hold of the children, and not without much success. Hundreds of thousands of children also, are daily taught to believe the filthy lie of baptismal regeneration all over the land. This is no time for sleep. The children of this generation, will be the men and women of the next generation. Our Sabbath-schools, were they but full of real earnest Spirit-taught teachers, under God, might be amongst our strongest bulwarks. Let us labour, that so far as we are concerned, it may be so.

The love of Christ, that Divine "Hall Mark," which alone stamps any act as being Christian, must be the great motive power in our work amongst the young. Where the love of Christ constrains, there cannot but be desires for the extension of His kingdom, and tender regard for precious immortal souls. What may be hid in the womb of the future, concerning our own beloved, and highly favoured country, we know not. The signs of the times are serious and alarming; but these things should only stimulate us to more prayer, increased diligence, and greater fervency in every department of Christian labour. From amidst the gloom which sometimes overspreads us, we hear our great Captain's voice encouraging us onward. He is with us, to aid and strengthen, and will, by our feeble instrumentality, work His own gracious and holy purposes. Be it ours, therefore, to sow diligently beside all waters, relying on His sacred promise, "that His Word shall not return unto Him void, but that it shall accomplish that which He pleases, and prosper in the thing whereto He sent it."

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### EZEKIEL'S VISION.

INTERPRETED IN A FEW NOTES BY W. OSMOND, PASTOR OF  
ELTHORNE CHAPEL, HORNSEY RISE.

**B**ELOVED BROTHER WINTERS,—It is a very long time since I had the opportunity of writing you either in the way of congratulation for the success of your editorship of *THE EARTHEN VESSEL AND GOSPEL HERALD*, or information concerning the churches of our Lord Jesus Christ and His Gospel. I shall now, by God's help, be enabled to drop you a line or two a little oftener, seeing I have resigned my every-day worldly avocation, and shall therefore seek to devote the whole of my time and strength to the cause and interest of the Church of Christ, and so now, in answer to your request for a Gospel theme. The following verse came to my mind with some special force and feeling: "Then the Spirit took me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord from His place" (*Ezek. iii. 12*).

The prophecy of Ezekiel is a very blessed one, for its truth and faithfulness, its warnings and consolations, and the certainty of the full accomplishment of the same to the glory of the Redeemer and the amplitude of His kingdom. Some parts of this prophecy is difficult to understand; but we believe the Holy Spirit will graciously unfold all that is necessary to every one who has a spiritual desire to comprehend it. Ezekiel was a servant of God, "strengthened by God," as his name implies, appointed, anointed, and commissioned from the Lord to preach, proclaim, and prophecy unto the children of Israel, who were



ungodly, rebellious, and idolatrous. The Lord knew their sin, guilt, and opposition, yet the Lord would send His prophet, that they might be without excuse in their disobedience.

The index of the chapter will furnish us with Ezekiel's visions, &c., what he had to say and do. Surely he must have needed Divine aid, and God's strength to go before him and such a people. But the Lord was with him, and He sent His servant where He Himself would come, this was his encouragement. Ezekiel was, therefore, led by the Spirit, and the portion is just the elucidation or embodiment of his experience. Let us try and see how far this is applicable to the Lord's people now.

1st. *The Spirit's prerogative and power.* "He took me up." I am sadly afraid that the Spirit's power in many popular sects and denominations is almost, or entirely lost sight of. We are told by the learned and wise of the present day, that it is the duty of all to believe and obey, and to pray, and to turn to God. How different the teaching of Jesus, "Ye must be born again," "The Father quickeneth whom He will, and the Son quickeneth whom He will, and the Spirit quickeneth whom He will" (see John iii. 5—7, v. 21, and vi. 63); so that in the quickening of the dead to life, it is the special sovereign act of God the Father, Son, and Holy Spirit. *The Spirit took me up.* This is the acknowledgement of every saved sinner, not only Ezekiel, but David and others (Psalm xxvii. 10). The Lord does this with all His chosen, having taken them into eternal and everlasting relationship in covenant with His dear Son, and enrolled their names and persons in the Book of Life, in counsel settlements of wisdom, truth, love and mercy to all the election of grace.

He takes them up from the ruins of the fall. He takes them up and singles them out from the rest of mankind. He takes them up in regeneration, and raising up and renewing them by His Spirit, grace, and power. He takes them up in their desires, aspirations, and affections, from the "horrible pit and miry clay," the land of darkness, death, and destruction to the place of safety, the secret place of the Most High, under the abiding shadow of the Almighty, and then finally He takes them up out of sin and all its evil consequences to the Mount of God, everlasting hills, the home of the blessed.

Have we been taken up by the Spirit in any of these ways? If so, it will be our daily cry, "Lord, let my willing soul ever be taken up by Thee," and the Lord will hear our cry, and take us up as He did His disciples, Peter, James, and John.

2nd. *What the Prophet heard.* "The voice of great rushing." I take this rushing to mean the mighty power and force of the spirit (see Acts ii.). Nothing can withstand His Almighty power when He comes with His divine energy, strength, and influence; power goes with the word. "Behind me." We are overtaken with the spirit of life, grace, and power, we are all hastening the downward road to destruction as fast as time can carry us, nearly to the precipice from whence we should plunge into perdition. But powerful grace arrests us in our swift wanderings. The voice behind us is a call which we are made to hear, and we are stopped and are overwhelmed with sorrow and amazement—see the conversion of Saul of Tarsus (Acts ix.), and Ezek. iii. 14, and many other of the Lord's dear people in like manner have heard and realized this almighty voice of love and mercy.

3rd. *What is the word spoken?* "Behold, blessed," &c. I must not occupy your time any longer, but must refer you to the latter part of the 1st chapter of this prophecy, and there we shall see very clearly that this glory of the Lord is none other than our Lord and Saviour Jesus Christ, and this truth is abundantly confirmed by the Apostle Paul (Heb. i. 1—3). The glory of His person, grace, salvation, mercy, goodness, and righteousness. The brightness of the Father's glory revealed in Him, from His place, the highest heaven, His presence our exceeding joy, the Father's bosom our everlasting bliss.

Have we had any faint glimpse of this Blessed One? Have we had a sight of the Word made flesh? Have we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth? then we may say, with the apostle, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." God grant it for Jesus' sake.

## UNCONDITIONAL SALVATION.

BY J. COPELAND, PASTOR OF HOPE CHAPEL, BETHNAL GREEN.

**T**WO things are requisite on God's part to His doing any work—viz., *will* and *power*. Both are necessary; and if either is wanting with respect to any particular work, that work cannot be. If He has the will to act, but not the power, then He cannot act; and if He has the power, but not the will, then He will not act. An Almighty being cannot want power, though He may not be willing to act. We have insuperable difficulties, but these, in the hands of our Almighty Friend, are works of unspeakable ease. Nothing is too hard for the Lord. Therefore, all that He does not do is not done because He is not willing it should be. But it should be distinctly kept in mind that God's will is either *absolute* or *conditional*. By conditional will I mean a purpose to do such and such things with a proviso. By absolute will I mean a purpose without a proviso.

The former is illustrated in the will of God to bless the Israelites in the land of promise if they would obey Him. The latter is illustrated in the gift of that land to Abraham by an unconditional covenant. Now, a conditional will is the very foundation and spring of a law of works, but not of grace; for grace scorns conditions. What can grace mean, if it does not mean free, gratis, for nothing? and how can that be free which I have to obtain by the discharge of certain duties or conditions?

These two, works and grace, are wholly outside of each other. Every condition which has to be discharged in order to an advantage comes under the head of works, and is necessarily excluded from that of grace. Therefore, if salvation be of works it cannot be of grace, and if of grace it cannot be of works. So the inspired penman reasons in Rom. xi. 6. To which head is salvation to be referred? Listen. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Agreeably to this the Lord says: "I have loved thee with an everlasting love." He loved His people before worlds were, therefore, according to Rom. ix. 11., irrespective of any good or evil done by them. As is the spring so are the streams. Election is as unconditional as the love. "That the purpose of God according to

election might stand, not of works, but of Him that calleth" (Rom. ix. 11). "And even so then at this present time also there is a remnant according to the election of grace" (Rom. xi. 5). Of His own absolute will God gave His only begotten Son a sacrifice for sin. Also of His own absolute will He quickens dead sinners into life. "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." The work He thus begins, He carries on and perfects on the same principle. If we are saved, we shall be saved according to the purpose of Him that worketh all things after the counsel of His own will. We join right heartily in the grand old song of Zion, "Salvation is of the Lord."

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## GEMS FROM CHRISTIAN AUTHORS.

WILLIAM HUNTINGTON ON TRIALS.

GRACE must be tried; yea, every grace; and nothing tries the grace of a new born heir more than weaning him from the breast. Unbelief within, oppositions without, and the withdrawals of the King's presence, *try faith*. Deep poverty tries *patience*, and abounding plenty tries *temperance*. Cruel working, reproaches and insults try *meekness*; abounding errors, and damnable heresies will try *the root of the matter*, wealth will try *charity*; pleasure, beautiful snares, and creature comforts, will try the sincerity of *love*; feigned hypocrites, half-hearted professors, human applause, and clouds of self-seeking, men-pleasing preachers, will try *faithfulness*; while every besetting sin that strives for mastery will try the *loyalty of the heart*; though, at the same time, they will often help the saint to discover the predominant principle of grace. *The word of the Lord tried Joseph*, and the same incarnate word will try every heir of promise. But, when the King tries them in the fire, He sits by as a refiner; and if He bring them in, He will also bring them through.

### THE SOUL'S THREEFOLD ESTATE.

O thou precious saint! Thou gracious soul! Three questions call for thy answer; thy answer for thy praise. I. What wast thou? II. What art thou? III. What shalt thou be? (1.) What wast thou? A rebel to thy God, a prodigal to thy father, a slave to thy lust, an alien from the commonwealth of Israel. (2.) What art thou? The son of God, the spouse of Christ, the temple of the Holy Ghost, begotten of the immortal seed, born of the blood royal of heaven, made free among the denizens of Sion, written among the living of Jerusalem. (3.) What shalt thou be? A glorious saint, a companion of cherubims, a triumphant victor, a crowned king, and an attendant on the Lamb wheresoever He goeth; a spectator of those soul-ravishing and ineffable excellencies that are in God, the beholding of the King of Glory face to face, and enjoying immediate communion with Jesus Christ; nay, more, made one with Jesus Christ, clothed with His excellencies, enthroned with His glories, crowned with His eternity, filled with His felicity, "The glory which Thou hast given Me, I have given them." Oh! stand amazed at Free Grace. And since thy God hath made thy soul a vessel filled with His mercy, may thyself, thy life be a spring flowing with His praise.

## THE BLESSED DEAD.

MRS. ASH.

In loving memory of Emma Ash, the tender and affectionate wife of Mr. Randle Ash, of 31, Glenarm Road, Clapton, London, who passed to her eternal rest, after a short but very painful illness, on Lord's-day evening, May 4th, 1890, in her 59th year. Her end, although peaceful, was a surprise to most of the family, she having been ill only about a fortnight with an affection of the brain. During the whole of her illness she suffered considerably with pains in her head, and exhibited signs of deliriousness, which produced great mental and physical exhaustion, causing drowsiness and stupor. When consciousness returned, which was only at brief intervals, she would express her indebtedness to the Lord and to those about her. Her dear, sorrowful husband wrote us a note the evening before her death, in which he says: "The other night, during a moment of consciousness, I spoke to her of her sufferings, she replied, 'He doth not willingly afflict;' the Lord has been very kind to me all my life."

Our dear sister was a genuine Christian, a quiet and humble walker with God, and one whose friendship was real and unvarying when once formed. Her death is deeply mourned by her bereaved husband and family, and also by a large circle of Christian friends.

Mrs. Ash was baptized at Ebenezer Chapel, Waltham Abbey, by the pastor, with her beloved husband, and the late Miss Harriet Hunter, on Lord's-day, January 28th, 1877, and constantly attended the services till her removal with her husband and family to Clapton. Her mortal remains were interred on Thursday, May 8th, at Abney Park Cemetery, not far distant from the marble cenotaph of the immortal Isaac Watts, D.D. The hearse was followed by mourning carriages, in which were Mr. Randle Ash, sen. (husband of deceased), James Ash and Randle Ash, jun. (sons of the above), W. H. Grundy (son-in-law of deceased), W. Winters (pastor, who conducted the funeral service), S. Beddow, and W. Sturmeay (of Willenhall, friends of deceased).

A goodly number of friends from the Church at Waltham Abbey were on the grounds to witness the last act of love in honour of departed worth. Several beautiful wreaths of flowers and letters of sympathy were sent by esteemed friends. The pastor, during his discourse on Lord's day evening, May 11th, referred to the solemn event in terms of tenderness and feeling. The lines of David Denham (Sel. 996) are sweetly apropos to the occasion,—

<p>"Our sister has gained her release From all that distressed her below, Made meet for the kingdom of peace, Where pleasures eternally flow.</p>		<p>The storm of affliction is past, And she is in glory sat down, A victor through Jesus at last, The cross is exchanged for the crown!"</p>
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We trust that the sanctifying and sustaining love and power of the Lord will be graciously realized by the bereaved husband and family in their hours of sorrow and loneliness.—Ed.

MRS. HAGGERTY.

Matilda Haggerty, wife of Charles E. Haggerty, exchanged earth for heaven on Lord's-day, April 13th, 1890. She was truly one that loved the Lord, His people, and His ways. I have known her for eight years, and visited her as often as circumstances and a frail tabernacle allowed me to do. Thus we have been favoured many times to hold converse together on the lovingkindness and faithfulness of our covenant God. Often when bowed down in spirit has my soul been cheered by some kindly word from the lips of the dear departed one. I was not favoured to see her during her very short illness, being laid aside in affliction's bonds myself; but her bereaved partner in life said, she was longing and hoping for the fulfilment of the promise given to her by her dear Lord many years since, viz., "AT EVENING TIME IT SHALL BE LIGHT," and truly it was so. Her end not being thought so near, her husband had

retired for an hour's rest, nature being nearly exhausted. Her attendant, seeing a great change in her, called him to the bedside, and he also seeing that a great change had come over her, took her hand, and said, "My dear, you are going to heaven fast." "Am I?" she said, and her countenance was lit up with such a heavenly radiant smile, and about half-an-hour after her ransomed spirit took its flight to be for ever with the Lord.—

"Happy songster, when shall I Thy chorus join?"

We, as a Church, have lost a loving sister, a wise counsellor, one ever ready to give a helping hand to one and all; we miss her much. May the Lord, who alone can, fill up the gap His own dear hand has made. May her dear sorrowing partner be upheld, and strengthened to go on to bear the message of the Lord to His Church and people, as he has done for the last six or seven years, and the loss be sanctified to our Church. May the watchful eye of the Lord be continually over the dear little motherless children, for, although young, they are children of many prayers, is the sincere prayer of an unworthy sinner. I had almost forgotten to note our dear departed sister was baptized in Dacre Park Chapel, Blackheath; but I think she worshipped at Carmel Chapel, Woolwich, until her lot was cast here in Middlesbrough.

132, Union-street, Middlesbrough, Yorkshire.

H. TASH.

M. B. A. DUNSFORD.

Robert Augustus Dunsford, of Clapham, whom the ministers and friends who have visited this suburb will well remember, is no more, so far as the Church militant is concerned. On April 18th, 1890, his ransomed spirit took its flight to the mansions above. All that was mortal of him was interred in Norwood Cemetery on the following Monday, the pastor of Ebenezer officiating, surrounded by a considerable number of friends. The address at the cemetery was based on the following words: "He is a chosen vessel unto me." Reference was also made to him on the following Sunday evening on the words, "But where sin abounded grace did much more abound." His eccentricities were well known, arising from the weakness of his intellect, which identified him with the Billy Bray fraternity, but, take him as a whole, he was a striking illustration that God's favours emanate from His sovereignty—that "He will have mercy on whom He will have mercy," and that "things which are not hath He chosen to bring to naught things that are;" and it is with the view of magnifying the grace of God that we ask that this brief memoir of him may be recorded in the pages of your excellent journal.

So far as Robert's knowledge went, he was without father and mother, for in infancy he was left on the step of the workhouse, was taken charge of by the workhouse officials, who nursed him for God, as Moses was nursed by Pharaoh's daughter, and singularly enough it was in the infirmary of the workhouse, where he was well cared for, that his departure took place, for, although he had been for many months provided for chiefly by the Church at Ebenezer, yet, having been taken ill somewhat suddenly, and having no relative to take charge of him, he was placed by the doctor in the infirmary, where the best attention was given him.

From the workhouse, when a child, he was placed with a sweep, from whose service he ran away, and found himself back in the workhouse again; thence he was apprenticed to a shoemaker by the parish, but from him he absconded, casting off all restraint, and took to a life of thorough profligacy, became a pot-boy, living as best he could on the offal of the streets, thence to a life of thieving, which ended in a prison life, for no sooner was he free from one term of imprisonment than he was sentenced to another, and it was while he was enduring one of his terms of imprisonment at Portland that he was made to feel that—

"Determined to save,  
God watched o'er his path,

While he a blind slave  
Was sporting with death,"

for as the hymn, "Lo, He comes with clouds descending," was being sung in the prison service, the verse—

"Every eye shall now behold Him, Robed in dreadful majesty,	Those who set at nought and sold Him, Pierced and nailed Him to a tree."
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was, through the power of the Holy Ghost, too much for even the rebel Robert. "Horror overwhelmed him," and as for his transgressions, he knew them. His death to his old life was instantaneous. Thenceforth he lived to God, yet his distress was great. But He who had killed made alive. He who had wounded healed, for mercy shed her benignant rays upon him and a blessed peace followed. The chaplain of the prison was shortly removed to St. James' Church, Clapham, and as soon as Robert's term of imprisonment terminated, it was only natural that he should desire to follow his instrumental saviour (Mr. Collinson), as the woman did her saving Lord, hence he removed to Clapham, and became clerk to Mr. Collinson.

About the time of his (Mr. Collinson's) death, Robert was found among the worshippers at Garner Chapel, in Mr. Rowland's time, and ultimately became a member there, and removed with that section that went to Bedford-road. As Mr. Rowland was blind, Mr. Hall baptized Robert for him. Some little time afterwards, Robert entered Ebenezer; on which occasion the text was: "He openeth, and no man shutteth," which seems to have been blessed to his soul, and caused him to attend regularly at Ebenezer, where he became a member, and where he continued with some intermission until his death.

His change of life from the time of his conversion was very marked, and, considering his idiosyncrasy, is a cause for devout thankfulness. He was employed as a bricklayer's labourer by one firm for many years. We never heard of his having any altercation with his fellow men, nor of his doing anything which brought his religion into disrepute, while his devotedness to his redeeming Lord was great, His house, His people, and His ways. He lived nearly the whole, if not the whole of his sojourn at Clapham, with one family, that of a deacon at Rehoboth, and we never knew him to be absent at the house of God, nor late in his arrival there; but, Billy Bray like, it was difficult to keep him in bounds, for he would give vent to his feelings audibly to the disturbance of the worshippers, for which he met with many a rebuff; but nothing daunted Robert, for where Christ was preached, he would and did rejoice. The Church at Ebenezer rendered him for many months past important aid, after he was unable to work, which kept him from the workhouse, and at the last saved him from a pauper's grave. So that among many of the blessed dead at Norwood Cemetery lies all that is mortal of Robert Augustus Dunsford, to wait the resurrection of the just, for which we are right glad. I think I say that "he was never late," and in his habits most economical, but towards the cause of God, most liberal.

Clapham.

H. HALL.

MARY ANN FLACK.

As I promised to give a brief memoir of my dear daughter, I will try and do so, although I find it to be a somewhat difficult task,—not for want of matter, but for the trouble of condensing, so as to bring within the limits of a magazine; and again, for the difficulty of writing about one so dear to one's self.

But to begin. My daughter, Mary Ann, was born at Sutton, in the Isle of Ely, in August, 1850. She was naturally of a very lively disposition, and kind and liberal almost to a fault. But whatever natural or moral excellences she might be gifted with—she was brought early to know—she needed something more.

In 1868, she lost a brother, our then eldest son; his death caused much searching of heart, and she was thereby convinced of her state as a sinner, and set seeking for mercy.

This went on for some time without discovering any visible change—she had always attended Chapel and Sunday-school very regularly, and seemed to find pleasure in doing so. But one evening we heard her weeping very bitterly in her bedroom. Her mother and myself went to her, and questioned her as to the cause. But the more we questioned the more bitterly she wept. At length we gathered that sin was her great trouble.

Thus she went on for some year or two, when she wrote me a letter, in which she told out her experience fully, and concluded by saying: "If the Church and yourself think this satisfactory, I will go in the strength of the Lord God, I will make mention of His righteousness, even of His only." Upon which I proposed her to the Church, and on relating her experience, was received and baptized as a believer by immersion, and added to the Church, and continued an honourable member of the same, till removed to the Church triumphant.

Soon after this she became a teacher in the Sunday-school, having been a scholar in the senior Bible-class up to that time; and a more devoted teacher never entered our school—not only in teaching in class, but writing many letters to individual members of her class, which letters drew forth answers—and thus she was a means of help to many inquirers, and leading them on in the ways of the Lord.

I have in my possession the last letter she wrote, or the copy of it, written to an old scholar on her joining the Church, at Forest-road, and this proved the last act of her pen.

In 1875, her health failed, and she showed strong symptoms of consumption. When she spent some 3 or 4 months at Cambridge, where she used her pen a good deal, keeping a diary and composing several pieces of poetry.

In the early autumn, she returned home, greatly improved in health, and went through the winter pretty well. But early in the spring of 1876, her health failed again, and we got her (attended by her mother) to Worthing, and the soft sea-breezes of the south-coast again set her up.

On her return from Worthing, we had her down at Ware for some 3 or 4 months, where she continued to gain strength.

During this visit the ministry of our Brother Sampford was much blessed to her. There, too, she enjoyed a good deal of Christian fellowship with many dear friends. While staying there she was a great help to a young woman of the name of Hutchins, who had then been confined to her bed for many years, who still lives with her aged and afflicted mother, both confirmed invalids. Among other things, she was the means of bringing her under the notice of the late *Robert Hanbury, Esq.*, who was very kind to her, affording many helps far beyond the poor sufferer's means. One of which was the gift of an invalids' bed, which has proved a great comfort to this day.

On the departed returning home, a correspondence commenced, and many sweet letters passed from one to the other. At this time, she wrote a very nice poem, on "Home, Sweet Home."

After this, she continued much better until 1881, when all the old symptoms returned, together with spitting of blood. When she again wrote another poem on the words, "The cup which my Father hath given me to drink, shall I not drink it?"

In the autumn of the same year, her mother was taken seriously ill, and for several weeks we were in doubt as to whether the mother or daughter would be taken first. But the daughter recovered, and the mother lingered on for two years and a-half, unable to turn herself in bed. And not only did the daughter recover, but became comparatively strong, and proved a great help and blessing till her mother's death. Then what appeared to be a tumour in the breast, was discovered, but eventually proved to be a cancer, and ended fatally.

(To be continued.)

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

*Benjamin F. Brown, many years Deacon of Zion Baptist Church, where Charles Graham was pastor for more than thirty years.* This pamphlet is addressed "To the friends of the believers in the doctrines of 'Free Agency.'" It is written (by the late Benjamin F. Brown, of 96, Congress Ave., Flushing, Long Island, N.Y.), in a homely way, in defence of the pure truth of the Gospel of Christ, and is a cutting rebuke to believers and propagators of the devilish and blasphemous doctrines of free will, duty, faith, &c., which our author has designated as "Free Agency." Not only is error exposed in the pages before us, but the plain, ungarished doctrines of free and sovereign grace, as revealed in the new covenant plan of salvation, are clearly and blessedly set forth. The pamphlet should be circulated everywhere. It may be had of our faithful friend and brother, Charles Graham, 726, Third Avenue, New York City.

*A Brief Treatise on English and American Dentistry.* By J. Shipley Slipper, R.D.S., Dental Surgeon, Mr. J. Shipley Slipper, of 37, High Holborn, London, W.C., has just issued an entirely new and enlarged edition of his pamphlet on Painless Dentistry. Friends desirous of obtaining Mr. Slipper's newly published treatise should write at once to the above address.

*Metropolitan Association of Strict Baptist Churches* Annual record 1890. The report of the progress of the associated Churches during the year 1889 is most encouraging. The finances of the Association are sound and good. Income of the General Fund, ending 1889: Legacy, the late Mr. Swan, £100; from other sources £130 18s. 11d.; total, £230 18s. 11d. Loan Fund: Received since 1874 by legacy and donations of £5 and upwards, £879 2s. Income under this heading during 1889, £77 2s. Present capital of this Fund, £1,927 17s. 2d. The work of the year reflects considerable credit on the officers of the Association, especially the esteemed secretaries.

*A Pamphlet.* By G. Elven, Baptist minister, London: 56, Leatherdale-street, Globe-road, Mile End, E. Price 1½d., post free 2d. Mr. Elven has given much important information on "the liver, its offices and disorders," and friends suffering from what is usually called "Liver complaint" would do well to consult his work and follow his treatment. The many excellent testimonials recorded in the book testify greatly to the value of the remedy Mr. Elven offers.

*The A B C Church and Chapel Directory and May Meeting Hand-book for 1890.* London: R. Banks and Son, Raquet-court, Fleet-street, E.C. Price 2d., post free 3d. One of the most useful and helpful annual guides to London churches and chapels ever published. No one interested in the May meetings should be without Robert Banks and Son's two-penny Directory.

*The Church of God.* By Joseph Irons. London: F. Kirby, Bouverie-street, Fleet-street. Every pastor should purchase a copy of this precious little book, as there is so much instructive reading in it on pastoral work. We love the memory of Joseph Irons, but never appreciated his views of water baptism.

*SERMONS.—Stripped and Clothed.* By C. Cornwell. A faithful exposition of Zech. iii. 4. *The Truth of God.* By C. Cornwell. To be had of R. Banks and Son, Raquet-court, Fleet-street (price 1d.)

*Calvinism! Why Unpopular?* By the late W. Parks, of Openshaw. A suitable tract for the times; handy for inserting in letters. 50 copies for 7d., may be had of David Fisk, 6, Brighton-place, Brighton, Sussex.

*MAGAZINES RECEIVED.—The Bible Society Monthly Reporter; The Lantern; Zion's Witness; The Banner of Israel; The Cave Adullam Messenger; The Life of Charles Waters Banks (Part V.); Consecration; Life and Light; The Olive Branch; Protestant Echo; Australian Particular Baptist Magazine; The Silent Messenger; Surrey Tabernacle Witness.*

*Murdered by Priests.* The startling facts in this leaflet should be read by every person in Christendom. Mr. E. Fromow informs us that 30,000 copies have already been printed. To be had of W. Wileman, 34, Bouverie-street, Fleet-street, London. 9d. per 100, 6s. per 1,000, post free.

*The Old Fashioned Book on the Old Fashioned Religion, by an Old Fashioned Man.* London: Passmore and Alabaster, Paternoster-buildings. (Cloth, bevelled edges, 1s 6d.) We have read this work with more than ordinary pleasure, and consider it worthy of an extensive circulation. Unitarianism must wither before it. Its arguments in support of truth are clear, racy, and thoroughly honest—indeed, it is just the book for the times.

*Sound Doctrine and Christian Ritual.* By H. K. Lewis. London: T. Fisher Unwin, Paternoster-square. Price 1s. There is much suggestive thought in the book before us on some of the most important passages of Holy Writ.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WANDSWORTH.—A very large number of people came together at "West Hill," on Tuesday, April 22. The chapel stands in a very quiet part, and is "beautiful for situation," surrounded by trees and hedges, young with verdure, unpretending, yet like a palace built for God. Yes, it was by the kind Providence of God that the Church worshipping (some nine years ago) at "Waterside" received this substantial freehold building, there was no chance about it; just as they wanted a new place the spot on which they now worship was found for them, and the good deacons were favoured to obtain it on advantageous terms; it is one of those places that any minister of the Gospel might almost crave as a sphere of usefulness. It reflects credit on the builder, for, although eight or nine years have elapsed since it was done, the wood-work looks none the worse: fresh, clean, and comfortable. It is very strange that we should be constantly hearing it said of the Strict Baptists, with a very large amount of contempt, "They are dying out." Are they? Well, for the satisfaction of these self-appointed prophets of this expiring theory, we refer them to the exact period when we shall cease to exist, and that is, "When rolling years shall cease to move," when the last vessel of mercy has gathered up his feet, and passed into the New Jerusalem; then, and not till then, will the Strict Baptist become extinct. The occasion of this gathering at Wandsworth was to recognise Mr. E. T. Davis as the pastor, and we rejoice to be able to record that he enters upon his new sphere of labour, amid every sign of prosperity—with the unanimous wish of the Church and congregation. Mr. Davis has been preaching here since January, surrounded by encouraging circumstances, and we hope his being chosen to the pastorate will be ratified by the blessing of the Holy Spirit resting on the Word preached by him. Mr. Davis is a man approaching the meridian of life, with a good measure of physical and intellectual power, and gives evidence of a great willingness to be useful in every institution of the Church of Christ, and whose object is the building up of saints on their most holy faith, the conversion of souls, and the glory of God. In the afternoon Mr. Box was evidently at happy liberty while preaching the glorious Gospel, at the close of which about 200 partook of tea in the schoolrooms. The evening service commenced by Mr. John Harris, who presided, announcing 362, "Denhams," commencing—

"Before Jehovah's awful throne."

The Chairman, after reading the Scriptures, asked J. H. Lynn to offer prayer. Mr. Harris spoke of his attachment to

the newly elected pastor, and of his love to the principles and practice of the Gospel. He, moreover, said, I am sure nothing but our brother's convictions that the truths of the New Testament as advocated by the Strict Baptists, made him cast in his lot with us. I believe the Lord has sent him here, and being myself well acquainted with the brethren at West Hill, I have no doubt you will be able to work well together. God's ministers are not all alike, but they are made to suit each other so as to work in harmony together. I believe this union will prove to be of God, and I most earnestly pray for your prosperity. The Chairman then called on one of the deacons to give the leadings of Providence in choosing brother Davis to the pastoral office. In replying, Mr. Cooper said, we believe it is in answer to the fervent and united prayer of the Church that God has sent our brother, Mr. Davis, to preside over us as pastor. Four years we have been in a widowed state, but have been well supplied by sound Gospel ministers, and our hearts have often been refreshed by their ministry; and the goodness of God has been wonderfully manifest in this place. Twelve months ago I asked brother Box to recommend us a supply; he named brother Davis, a member at Soho; it was brought before the deacons; Mr. Davis was invited, he came several times; each said to the other, "How did you get on?" "Well," was the universal answer. The deacons deputed me to ask him if he saw his way clear to accept the pastorate; Mr. Davis' reply was favourable. We brought the matter before the Church, and every member stood up and held up the right hand for him; then at the Lord's table we put the question again to the members, when they again rose to their feet, and confirmed the request, and unanimously voted brother Ebenezer T. Davis to be their pastor, and we hope and pray that God may bless the Word as preached by His servant with signs following. Mr. Harris then called on the pastor to address the meeting. Mr. Davis said, the first time I came to West Hill, Wandsworth, I felt united to the people and place, and each time I visited them that feeling increased, with an inward desire to settle down among them, but all this I kept to myself. I had taken to them and discovered many things which indicated that here I should be a square man, in a square hole. This conviction has been confirmed by the opinions of wise and trusty men in our denomination. Outside the Church the opinion was as unanimous that I should go, as by the Church I should come. I am here because by the cords of lovingkindness the Church has drawn me. As regards the future, I hold the

pulpit should be the first consideration with any minister, and I shall endeavour, as God the Holy Ghost may enable me to preach the whole counsel of God—the Gospel of the grace of God—not telling poor sinners what to do, but stating what Christ has done; and in God's strength we shall declare war against sin in every form. All men, naturally are under the law, therefore cursed and condemned already, and the first step towards salvation is regeneration, which is the sovereign, secret, spiritual work of God the Holy Ghost. It will be my endeavour to encourage every institution in connection with the Church, and visit the sick and aged, and hope to prove a friend to little children. I fondly look for a living, loving Church; who shall have the first place in my heart, and when that ceases to be the case I will resign my pastorate. Meanwhile, let brotherly love continue; thus may we live, love, and labour together. Mr. Davis concluded his warm-hearted, spiritual, savoury, emphatic address, by quoting Watt's lines (altered)—

"My heart shall pray for Wandsworth still,  
While life and breath remain;  
There my dear friends and brethren dwell,  
There Christ my Saviour reigns."

The meeting was subsequently addressed by Brethren Box, Thomson, and J. H. Lynn, who gave words of comfort, caution, and consolation. Mr. E. T. Davis has been a preacher of the Gospel 25 years, and although not in connection with our denomination, yet he always proclaimed the distinguishing doctrines of grace. The Down Grade controversy had much to do with his leaving the Dissident Baptists; it being evident that as the truths of the everlasting Gospel were at a discount, and discarded by these, he was brought to sever himself from the Open Communionists. His steps were led to Soho, where he had helpful conference with Mr. Box. Being convinced that the principles of the Strict Baptists were in harmony with the New Testament, and being graciously and providentially led to Mr. Box, he (Mr. D.) esteems him as a brother greatly beloved. Ever since Mr. Davis has been moving about, and preaching among the Strict Baptists, he says, "These people have shown me no little kindness." Mr. Davis concluded the account of his brief but interesting history by saying his great-grandfather, grandfather, father, three brothers, and four uncles have all been pastors of Baptist churches, and he himself is a Baptist from conscientious convictions. We hope and pray that the pastor and people may have a long and useful career together at West Hill, Wandsworth.—J. W. B.

Owing to pressure on our space, articles by Mr. S. Kendal (of Tring), and Mr. F. King (of Carlton, Beds), are held over till next month.

#### AGED PILGRIMS' FRIEND SOCIETY

The lower room of Exeter Hall was well filled on Monday, May 19, to celebrate the 83rd anniversary of this society, which ranks high among the Christian and philanthropic institutions that have helped to make England foremost among the nations of the earth. Its very name—the Aged Pilgrims' Friend Society—is quite sufficient to commend it to the notice of every Christian citizen and philanthropist. Having witnessed a little of its working, and much of the benefits realised by numerous recipients, we have no hesitation in again commending it to the sympathies and prayers of our readers. On this occasion Mr. E. Rawlings presided, and was supported by many friends of the society. The report, presented by the the secretary, Mr. J. E. Hazelton, showed that the institution was undenominational, its committee and pensioners being connected with various sections of the Church. It was stated that during the past year there had been a falling off in legacies, as compared with the average of the last ten years. The total amount received from this source was £1,026, which was a considerable increase over the preceding year, but far below the sum needed; for unless it reached at least £1,800 per annum, much pressure was put upon the funds. There had been 36 collections after sermons, and a total of £300 had been the gratifying result. An effort was being made to increase the number of these church collections. The committee had been encouraged by the steady growth of the annual subscription list, this being one of the most satisfactory and healthy features of the society's progress. The 19 auxiliaries had, through the energetic efforts of their hon. secretaries and lady collectors, raised the large sum of £1,269. The importance of every subscriber endeavouring to obtain one new contributor each year was again pressed. Reference was made to the kindness of Mr. J. T. Morton, who, for the eighth year, presented the pensioners with blankets, flannel, coals, groceries, &c.—presents which had proved most acceptable. The total income was £3,133, being an increase of £123 on that of the preceding year. It was added that the pensioners of the society numbered 1,219—the highest number yet recorded; and that the amount distributed among them in pensions was £7,849, which was also the largest amount yet recorded. Addresses in support of the society's object were given by the chairman, Messrs. D. MacEwan, P. Reynolds, W. Sinden, C. Stirling, M. Sweetman, F. A. Bevan, J. Bush, W. J. Parks, and other gentlemen. Many of our Strict Baptist causes were represented by, among others, Messrs. C. Wilson, Cobb, E. Mote, Hodges, Abbott, Green, J. Briscoe, and F. Gray.—J. W. B.

## DIVINE LEADINGS.

*Being a Sketch of the Life of the Late*  
**ROBERT ROSE, OF RICHMOND.**  
*(Extracted from his Autobiography.)*  
 By P. BARRELL, OF BRAIZEWORTH.  
*(Concluded from page 105.)*

Mr. Rose in his autobiography continues:—At the age of twenty-one I married, thinking I should enjoy more home comfort, and so I did for some time, until new trials arose, sickness and death entered my family. I lost one dear girl at the age of fourteen months and another at six months. I was also often out of work, which made my pathway very trying. The Lord was also pleased to lay a heavy affliction upon me. I had, however, again to go into the world to seek my bread, and had to mix up with men that I found were no friends to grace, and had to bear with much persecution from my fellow-workmen: they were all hotly opposed to religion. I suffered much from them for some time, as I could not keep my religion to myself. One of these persecutors was afterwards called by Grace, and became a member of the Church at Stoke Ash. After my long affliction, I found my strength not equal for my employment, and felt compelled to seek some lighter work. My friends consulted together, and raised the money to buy me a donkey and cart, and I began in a small way to deal in coals and other things, until my strength returned again.

I often found the Lord very precious to my soul, although my path was at times very rough. My Sabbath days were then days of sacred pleasure, as I was then favoured to sit under the faithful ministry of Mr. C. Hill, of Stoke Ash. I will remember his first appearance at Stoke Ash; it was August, 1848. He looked so young, and I felt that I should gain nothing by his preaching that day. I felt a kind of dislike in my heart to the young man, but I listened to his prayer and preaching, and was quite overcome with joy at the gracious things he was enabled to bring forth. My hatred was soon turned into love, while my soul under his ministry became like a watered garden. I soon became greatly attached to him and his ministry, but was not long to enjoy it. Through not being able to gain employment, I became so straightened in my circumstances that I prayed to the Lord to appear for me, and in His providence open up a way for me. I wrote to a brother of mine, who was then living at Richmond, Surrey, and he soon wrote back a kind letter, telling me that if I could come and bring a bed with me he would take me in and keep me for a fortnight, giving me an opportunity to seek employment. I looked upon this as an answer to prayer, and blessed the Lord for such an interposition of His

kind providence. I soon packed up my bed, and went to Richmond; it was in the month of April, 1851. On the second day after my arrival, I obtained employment with a carman, Mr. R. Swaby, with whom I stayed more than eight years. My trials now were of another kind, and I had now to work part of the Sabbath, a thing I had not been used to since I had known the Lord. I used to get away if I could, and hide myself in Rehoboth Chapel, to hear if only part of the sermon. Those part-sermons were very sweet to me at that time. I used to meet with the friends for prayer in the afternoon, and found those meetings very refreshing to my soul. After a time, a new minister came to Rehoboth, and not profiting under his ministry, I used to spend many of my Sabbaths at Old Brentford Baptist Chapel. I became very much attached to the people there, and they to me. After being in Richmond eight years, I left, and went to work for my brother at Lampton, near Hounslow. I continued with him for about two years. In a short time

I SAW AN ADVERTISEMENT IN THE  
 "EARTHEN VESSEL."

A cab proprietor wanted a man to assist with horses. I applied, and obtained the place. I had then my Sundays to myself, as my master did not run cabs on the Sunday. I was privileged to attend the Borough-road Baptist Chapel, under the ministry of Mr. James Wells. Oh! those happy Sabbath days I shall never forget. My mind became greatly established while listening to that good and great man as he proclaimed the unsearchable riches of Christ. At that time I used to spend Sunday afternoons at the prayer-meeting conducted by Mr. E. Packer in Unicorn-yard Chapel. Dear old man! he was very encouraging to me at that time. After being in this place a short time, my master partly failed in business, and again I was obliged to seek other employment. Being a somewhat stranger in London, I found it difficult to obtain work. In a short time, however, I gained a temporary situation at a hide wharf in Tooley-street, but this brook very soon dried up. The dear Lord was very good to me, and blessed me with much of His presence under those adverse circumstances. This encouraged me to hope and believe He would appear for me again. One morning, as I had nothing to do, a friend said to me, "I am going to Richmond to work; will you come with me, and try for work there?" I know many people there, as I had been there four years previously. I thought, "Who can tell? I will try." I soon obtained work, although it was not very remunerative. I kept at it for a time, believing that the Lord would not leave me to want. The Salem Baptist friends had then just begun to meet in a small room in Church-walk. I used to meet with

them on a week-night, but returned to London on the Saturday, and on the Sunday heard Mr. Wells.

After a time, the Lord so opened up the way for me at Richmond that I felt it would be right for me to remove there. I had the promise of work from various persons, and the Word of the Lord was sweet to me. I felt greatly encouraged. I bought a chaff-cutting machine, and went to the different places, with my box upon my shoulder, cutting chaff. Time passed by, and after a while I became employed as a sale manager to various auctioneers in town and country. My circumstances by this were much improved. I also removed my membership from Hounslow to the Church at Salem, Richmond. After a time the Church removed into the Assembly Room, and there commenced a Sunday-school. I became one of the teachers, and Mr. E. Jeffs superintendent. We worked in harmony for some time. The school increased. After a time Mr. Jeffs resigned, finding it too much to act as deacon and superintendent too. The friends assembled, and I was chosen to fill his place. I did so to the best of my ability for seven years. When I retired from that office the teachers presented me with a "handsome Bible," as a token of their appreciation and esteem of the long service I had rendered them. How far the Lord blest those services to the souls of the children I cannot say, but I have reason to believe those labours were not in vain. One boy, who was a very great trial in the school, testified some years after to his friends and myself that something I had said in an address while he was in the school made a lasting impression upon his mind, that he never could shake off. After leaving the schools he enlisted, and while in the army was brought to know, love, and follow the Lord. The promise stands "My word shall not return unto me void."

About the time of my leaving the school I, with some other members, became very dissatisfied with the supplies we had at Salem from time to time, and as we had an opportunity of securing a man of truth, some thought we ought to have him, others thought differently, so that things became unpleasant; some of us left Salem, and hired the new Lecture Hall, and invited Mr. W. J. Gooding to preach to us: I was among that number. We had some very happy seasons for some time, and the Lord blessed the Word preached to the conversion of sinners. After a time ten of us were formed into a Church, and became very much united to each other. We had not been at the Lecture Hall long before Rehoboth Baptist Chapel was offered to us. We laid the matter before the Lord, and asked to be directed by Him. We believed we could see His

hand in the matter, and, therefore, hired the chapel for three years. We made alterations within and without to the amount of £40. This was soon paid off, and still things bore a pleasing aspect; but after about twelve months Mr. Gooding's health failed, so that he could not preach to us, and we were obliged to have supplies. We found to pay them, and keep up Mr. Gooding's salary—a heavy burden. However, we kept on as best we could until the three years had expired, and then gave it up, as there was no prospect of Mr. Gooding's ever being able to preach again. I learned some lessons during those three years that I shall never forget, but passing by many things. We agreed to dissolve the Church, and apply to the Church at Salem for membership with them. We did so, and were accepted as members with the Church at Salem. The Word, as preached by Mr. Gooding, I greatly enjoyed. He was enabled to preach the unsearchable riches of Christ in such a way and manner that my soul was often blest and led to rejoice. But I have never had cause for regret, that I again became united with the Church at Salem. Some of my happiest seasons have been spent at the prayer-meetings there. I have often longed for the time to come round when I should hear my brethren pour out their hearts unto the Lord. It has also rejoiced my heart to see some brought into the Church, who were once in the Sunday-school. May the Lord continue to bless the Church at Salem with much prosperity is the earnest prayer of one of the most unworthy of His children, but trustworthy by the worthiness He has put upon me.

ROBERT ROSE.

Richmond, December 24th, 1884.

WINCHESTER.—DEAR MR. WINTERS, —The Church in this city has had of late dispensations both of joy and of sorrow. We have lost two brethren by death, and two have been added by baptism. Our two brethren who have gone to rest were full of years, 70 and 77, respectively, and both passed away within a month of each other. God has called them home, and we can say of them, "Not lost but gone before." Our pastor preached a funeral sermon on the death of each one. But we have two come in, who have been called by grace, through the ministry of the pastor, Mr. J. Smith, during the last twelvemonth. They are husband and wife. They were both baptized on Sunday evening, March 30th, when a good congregation was present. The text was "Kiss the Son." It was a well thought out sermon, and was brought to bear upon the occasion, very aptly. We believe there are bright days in store for the cause here. The pastor is worthy of encouragement. May God bless him and those to whom he ministers, prays  
FRANK FELLO.

## ENFRANCHISEMENT OF LEASE-HOLD CHAPEL PROPERTY.

The object of this paper is to state briefly the nature of an intolerable burden, which presses very heavily upon many thousands of the inhabitants of Great Britain, and more especially upon those of the Metropolis: where ground is scarce, and building expensive. It is almost impossible for any religious body to obtain a piece of freehold ground, except in occasional instances, and even then exorbitant prices are demanded. In most cases, when a body of religious people apply for ground, whereon to erect a building for the worship of God, such bodies are bound by a building lease to put very valuable property upon it, often to the amount of several thousands of pounds, and to keep the same in good repair for the benefit of the descendants of the ground landlord, who has not been at one penny expense himself, and who positively refuses to part with the freehold, except to the State Church, and then only because, as I am informed, the ecclesiastical law claims for them the freehold, of whatever land they build upon.

The vicar of the parish, and the churchwarden also, are allowed seats at parish vestry meetings; where they are privileged to take part in parochial business. We ask not for these privileges, but we do ask that Protestant dissenting bodies might be privileged to purchase the freehold at a reasonable valuation, upon which they, or their forefathers, have erected public buildings, at their own cost, for the worship of God.

We acknowledge with gratitude to God, the act of toleration; but remember that this was granted in ages of cruelty and bloodshed, when each looked upon the other with suspicion of treachery, and when nearly all professing Christians were involved in political contentions; under which circumstances it was deemed necessary to lay some embargo upon the worshippers of the God of heaven. But now such political contentions as the founders of the glorious reformation were engaged in, have given place to the preaching of the everlasting Gospel. And the whole body of Divine worshippers, instead of being split into factions upon political questions, are a loyal body, who pray for the peace and prosperity of our nation.

Dissenters, as a rule, are poor, and continual building is the secret of a great deal of their pecuniary difficulties, could this be removed, a brighter day would be in store for the children of God while upon earth. It may be objected, that many poor causes might not be able to purchase their own freehold: to which I reply, that this would be an easier outlay than re-building. And I feel persuaded that the mightiest monarchy, and the noblest government in the known world, will not deny our petition,

if presented to them in a fair and honest way; but will extend to us the privilege of purchasing the freehold whereon those buildings stand, which are such a power of good to all classes of her Majesty's subjects, both old and young.

We do not ask for the alteration of any existing law, but for an additional privilege; which would be a curse to none, but a blessing to all: for every ratepayer might be benefited by this little concession in our favour. I know a freehold Baptist chapel, in Huntingdonshire, where they keep all their own poor from the workhouse, by giving them parish allowance, and if the money we pay annually for ground-rent were devoted to this purpose, thousands of the aged poor would die in the bosoms of those communities which have been their comfort in life, and many other charitable institutions, as well as parochial authorities, would be greatly relieved and benefited.

Brethren, this is a heavy yoke, and one that greatly oppresses, and embarrasses us. Let us endeavour by every lawful means to obtain release from it, and, with all prayer and supplication to Almighty God to speed us, may we obtain the franchise of those public buildings which have been erected for the nation's good. If we do not obtain this our request, a greater difficulty awaits our children, for it is almost, if not quite impossible *now*, to obtain ground to build upon, and every year will add to this difficulty, for every piece of waste ground is looked upon with a covetous eye by the speculative builder. But those who worship God in spirit and in truth, do not speculate in raising a building to His name; but are actuated by a higher motive which constrains them, as far as possible, to sustain the glorious doctrines of the reformation, which have made so many thousands of the poor of this world rich in faith.

May the deepest pathos of every heart be moved until the "heavens shall hear the earth," and our rulers hear our cry, and remove in mercy the burden under which we groan.

Brixton. C. CORNWELL.

FARNBOROUGH, KENT.—BEULAH BAPTIST CHAPEL.—The twenty-fourth anniversary of the pastorate of Mr. Isaac Ballard was celebrated on Tuesday, May 6th. The day was fine, and the smile of God was felt in the midst of His Church. Mr. James Cattell presided over the afternoon meeting. The pastor, Mr. Tydeman, of Foot's Cray, Mr. John Field, and Mr. William Lewis addressed the meeting. The tea was provided at five o'clock by the ladies of the congregation. The evening meeting was presided over by the pastor, Mr. Ballard. Several friends gave encouraging addresses.

WOOLWICH. — DEAR BROTHER WINTERS,—Grace, mercy, and peace be with your spirit. After prayerful consideration I have resigned my pastorate of the Church of Jesus Christ, at Enon, Woolwich. We have enjoyed together, about nine years of true fellowship, and all things are in a healthy condition, in leaving them it is only right to say, that they have done every thing for my happiness within the power of a devoted and loving people; but I believe a change will prove to be of mutual benefit. My resignation was unwillingly accepted on March 20th, at which time I knew not in what direction my steps would be guided, since that date, however, the Church of Christ at Hill-street, Dorset-square, has sent me, as the result of two Church meetings, a most hearty and unanimous invite to preach for three months with a view to the pastorate, which I have accepted, and (D.V.) shall commence the engagement Lord's-day, October 5th, of present year. For the people I am leaving, my earnest prayer is, that the Lord will speedily send in their midst a suitable brother as under shepherd, one filled with the might and power of the divine spirit. Also let me say that in no sense whatever has the Church at Hill-street enticed me to leave Enon, it is purely my own act and deed as before a heart-searching God, desiring the prayers of the Churches generally on behalf of Enon, and also for the good of Mount Zion.—Yours in the Gospel, W. K. SQUIRELL.

CLAPHAM. — COURLAND-GROVE.—A well-attended meeting of the Church and congregation was held on Thursday evening, May 8th. A capital tea was provided by several lady friends, after which the chair was taken by brother James Ponsford, senior deacon. Brother Brinkler led us to the Throne of Grace, and the chairman then stated that the object of the meeting was to enable the deacons to present a report of the work done and the financial position during 1889, as well as to strengthen the friendly relations already existing between the Church and congregation. Brother Vine, secretary, read the report, which showed that the deacons were working together in perfect peace and harmony being desirous of one thing only—the good and welfare of the Church and the glory of God. The balance-sheet was not encouraging, showing a deficiency due to the treasurer of over £28. He earnestly appealed for more funds, so that the balance might be removed, and our treasurer relieved of the burden he was bearing. He mentioned that two lady friends had generously offered £1 each, and another 10s., provided the rest of the friends would give proportionate amounts to make an effort to remove the debt. He pleaded for a hearty response

that the opportunity might not be lost. This was immediately made, and in the course of a few minutes the sum of £13 10s. was subscribed. This has since been increased to £16 15s., and some subscribers have kindly offered to increase their subscriptions, provided the debt is cleared by a given time. The Lord be praised! Brethren Gardiner and Larbey moved and seconded the adoption of the report, which was carried unanimously. Brother Welby offered a few remarks upon Psalm cxviii. 14, speaking encouragingly upon God as the salvation of His people, and the many reasons we have for rejoicing in Him. Brother Geary engaged in prayer, and our young brother Septimus Ponsford spoke on behalf of the Sabbath-school. A most enjoyable meeting was brought to a close by the chairman pronouncing the Benediction. We thank God for the mercies He has vouchsafed to us, and take encouragement for the future.—A.

GLEMSFORD. — EBENEZER. — Sunday, April 27th, 1890, was a high day for us all in the dear old chapel at Glemsford, Suffolk, when we had the much-prized privilege of preaching to three overflowing congregations for the Sunday-school. Collections, £8 6s. We saw many dear faces and many precious tears, and heard many "God bless you, sir," from those whom we knew twenty-seven years ago, at which time we held the pastorate among them. We were very kindly entertained by dear sister Mrs. Clark and family, also by brother Keeble, deacon, and his good wife, and Mr. and Mrs. Crick; and on Monday brother White, pastor of Clare, and I dined at the manse of brother Ward, pastor, when his good wife did her best to make us happy. We also spent part of a day at the house of the long and well-known Inces, of Shrimpling. May God bless and prosper them all, and our dear brother Ward, who is very highly and justly esteemed among them. — GEO. PUNG.

CHATHAM. — ENON. — DEAR MR. WINTERS,—On April 23rd we had a social tea and meeting, when short addresses were given by our aged friends Gilbert, Casse, senior, and others. Singing and prayers occupied the rest of the time, thus pleasantly and profitably spent. It was with deep regret we heard of the resignation of the office of deacon, by Brother Casse, after 32 years service (owing to removing to Snodland). May the present deacons be helped of God in their responsible, yet honourable positions. We are longing for additions to our numbers, several are lingering round the visible Church whom we would gladly welcome to our midst. May God remove all obstacles which keep them from fully participating in the privileges of His house. It has been laid

upon the minds of our friends to pray often, and fervently that a pastor may be sent us. We have been greatly favoured in hearing our dear brethren Beecher, Vincent, Dale, and other men of God, and we hoped that Brother Vincent would have remained with us, but it was ordered otherwise. Our Sabbath-school is increasing in numbers, and we hope much good is being accomplished in the hearts of the dear children. May our Churches have a gracious revival, and outpouring of the Holy Spirit, is the earnest prayer of,—E. CASSE, 4, Hooper's-place, Rochester.

**PECKHAM-ROAD.—MIZPAH.**—Dear Brother Winters,—Having known this Church from its commencement, and was once called upon with others to settle a dispute between them, I think, after what has appeared, it is only fair that you should know the whole truth. It is true Mr. Edwards was deacon of the Church. I have copied the following minutes out of the Minute-book.—(1) Church meeting December 19, 1888. A letter had been read. "The letter referred to contained Mr. E.'s views on various subjects, and after the reading of it, his views were felt by the Church, and also by the pastor, to be not in accordance with our profession of faith." (2) Church meeting Jan. 30, 1889. "Proposed by Brother —, seconded by Brother —, that Mr. and Mrs. E. be withdrawn from. Carried." (3) "Mr. E. having informed us that he held the room in his own name, and stated that he wished us to leave, it was proposed by Brother —, and seconded by Brother —, and carried, that the deacons endeavour to obtain another place to meet in." (No written notice, but a message.) (4) Church meeting, March 6, 1889. "Permission was given to the deacons to take it (the hall in Goldsmith-road). Permission was given to the trustees to draw what money was necessary to meet the expenses of moving and purchasing (new) seats, &c. It was proposed and carried the (old) seats, clock, Bible, &c., should be left with Mr. E." The Church removed on March 25th, and the congregation also went with the Church. The majority is the Church, not the parent. In this case the whole body went. It was not a split. There was not one single member remained at Mizpah. I am sorry for the calumny cast upon the unblemished reputation of Mr. Martin: but I think his 18 years' association with the Church of God, both at Peterborough and London, will hold him above reproach. The roll of Church members and the minute-book are both upon my table, in Mr. Edwards' own hand-writing. If there be any Church at Mizpah now, Mr. Edwards can easily tell you who formed it, and when, and how many of the former

number remain. I would not have written to you at all upon this subject, were it not that I hate, with all my heart, dishonest statements in regard to the Church of God. I would have written a fuller account, were it not that I positively refuse controversy. A hundred witnesses could prove, if necessary, that Mr. Martin's letter in the E. V. & G. H. for April is strictly true.—C. CORNWELL.

**BETHNAL GREEN.**—On Tuesday, May 6th, special services were held at Hope Chapel, Norton-street, Green-street. In the afternoon Mr. O. S. Dolbey was divinely helped in preaching the word from Psa. li. 11, which was full of comfort and encouragement to the Lord's dependent family, after which tea was comfortably provided for the friends. A public meeting was held at 6.30, Mr. Rundell presiding. After singing hymn 468, and reading Psa. cxlv., Mr. J. Lee sought the Lord's blessing on the meeting. The chairman was evidently at home in sweetly speaking of the benefits of the Gospel, and the stability of its doctrines, and with a heart and tongue all aglow led us on to the purposes of Christ concerning the multitude which no man can number, that they should be holy and without blemish before Him in love, &c. Mr. Bush spoke precious words of grace from Deut. xxxii. 9, 10; Mr. Dexter on the Alpha and Omega; Mr. Holden on Christ suffering temptation and succouring His tempted ones (Heb. ii. 18); and Mr. Dolbey spoke words to our profit from Psa. xxxiv. 6. We could have wished to have seen larger numbers of friends present, but felt that which might be lacking in numbers was more than made up in savour and sweetness. The pastor, Mr. Copeland, said he liked people who thought as he thought, and we all felt, with him, thankful that this wish was happily realised. "All hail the power of Jesu's name" being heartily sung, this happy meeting was brought to a close by the chairman offering prayer and the Benediction.—A. MARKHAM.

**BRIGHTON.**—The Church at Ebenezer, Richmond-street, under the pastorate of our brother Samuel Gray, appears to be in excellent working order. This we gather from the number of societies under his fostering care, the published annual reports of which before us exhibit satisfactory signs of progress, viz., Maternal, Dorcas, and Blanket-lending Society; Benevolent Society, for visiting and relieving the sick of all denominations; Tract Society; Sunday-school, &c. Several brethren and sisters have been received into the Church since the year commenced, and the pool has just been opened again. Praise the Lord.

**RELIGIOUS DISABILITIES REMOVAL BILL.**—Dear Mr. Winters.—Many of the readers of the E. V. & G. H. will be pleased to hear that the appeal made at the annual meeting of the Metropolitan Association of Strict Baptist Churches, on March 11th, respecting getting a petition signed against this Bill was well responded to by many of the Churches, and as a result of the same a petition has been handed to the Protestant Alliance, 9, Strand, W.C., and by them to Parliament. This petition contained 8,150 names, and reached a length of 1,550 feet, and the heading of it was "The Petition of the Strict Baptist Connection and others humbly sheweth," &c. There were also several others forwarded to the Protestant Alliance direct from some of our Churches not included in the number above quoted. It will also interest your readers, and especially those of them who signed the petition, to know that the Bill is now withdrawn, and that the efforts put forth have not been in vain. Truly we have much cause for thankfulness to the Lord for thus hearing and answering the many prayers of His people, and in crowning their efforts in His name and fear with such marked success. The Bill was, without doubt, an attempt to undermine, and even destroy, the Protestant religion and Protestant Constitution of the Realm. The Protestant Alliance desire to thank those kind friends who have worked so energetically in promoting petitions to Parliament against this mischievous measure, and to whose effective aid it is so much owing that their efforts have been successful in inducing the abandonment of this Bill. I trust many of your readers will see the importance and necessity of becoming members of the Protestant Alliance, or of the Calvinistic Protestant Union. Both Societies are doing valuable service, and are helpers together in the work of seeking to oppose the inroads and check the increasing powers of Popery and Ritualism, systems which would, had they again the power, again rob us of our religious freedom and liberties, take from us our Bibles, and our places of worship, and even our lives. There is certainly an awakening amongst those who love the grand doctrines of free and distinguishing grace to make a firmer and a bolder stand and opposition against the errors which abound on every hand, and we feel persuaded that it is the Lord's doings, and that He will still further own and bless the efforts of His people, and get to Himself a glorious name. Let us not only think of ourselves and the present time, but let us do what we can for the good of succeeding generations. If Protestants were only to use all the means in their power, while seeking always the blessing of God upon the same, great and mighty would

be the result, and "who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" May I also be allowed to state that I shall still be pleased to forward to any address the Protestant tracts referred to in March E. V. & G. H., or others of a similar character, upon the receipt of two or four stamps.—Yours in Gospel bonds, E. FROMOW, 7, Westbourne-terrace, Chiswick, W., May 13th.

**NORWICH.**—On Thursday evening, May 1st, an interesting ceremony was performed at Orford-hill. After the usual service, when a presentation was made to the Pastor of the Church, Mr. G. Pung. Mr. Robert Fordham, in a suitable speech, alluded to the work Mr. Pung had carried on during his ministry at the chapel, and handed over to him an address, with a purse of money. The address read as follows:—"Presented to the Rev. George Pung, together with a purse of money, by the members of the Church and congregation, worshipping at Orford-hill Baptist Chapel, Norwich, as a mark of their appreciation of his earnest and successful endeavours in re-seating, and renovating the chapel, which have been so efficiently and satisfactorily carried out." Mr. Pung, in reply, expressed the pleasure it afforded him to feel that his efforts were appreciated, and in a suitable speech, thanked the Church and congregation for the present. He also expressed a hope that peace and prosperity might continue to reign amongst all connected with Orford-hill.

**COLNBROOK.**—Very enjoyable services were realised on Tuesday, May 13th commemorative of the 182 anniversary of the cause. Mr. W. Winters preached in the afternoon, and Mr. P. Reynolds in the evening. Friends from Staines, Hounslow, Hayes, London and other places were present. The beautiful chapel, vestry, and schoolroom, have recently been cleaned and renovated at a cost of about £100, and is now made comfortable for the service of God. Special hymns were well and heartily sung during the services. Our esteemed brother Albert Knell is the worthy pastor of the cause, and with whom we spent a short, but happy time, prior to the services, in company with the honoured Superintendent of the Sunday-school, Mr. John House, and his kind and cheerful wife. We were sorry to leave the friends so hurriedly, but the remembrance of the social meeting on the splendid grounds adjoining the Hall will long be cherished by us. Our beloved brother Lawrence deserves our best thanks for kindly accompanying us to the railway station. May the dear Lord greatly bless and prosper our beloved brother Knell and his good wife in their joint work of love at Colnbrook.—EDITOR.



**IPSWICH.**—The 61st anniversary of the above place was celebrated on Lord's day, April 20th, at Bethesda, when excellent sermons were preached by Mr. C. Cornwell, of Brixton. The day was a success in every way, to the Lord be the praise. Large numbers attended at each service. The singing was quite adapted to the occasion, and the collections, amounting to £23 14s. 6d., testified to the ever-increasing interest taken in the cause by the friends, and also to the goodness of our God in fulfilling His promise, being present with us in such an unmistakable way. Knowing, sir, your readiness to insert good news concerning our Churches, I send you the above for our periodical. Yours sincerely,—A LOVER OF ZION.

**BIGGLESWADE.**—The anniversary of this cause of truth was held at Providence, on Good Friday (so-called), when three sermons were preached, that in the morning from "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hand be slack; the Lord thy God in the midst of thee is mighty. He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing (Zephaniah iii. 16, 17), by Mr. R. Adams, of Dudley; that in the afternoon from "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth (Isaiah lii. 7), by Mr. J. C. Fountain, of Manor Park, Essex; and that in the evening from, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him (1 Cor. ii. 9), by Mr. Adams. The sermons were listened to with marked attention and were much enjoyed. The attendance at all the services was very good; we were pleased to see friends from Hitchin, Langford, Binham, Sandy, Broom, Southill, Dunton, Potton, &c.; one friend (Mr. Jacob Glover, of Cranfield), whose heart was fired and warmed with love divine, walked the whole distance of 16 miles to hear the glorious Gospel of the blessed God. Tea was provided in the schoolroom, to which upwards of 100 sat down, which was very much enjoyed and appreciated. The collections were good. The weather was all that could be desired. We were glad to have with us our esteemed brother Camp, of Walkern, who kindly assisted us with the collection and in reading the hymns. The singing of the grand old hymn, "All hail the power of Jesus' name," and the Benediction, brought these successful anniversary services to a close. The Lord be praised.—E. S. KING, Deacon.

**LEE.**—At Dacre Park Chapel, anniversary services were held on Tuesday, April 29th, when we were favoured to listen to a sound, experimental sermon in the afternoon, by Mr. O. S. Dolbey, of the Surrey Tabernacle, from the words, "The Lord raiseth them that are bowed down" (Psa. cxlvi. 8), which was much enjoyed. The service was continued in the evening, when Mr. John Piggott took the chair, and called on Mr. Cattell to ask the Lord's blessing on the service. Mr. Dexter, the pastor, gave the ministers and friends a hearty welcome, and thanked them in the name of the Lord for their presence, which was very encouraging. The chairman, in his naturally urbane manner, gave in a neat concise address, the key-note for the evening, "One Lord." Mr. E. Mitchell, of Chadwell-street, dwelt with much sweetness on "And He answered him to never a word" (Matt. xxvii. 14). Mr. Tooke, senior, gave us the benefit of his long experience, grounding his remarks on "The Lord is good, a stronghold in the day of trouble" (Nahum i. 7). Mr. Copeland spoke from Peter's words, "Growing in the knowledge of our Lord and Saviour Jesus Christ." Mr. Moxham followed on "The servant of Jesus Christ," then came Mr. Dolbey, whose subject was, "I have declared unto them Thy name and will declare it." Mr. James Mote, in proposing a vote of thanks to chairman and speakers, said it was the 38th anniversary of the chapel; he (Mr. M.) was at the opening, when he heard the late Mr. James Wells, of the Surrey Tabernacle preach, and he had the pleasure of hearing the present pastor of the Surrey Tabernacle preach there to-day. The collections were good, and the benediction and doxology brought to a close one of the best meetings that, I think, was ever held at Dacre Park Chapel.—W. LOVE-GROVE, Taunton-road, Lee.

**PIMLICO.**—The forty-first anniversary of "Rehoboth," Princes-street, was held on Tuesday, April 29. Mr. W. Harris, the pastor, preached in the afternoon, and at the evening service, Mr. J. M. Rundell, of the Surrey Tabernacle, presided, and gave a thorough experimental address on the blessedness of the glorious Gospel of the grace of God. Mr. H. Myerson spoke of "Salvation." Mr. J. Bootle dwelt on the abiding influence of the Holy Spirit. Mr. J. Parnell on "Fear," and Mr. R. Burbridge on "Love." The pastor, Mr. Harris, thanked the chairman and friends for their countenance. Mr. Rundell, said he felt quite at home—there seemed to be the right ring about the place and people, and that just suited him. There was a good attendance, and the Lord's presence was realised. We have never yet visited "Rehoboth" without being favoured to feel it to be a "little spot

enclosed by grace." Our old friend B. Woodrow, from Fulham, Mr. Burrows, of Camden Town, were present among others who took part.—J. W. B.

**TEDDINGTON.**—We sincerely hope that good will result from Mr. Joseph Franklin's letter, published in our May issue (p. 174). Mr R. Turner, of 5 High-street, Hampton Wick, has written us a kind letter expressing his willingness to unite with Mr. Franklin and Mr. Adams in trying to open a room for divine service somewhere in the neighbourhood of Teddington, or Hampton Wick, capable of holding from 50 to 100 persons. Mr. Turner also remarks that Teddington is a beautiful country place close to Bushy Park and Hampton Court, and the surroundings are thickly populated. Mr. Turner feels sure that if a few friends were to unite and work heartily together, there would be no great difficulty, under God's blessing, in establishing a Strict Baptist Cause, either at Teddington or Hampton Wick.—EDITOR.

**RUSHDEN.**—The first anniversary of the settlement of Mr. W. E. Palmer, as pastor of Succoth, was held on Monday, May 12th, when sermons were preached afternoon and evening, by Mr. J. Jull, of Cambridge, and a good number assembled at a public tea. In the interval of the services, collections were made on behalf of the pastor. The services were well attended, thus showing the respect the pastor is held by the Church and congregation. Ministers from other causes attended, and thus showed their sympathy with Mr. Palmer in the sphere of labour he is now placed.

**STEPNEY.**—**REOBOTH, WELLESLEY STREET BAPTIST CHAPEL.**—The forty-seventh anniversary of the Sunday-school, was held on Easter Sunday, April 6th, when the esteemed pastor, Mr. W. Waite preached two effective sermons. The text in the morning was, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 5, 6). And that in the evening was, "Behold the Lamb of God which taketh away the sin of the world" (John i. 29). On the following Monday, Mr. O. S. Dolbey preached from Isa. lv. 10, 11, at 3.15 in the afternoon, the service was well attended; after which a comfortable tea was provided. In the evening a public meeting was held, at which Mr. W. Kempton presided, with his usual and well recognised ability. After hymn (No. 315, Denham's) was sung, the Chairman read the account of Paul's shipwreck (Acts xxvii.); and after making a few suitable and appropriate remarks, he called upon Mr. Hayter Scrivener, the superintendent,

who read the accounts of the balance sheet, and gave a most interesting and suggestive statement of the work done in the school, which gave evidence to all present that his heart was in the work, and that he was "the right man in the right place." When he concluded, the Chairman, on behalf of the teachers, handed to him a few useful books as a small token of their esteem, and to which he made a suitable reply. The following brethren were then called upon to address the meeting: G. J. Baldwin, J. T. Bootle, C. L. Kemp, H. Myerson, H. F. Noyes, and the Pastor. Collections were made after the services, and the meeting was concluded by 9 p.m. All the friends who were present having been edified and comforted without fatigue, and the unity of the Spirit in the bond of peace was exemplified.—EDWARD POULSON.

**BRIXTON TABERNACLE.**—Special services to commemorate the sixth anniversary of the opening were held on Lord's-day, May 11th. The evening sermon was a stirring denunciation of Popish errors, and was preached in accordance with the terms of a circular issued by the Metropolitan Association of Strict Baptist Churches, of which the pastor, Mr. C. Cornwell, is President. On the Tuesday following, Mr. F. C. Holden, of Limehouse, preached to a good congregation from Psa. xlviii. 8, on the agreement between evidence and testimony, "As we have heard, so have we seen." It was a fine sermon: one friend was heard to say it was *splendid*. A well-served tea occupied the interval between the sermon and the speeches, which were all of a high order. The chair at the evening meeting was taken by W. Kempston, Esq., who ably fulfilled his obligations, and won the good opinion of the audience by the appropriateness and geniality of his remarks. Mr. Sanders besought the Divine blessing upon the proceedings, and speeches were delivered by brethren Harsant (upon Prov. iii. 9, 10), Wise (upon Isa. xlix. 15), Tooke, senr. (upon 1 Tim. i. 15), Rundell (upon Psa. cxlv. 15). The beloved pastor, Mr. Cornwell, gave the financial statement. The collections on Lord's-day and Tuesday amounted to £19 0s. 3d.; profit on the tea, £2 12s. 0d. collecting cards, £115 7s. 6d., sermons, £16 12s. 4d., Bible-class box, £6 13s. 4d., a total of £157 3s. 5d. paid off the building debt during the year. The net result was not so satisfactory as last year, but, considering that £600 have been paid off within the last two or three years, and that a legacy of £200 is to be received shortly, the friends have much cause for gratitude. The pastor's faith in the speedy extinction of the debt is firm, and, as the people are united and happy, we hope to see the day not far distant, when some good brother will pronounce

the valedictory oration over its remains. In the course of his speech, the worthy chairman announced his intention of taking a number of the monthly sermons as a help, and as the entire profits on these sermons (which are good examples of the fulness and scope of our brother Cornwell's pulpit labours) are devoted to the building fund, it is to be hoped that many who read these lines may be prompted to "go, and do likewise."—P. M.

A QUAIN LETTER TO THE LATE JOHN ANDREW JONES—Dear Sir,—I send you a copy of a letter sent to my grandfather (John A. Jones), dated June 5th, 1854. I have copied it from the original, and it seemed so quaint and interesting that I thought you would be glad to give it room in the EARTHEN VESSEL AND GOSPEL HERALD. With kind regards, yours truly,

J. A. HASLOP.

Dear Brother Jones,—Providence has laid upon me the duty to inform you of the departure of the *spirit* of our old friend, James Castleden. It evidently had been tired of its habitation for some considerable time. The fact is, that the *old* house has been out of order, and getting worse and worse for years, till at last it could stand no longer. *The tenant has left, and the tottering building is taken down.* I believe that it is the intention of the *Owner* to re-build it some day; indeed, the *plan* is already made, and the *order* given. The *old* materials are to be used again; the *site* of the erection is to be changed, but the *identity* of the *old* building is to be strictly preserved, yet without its original *defects* and *deformities*. The understanding is that it is to be a *glorious house eternal in the heavens.* I have learned that there is somewhere in existence an *old deed*, which the good old-fashioned folks used to call "an everlasting covenant," which secures possession of the *new house*, with all its appurtenances and conveniences to the *old* tenant. What James Castleden will say when he gets into it I cannot tell, but I shrewdly guess that it will be something like this—"Worthy is the Lamb that was slain," etc.

As his friends are ignorant as to the time when the *Great Master* will require *old materials* for its re-erection, they propose (D.V.) removing it out of the way for the present, to a convenient spot in Hampstead Churchyard, on Monday next, the 12th inst., at 3 o'clock, p.m.

The deacons of the church request me to say that, as you knew the *old building* and its *tenant* so long, they would like you to be a witness on the occasion. Can you, and will you, be there? An early answer will oblige.—Yours fraternally,  
RICHARD WARE.

### THE POOR AND NEEDY.

DEAR FRIEND WINTERS,—A good brother in the South of England has written me about the Ministers' Fund. I informed him that you were endeavouring to obtain contributors to assist worthy ministers in circumstances of need or affliction. He sent me five pounds, which I hand over to you for that purpose.

If a Society having no connection with Baptists, have the use of our chapels, and obtain their funds by ploughing with our heifers—surely the EARTHEN VESSEL AND GOSPEL HERALD Fund, administered by you to the necessitous ministers of our own denomination, ought to share the support and sympathy of Strict and Particular Baptists. Charity should begin at home—though not end there—so "Junius" wrote, Abundant need exists for your Ministers' Fund. The wife of a country minister recently told me that her husband received twelve shillings for one Lord's-day's services, after paying rail fares, had four shillings left, and, she added, "That was all we had to live upon that week, for we never go into debt, though we have wanted for bread."

Some might be ready to say such a man should work during the week, and not depend upon his preaching—this is easier said than done. The brother referred to has been pastor of a country church—but affliction overtook him, and after 35 years' preaching, and with impaired health, who would employ him? and without means, what could he do for a living? But, doubtless you meet with many cases of privation and affliction amongst aged ministers, worthy and godly men, which the contributions of readers to your POOR MINISTERS' RELIEF FUND would enable you to alleviate.

Yours with best wishes,

JOHN BONNEY.

London Road, Biggleswade, Beds,  
May 2nd, 1890.

[Although our dear brother Bonney does not desire praise or credit for conveying the sum of £5 to us from "A Christian Friend," for our Poor Ministers' Fund, we nevertheless, tender him and the beloved donor, our best and warmest thanks. John Bonney's heart is large in the highest sense, and is full of sympathy and readiness to aid the poor of God's flock. This indisputable fact we have personally known for many years past.—Ed.]

HERTFORD. — EBENEZER. — DEAR BROTHER,—On Thursday, the 5th May, I had the sweet privilege of baptising two sisters in the Lord. The parents of one of the candidates (both of whom are now in glory), I baptized in the same pool, just 20 years ago, "After the fathers shall come up the children."—R. BOWLES.

## In Memoriam.

At Elsworth, on Monday, April 7th, there died two aged persons, one having been a member of the Baptist Chapel nearly fifty years. The other, although not a member of the Church, was a constant attendant upon the means of grace as long as able, a lover of the truth as it is in Jesus; therefore, it may be said of him, he died in faith. The united ages of these two persons were 172; their names being MRS. A. PAPWORTH, 82 years, MR. R. KIMPTON, 90 years, the former being the member of the Church. On the Thursday following they were both conveyed at the same time to their last resting-place in the graveyard at the back of the chapel. We could not but think, whilst our pastor, Mr. Hudson, was conducting the service, what a blessed thing to have a hope beyond the grave. Looking upward, therefore, we sing, "Prepare me, gracious God," &c. Sunday evening, April 13th, our pastor preached a funeral sermon. Rev. xxii. 5 was the text. Surely it was good to be there. Blessed are the dead who die in the Lord.—R. ANDREW, Deacon.

MR. KEMPSTER, the good old deacon of the Church at West End, Tring, departed to be with God on Lord's-day morning, April 20th, and was buried on the following Wednesday. Mrs. Rowland, a godly member of the same Church, frequently visited him in his last illness, and always found him in a waiting position, but longing to be at home with his Lord. Most of what he said on the day previous to his departure was about Christ the Door of Heaven and His glorious robe of righteousness. He leaves an aged widow unprovided for, and anxious to depart to be with Christ, which is far better.

Brother JOHN GARNER exchanged time for eternity April 29th, 1890, being in his 87th year. In early life he was favoured with devout parents, who brought up their son under the sound of the grand old Gospel. When young he had convictions of his sins and a fear of the judgment day. Soon after John Stevens, jun., came to Willingham, our departed brother was brought to godly repentance. In the year 1830 he appeared before the Church, and described what the Lord had done for his soul, and on April 2<sup>nd</sup>, 1830, he was baptized. These ten were received by the Church then meeting in the old chapel, erected in 1714, and taken down 1830. Those who were baptized with him have been removed from this world many years since. Twelve months after his joining the Church, the Lord was pleased to remove John Stevens, jun., to the Church triumphant, and the earthly Church

being bereft of its pastor, had no increase till the year 1835, when Mr. Palmer became the pastor. During his ministerial labours, from 1835 to 1838, fifty were baptized and added to the Church. Many ministers who have visited this part of Zion will doubtless be reminded of the earnestness and frequent zeal of our departed brother. His warm and hearty prayers are still treasured up in our memory. He loved the house of God, and the ten o'clock Lord's-day morning prayer-meeting he hailed with intense delight. On account of old age he was not able to attend the means of grace, and often he wept because he could not meet among God's chosen ones. He was greatly attached to Mr. Ellis Muncey, from 1839 to 1845, whom the Lord took to his heavenly rest. Sometimes our dear brother would drive his pastor to other places where he was to preach. Some of these seasons he never forgot. Being blessed with a retentive memory, he had many interesting stories fixed upon his mind. One I shall never forget. Mr. Muncey not only had our dear friend to go out with him, but he had many others. On one occasion another member of the Church accompanied Mr. Muncey in his preaching tour. In 1885 our beloved brother lost his dear wife, which brought on intense sorrow and grief. Let it suffice to say, they both loved the Lord Jesus Christ, and whenever the chapel doors were opened they were not far away. The last time we had the joy of hearing his trembling voice in public was in 1888. He never got beyond, "I hope I shall be right at last." His chief weapon was "The hope of salvation." He peacefully departed this mortal life April 29th, 1890, having been a member sixty years and one day.—H. E. SADLER, pastor, Willingham.

MRS. HINDE, a dear sister in the Lord, and member of the Church at St. Neots, passed to her eternal rest on Sunday morning, April 27th. Mr. and Mrs. Barnard visited her on the previous Lord's-day, and, although in a very low and weak state, the dying saint wished them to help her sing Hymn 71, Stevens' selection—

"Jesus is precious, saith the Word,  
What comfort doth this truth afford."

A brief visit from Mr. Gray, of Gurney-road, had proved helpful to her. All fear of death was taken from her before she departed to be with God. Almost her last words were—

"Hark, my soul, they're sweetly singing."

Mrs. Hindle was baptized many years ago by the late George Murrell, of blessed memory. She had been an efficient teacher in the Sunday-school for thirty years.



MR. GEORGE HARRIS, PASTOR OF RISHANGLES, SUFFOLK.

(See page 211).

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## Christ Able and Willing to Save.

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HOW soul-refreshing is the thought that "Jesus is able to save them to the **UTTERMOST** that come unto God by Him" (Heb. vii. 25). This fact is substantiated in every part of inspiration. Not a few of the Lord's children are tempted by Satan to believe that there is no mercy for them because they have been permitted to commit certain vile sins which they suppose no one else ever committed. We well remember being terribly exercised for many years about the sins of our youth, and in our trouble we envied the horses and cows we saw in the fields and the dogs in the streets, because they had no souls to be saved or lost. The words, however, in John i. 7, were then made very comforting to us, *i.e.*,—the blood of Jesus Christ His Son

CLEANSETH FROM ALL SIN.

The words "ALL SIN" are worthy of being written everywhere in bold characters of gold. Bunyan's "Grace Abounding to the Chief of

Sinners" we then read with delight and profit, and Hart's "Dialogue between a Believer and his Soul" was exceedingly precious to us, the first two verses of which must suffice here :—

*Believer—*

"Come, my soul, and let us try,  
For a little season,  
Every burden to lay by,  
Come and let us reason :  
What is this that casts thee down ?  
Who are those that grieve thee ?  
Speak, and let the worst be known  
Speaking may relieve thee."

*Soul—*

"Oh ! I sink beneath the load  
Of my nature's evil ;  
Full of enmity to God ;  
Captived by the devil ;  
Restless as the troubled seas ;  
Feeble, faint, and fearful ;  
Plagued with every sore disease ;  
How can I be cheerful ?"

The *ability* of Jesus Christ to save sinners is hardly ever questioned by exercised believers ; they know by His acts of providence and grace that He has all power in heaven and in earth, but they are not so ready to believe that His *willingness* is equal to His power. However, when they are rightly led of the Spirit to view the divine mission of Jesus to this sin-blighted world, and to meditate on His sufferings, death, resurrection, and intercession at God's right hand, they are convinced that if He had not been willing to save sinners, He would not have endured for them a life of poverty, persecution, and suffering of the most cruel kind. Hart, in another of his sweet hymns, viewing anxious seekers sorrowing on account of their sins, says :—

"Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore :  
Jesus ready stands to save you,  
Full of pity, joined with power,  
He is able, He is WILLING, doubt no more."

The *willingness* and ability of the Lord to save must be clearly seen in the salvation of such persons as Manasseh, Mary Magdalene, Zacchæus, the thief on the cross, Paul, and others.

"Here Manasseh joins with Mary,  
Full salvation tunes their tongues."

God has caused the double-dyed blots in the lives of the best of men to be recorded in their truest colours ; not, however, as a license for others to do the same, but to prove what even good men are capable of doing when left to themselves, and to prevent His sorrow-stricken ones who have sinned against light and knowledge, from sinking in despair.

The Holy Spirit saw that it was necessary for the worst features in the characters of such persons as Noah, Abraham, Jacob, Moses, Rahab, David, Peter, and others, to be inserted in their biographies, and thus He inspired holy men to write them for the help of His tried children, as He well knew that in after ages they would be troubled about their sins (and right they should be), and especially those committed after conversion. We should suppose that there is hardly a matured Christian living who has not been troubled at some period of his life respecting the "sin against the Holy Ghost." But no regenerated child ever yet committed that sin. In the glorious catalogue of worthies given in Hebrews xi. not one sin is mentioned against them, although it is well known as an indisputable fact that they were sinners as well as saints when living, but God pardoned and justified them ere He took them to Himself. God charges sin home to the hearts of His elect now, but He will not permit anyone to lay a charge against them before His bar, "for all have sinned and come short of the glory of God" (Rom. iii.

23 ; viii. 33), and our personal knowledge of the matter necessitates us to quote the following familiar verse as a part of our experience :—

“ A guilty, weak, and helpless worm,  
On Thy kind arms I fall,  
Be Thou my strength and righteousness,  
My Jesus and my all.”

May our deeply exercised readers be brought to rejoice in the *ability* and *willingness* of Jesus to save, and be helped to know experimentally the full value of the words of Paul in Hebrews vii. 25.

W. WINTERS, *Editor*.

Waltham Abbey.

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## OUR PORTRAIT GALLERY.—No. VII.

MR. GEORGE HARRIS, PASTOR OF RISHANGLES, SUFFOLK.

I WAS born in the village of Grundisburgh, Suffolk, on the 3rd day of June, 1814—I think, sixteen years after the Particular Baptist Church was formed in that place; and in the providence of God, one of the members of that Church, of the name of Stripling, nursed my mother, who carried me to chapel when I was only a week old. At that place of worship, in childhood, I was brought up to attend the ministry of Mr. John Thompson, whose labours were abundantly blessed for 28 years. Under his preaching I had very deep convictions of sin—so deep that I envied the cattle around me, and at night in my bed I often wept, fearing I should wake up in hell. But, though these convictions led me to try to pray, they did not bring me to break off the society of those who were going on in the way of sin and wickedness, with whom I joined, but not with a light heart, always feeling condemned in my conscience at thus sinning against light and knowledge. In this way I continued until the death of Mr. Thompson, and the late revered Samuel Collins, under whose ministry my convictions greatly deepened, and under which I broke away from my companions, and resolved upon another way. I tried hard to reform; I tried to pray daily, went to all prayer meetings and religious services. I read the Bible, and committed many of our precious hymns to memory, and took great interest in the singing in God's house, so much so that I could start 400 tunes from memory. This change appeared so great that some anticipated I should join the Church; but, from not feeling satisfied in myself in taking such a step, I declined it; and afterwards, for several years, although I did not neglect attendance on the means of grace, my heart appeared between the world and eternal things. I formed an acquaintance with a young person who was a member of the Church of England, who became my wife, and was found to be one of God's elect vessels of mercy, and who died in the faith in August, 1880. Her memoriam was recorded in the *Gospel Herald*, in the November number of the same year. After marriage, I was in God's providence removed from Grundisburgh to the town of Eye. Here I felt a stranger in a strange land, being separated from every known friend, and away from the privilege of the means of grace. First I went to the Baptist chapel at Eye, but finding it was an open Church, I left and

WENT TO HORHAM, AND HEARD MATTHEW HARVEY,  
a plain servant of Jesus Christ, under whose preaching I got spiritual

profit; but as the distance was much greater than to the small cause of truth at Occold, I left Horham, and went to Occold in 1839. At that time a farm labourer preached there, and, singular to relate, the first prayer I heard him offer up took such a hold of my heart, that I felt that was the place I must attend for worship, and in the Divine leading, I and my dear wife commenced to attend there regularly. It was a small clay-brick chapel, and a small congregation of the poor of this world, but some of them rich in faith. I undertook to conduct the singing, which appeared the means of drawing people to the chapel for miles around, some of whom were caught in the Gospel net. At the time I went they were raising their minister 10s. 6d. per quarter. I made an appeal to the congregation on his behalf, and succeeded in raising him over £5 per quarter. There was also a debt upon the chapel of £70, and I arranged with the Church to hold an anniversary service, and obtained

BRETHREN COLLINS, WRIGHT, AND COOPER

to come and preach. They did so, and at two anniversaries the debt was paid off, and, the place being too strait for the congregation, the chapel was enlarged, the outlay being upwards of £80; and, by holding two more anniversaries, the money was raised and the debt discharged. Thus the hand of the Lord was seen to the glory of His holy name. It was at this time, under the preaching of the Word and conversation with aged, godly men, my mind became further enlightened and established in the doctrines of free and distinguishing grace of the Gospel of the blessed God. In the month of May, 1841, I went over to a baptismal service at Grundisburgh, and saw my cousin, William Harris, and several others baptized by Mr. Collins. It was at that service I became decided to give myself up to follow the Lord fully, and to join the Church at Grundisburgh. I revealed my mind to Mr. Collins, and messengers were appointed to see me, and on a Lord's-day in July, 1841, I went before the Church, and related the Lord's dealings with my soul, and was accepted, baptized, and received into Church that day, and a memorable day it was in my life's history. After this I kept attending regularly at Occold, except on ordinance days, when I went to Grundisburgh; and, being over there the first Lord's-day in July, 1843, and that day being one for public prayer in the afternoon, Mr. Collins, in the presence of a very large assembly, asked me to engage in prayer. I rose with great solemnity of mind and an enlargement of heart in pleading at God's throne. In the meeting there was an aged and retired minister of the Gospel,

DANIEL WILSON, WHO PREACHED MANY YEARS AT TUNSTALL

faithfully and successfully, who came to me and asked if I did not think I could talk to sinners from God's Word, showing them God's way of salvation through Christ crucified. I replied, "I did not think I had that gift." "Well," he said, "I think you have, and you will have to exercise it." His words abided much with me, and in attending the weekly prayer meeting at Occold (conducted by the great-grandfather of Shadrach Ling, the leading deacon now at Occold), I was pressed in those meetings to read and expound portions of the Bible, the result of which was our numbers in the meetings increased from 20 to 50 hearers, which led Mr. Revell, the minister, to attend



and conduct the services himself, which excluded me from the exercise. After this, Mr. Collins invited me to go to Grundisburgh, and take the morning service on a baptizing occasion, which I did, and I was invited to supply several pulpits around. At about the same time I commenced speaking in several villages; and in the month of February, 1845, for the first time, I was invited to preach at Rishangles. This was on a week evening. I went; but, although invited by the friends again and again, as they had no stated minister, I did not go for several months. In 1846 my cousin, William Harris, engaged to supply them, which he did nearly or quite twelve months, driving fifteen miles every Lord's-day morning. In 1847 my cousin asked me to supply one Lord's-day in a month to relieve and assist him, as the distance from his home was so great, which I consented to do; the result was that the friends fixed on me as their future pastor; and, through my cousin giving up supplying, a requisition, signed by nearly 80 friends, was sent to me to serve them. This I submitted to Mr. Collins, who decided that I must go, saying he viewed it as a call from God to the work. I accordingly, but very reluctantly, went. In a little time many souls were quickened under the Word by the Holy Ghost. Then came the inquiry, what could be done? Under God, we spoke to Mr. Collins about it, and he advised three baptized believers to join the Church at Grundisburgh, and for us to become a branch from them. This was done, and a baptistry being made, Mr. Collins came over, and baptized 45 persons, on the profession of their faith in the Lord Jesus, our numbers then being upwards of 50. We had our dismission from Grundisburgh, and were

FORMED INTO A CHURCH ON THE 1ST DAY OF MAY, 1849,

when I received an unanimous call to the pastorate, to which I consented; and, by the help and sustaining grace and mercy of God, I have continued to this time sowing the seed of the Word beside all waters, through evil and through good report, in days of great prosperity and in scenes of much adversity! But my hope in God still abides, and that through His sovereign grace I shall hold on my way till He shall say, "It is enough; come up higher."

The photo. I send you by request was taken in my 76th year. My father, Joseph Harris, was a praying man, and a good supporter of the cause at Grundisburgh; he resided in the Hall Farm there. There were eight of us in family; four died when I was a child, a dear brother and sister died in the faith a few years ago. I have now only one brother left, a godly man, and a friend to the cause of which Mr. W. Gill is pastor. I have been called to pass through deep waters of affliction lately, but the Lord is my stay and everlasting strength. Amen.

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How amazingly rich are the declarations of Scripture when referring to the poor sinner's Friend under the title of a King. God the Father, when speaking of the malice of wicked men against His throne, says, "Yet have I set My King upon My holy hill in Zion." And being there enthroned, Jesus says, "All power in heaven and in earth is given unto Me, that I should give eternal life to as many as the Father hath given Me." Both the *position* and the *properties* of our King speak much in favour of His ability to befriended the grace-taught sinner. The kingly office and glorious victories of our Lord would fill a volume.—*The late C. W. Banks*, 1851.

## TRUE GOSPEL MINISTRY.

SERMON BY MR. E. MITCHELL, OF CHADWELL STREET,

*On the Recognition of Mr. J. H. Lynn, as Pastor, at Zion Chapel, New Cross Road, June 10th, 1890.*

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 23, 24.

THE words which rise to my mind on this occasion are those of the Lord, by the mouth of His servant Zechariah, "Our fathers, where are they? and the prophets, do they live for ever?" Remembering, as I do, the beloved brother, who, for so many years, occupied this pulpit, my thoughts travel back, and it seems only a brief portion of time since he was taking part in my ordination at Guildford. He has gone, and others are gone, and there are only a few of the last generation left; our aged brother Meeres, now present, being almost alone. This presses upon our minds the thought that we are coming up to take the places of those who have gone before. I naturally shrink from responsibility, and it would have been more in consonance with my feelings to have been sitting at the feet of those who have departed, but we cannot shirk the duties which devolve upon us, and so, this afternoon, I find myself taking part in the recognition of our dear brother, Mr. Lynn, as pastor over this Church.

In dealing with our text, we would, in the first place, notice that the Apostle here describes a "true Gospel ministry," we preach "Christ crucified." He next warns us that that ministry will be offensive to some persons, and lastly reminds us that where the doctrine of the cross is thus preached, it is Christ the power of God and the wisdom of God to the saved.

I. *The Apostle describes a true GOSPEL MINISTRY.* "But we," in contradistinction to some others he had been noticing, who were seeking to advance and elevate themselves rather than their Master, using a good deal of earthly wisdom, like the men of "culture," who, in these days, are seeking by their own ability, to gather parties round themselves for their own advantage, instead of the glory of Him they profess to serve. "But," said the Apostle, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4).

There is a good deal said to-day about apostolic succession, and it would appear as if the Church of England were picking up those old rags and clothing herself with them again. They make a great deal of apostolic succession—that by the imposition of hands, some extraordinary grace was transmitted. I should not like to be concerned in any case at law which depended upon anything like apostolic succession. It would not merely be difficult to prove, but utterly impossible to say there has ever been such a thing in their sense of the phrase.

The true apostolic succession is walking in the steps the apostles trod. If we are found thus doing, the same effects will follow. They ought to dub themselves the successors of Aaron, or rather, apes of Aaron. They call themselves priests, and it is the sacraments they talk about as having value. We are not the successors of the priests, but of the prophets. The priestly office stood thus,—a man was ordained to

stand between God and man, to offer a sacrifice for sins. They profess to be doing the same thing now. The apostles never pretended to be priests, except in the sense that all God's people are priests, called upon to offer the sacrifices of thanksgiving. The prophets were messengers, and we are sent to declare the mind and will of the Great Jehovah to guilty men. We preach, proclaim, declare. The word means a herald,—one sent to deliver a message. We are not without authority. Some there are who think it matters very little whether they pay attention to the preacher or not. Where there is a God-sent minister, who faithfully delivers the message of the Master, he that rejects that message, rejects his Master; and all who thus despise Him will do so at their own peril. This also reminds us how careful we should be to proclaim *only* the message of our Master. It is not our province to spin our message out of our own brains, as the spider does his web out of his own bowels.

We have the substance of our preaching put before us, "We preach Christ crucified." The Apostle's preaching was founded upon this; whether he set forth the law or proclaimed the Gospel, the Lord Jesus Christ was ever before his mind. How the apostles discharged the duties of their office is beautifully set before us in the Acts of the Apostles, while in the Epistles we find fuller openings up of the knowledge of our Lord and Saviour Jesus Christ. No one can read these pages without seeing how Christ was preached, and the same subject will occupy the mind of our brother here, while the Lord keeps him to his work.

We preach Christ crucified as the greatest proof of the fearful condition to which sin has brought man. If man is not a lost and sinful creature, there is no need for the Gospel. You may sometimes tell how terrible a disease is by the desperate nature of the remedy. If it were needful for the Lord Jesus to leave Heaven, to become incarnate, and to suffer death upon the tree, how dreadful must have been the disease which this sacrifice alone could remove! We cannot fully feel the heinousness of sin, but we get the highest sense of it when we see Christ crucified.

Here we get the clearest demonstration of the awful fall of man, and the state into which sin has brought him. Is there nothing especially taught us by putting him to death on the cross. Was there any particular reason, or was it simply that out of many forms of death, crucifixion was chosen? No! there were many reasons why Jesus Christ should die the death of the cross. Among other things it was the most painful death a man could die: painful when the nails were driven through the victim's hands and feet: painful when the cross was uplifted from the ground and jerked into the socket, dislocating every bone in the sufferer's body. If pain is almost beyond bearing, we say it is "excruciating," a word derived from the suffering caused by hanging on the cross. Superadded to this was the terrible thirst which came on, and sometimes the victim lingered for several days before death put an end to his sufferings. This most painful death was chosen to teach us what sin deserved; no pain too dreadful, no suffering too great. It was also a shameful death; so shameful that no Roman citizen could be put to death that way—reserved only for slaves; but "He despised the shame." It teaches us that sin and shame are always linked together. You may not know

now what it is to be ashamed before God on account of your sin and transgression, but if you do not realize it here, you will be put to shame on the dreadful day, when you are brought to stand before the judgment-bar of God. It was also a cursed death; "Cursed is every one who hangeth on a tree." Our Lord Jesus submitted to be crucified in order to teach us how cursed a thing sin is. Put these things together and see if they do not teach us the character of sin!

Again, the crucifixion of Christ brings before us the character of God. A most important part of the minister's business is to bring before the minds of his people the character of God, and this is just where men fail, and where error is so dangerous and so dishonouring to God. God has displayed Himself in all His works. On everything in creation and in providence we see the impress of His wisdom and His power. If we come to His law, we have His moral character in all its holiness and righteousness brought before us; but these discoveries leave a poor sinner without any hope. Nothing in them to show how God can be gracious to him. In Christ crucified His milder attributes are shown, His holiness, His justice, His hatred of sin are seen, but also His love and grace and mercy. When a man becomes convinced of sin, he wants to know how God can be just, and yet the justifier of the ungodly. If we had not Christ crucified to manifest to us His love and mercy, everything we see in God would drive us to despair.

It is ours to set forth God's character so far as our little capacities can understand and grasp it; but we cannot attain to its heights and depths. Here are all His glorious perfections shining in beautiful harmony in the salvation of sinners. When this fact dawns upon a poor sinner who has been dwelling on the borders of despair; when he sees all the difficulties and objections to his salvation resolved and taken away, who can describe the joy and blessedness he feels at the revelation of God in Jesus Christ crucified? But we preach Christ crucified as a warrant for any poor sinner's hope. Many a poor soul thinks there must be certain qualifications, in order that he may be warranted to put his trust in the Lord. Some think they must do some good thing to recommend them to God: a certain amount of weeping, repentance, attendance upon the means of grace, in order that they may have some warrant to put their trust in Him. All these ideas are the chimeras of our own mind, or the delusions of the devil. It is ours to lift Him high upon the Gospel pole as the Saviour of sinners as sinners, and as nothing else but sinners! This is a lesson we have not all learned as yet. We should like to come to Him as saints, but we hold back when we feel that we are sinners.

He came to save the lost, to call sinners to repentance. I am a great believer in spiritual experience, but it sometimes usurps the place of Jesus Christ, and is made to occupy the position of a Saviour. Christ crucified is the alone hope of every poor contrite sinner.

We preach Christ crucified as exhibiting to us especially the love of God. "Herein is love, not that we loved God, but that He loved us," &c. John had leaned upon his Master's bosom, was inspired by the Spirit of the living God; but when he came to speak of the love of God, he was at a loss for words to describe it. He could only stand in wonder, and say, "Herein is love." This is that which puts power into the cross of Jesus Christ. "And I, if I be lifted up, will draw all men

unto Me." What is meant by this? Why, that there is such an attractive power in the cross, that when the love of God shines through it to a poor sinner's heart, it draws him to the Saviour. Where that love is proclaimed and felt, it overpowers all opposition, and brings the sinner to Jesus.

We preach Christ crucified as the *only* way to the Father. The Gospel is a very intolerant thing. It does not represent itself as one of many ways of salvation, but it teaches that it is the only way. "There is none other name given under Heaven among men whereby we must be saved." I do not mean that the Gospel is intolerant in the sense that we should quarrel with everybody who does not see eye to eye with us; but, charitable as we may be in other things, we stand fast here. Christ is the only way of salvation and of access unto the Father. "I am the way, the truth, and the life." In Him, and through Him, we can come with boldness. We have had more boldness at times, and more confidence in coming to our God, than we can possibly feel in dealing with any creature; but, boldness with God, apart from Christ crucified, is presumption. Our God is a consuming fire to all who are out of Christ.

II. We are warned that this preaching will be an offence unto many; "the Jews require a sign and the Greeks seek after wisdom." The Jew stands here for the self-righteous having a zeal of God, but not according to knowledge: for such as ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Would to God there were no Jews to-day bearing the Christian name. What do we hear people saying? "We don't want Pauline theology; let us have the sermon on the mount." We love the words of the Lord Jesus in the sermon on the mount, but where is the man who dares to attempt to bring himself up to its standard apart from Christ crucified? The thought of lust is adultery; hatred of a brother is murder; but when we look at its blessed precepts through the life and death of our Redeemer, then we can embrace them and rejoice in them and ask our God to conform our hearts and lives to them. All this talk is a manifestation that the cross is an offence to them. They must have a hand in their own salvation, making some part of the ladder whereby they hope to climb to heaven, and the Lord must make up their little deficiencies. The Greeks were men of wisdom, culture, learning. Tell them that wisdom is summed up in the mystery of the crucifixion, and they are ready to laugh you to scorn. Where are our own Tyndales, Huxleys, and Darwins? Just where these Greeks were, and why is it so? Because the God of this world hath blinded their eyes, lest the light of the glorious Gospel should shine in upon them. How much of the preaching of to-day is of this order? O that God would open men's eyes that they might preach Christ Jesus and Him crucified!

We might notice another set of characters to whom the preaching of the cross is an offence, sin-loving professors. The cross of Christ is death to sin. You cannot gaze upon that victim yonder, and then go and hug sin. No; you would rather say, "Sin, thou shalt die." These people would have no objection to a Saviour who saves them *in* their sins; but do not want a Saviour who saves them *from* their sins. Justification is complete and perfect, but sanctification is not so in its realization. We

shall have to wait till we get to heaven before we reach the position of the perfectly sanctified, but the cross causes sin to be hated.

III. "But unto them that are called . . . Christ the power of God and the wisdom of God." All this hinges upon the Divine calling. Men may preach a gospel that leaves out the work of the Holy Ghost, but it will not be the gospel found in the Bible.

What has made the difference? Divine calling. This ought to make us very sympathetic with others. Looking back over our life's history, we remember how we occupied the position of those who are now dead in trespasses and sins. What has brought about the change? Nothing but the divine calling, the operation of the Holy Spirit. It matters not what may have been the condition of the man before, either morally, mentally, or socially; let but the Gospel get hold of his heart, and there is the same effect produced upon him.

Darwin, writing about the people of Patagonia, said they were in such a state of degradation, that it was impossible to effect a change in their manners and habits of life. Missionaries went among them and their teaching was blessed to their conversion and civilisation; and so marked was the change that Darwin declared himself surprised and subscribed to the funds of a missionary society.

Wherever the Gospel lays hold of the sinner, whether Jew or Greek, self-righteous or rolling in the mire of sin and wretchedness, it brings him to know that Christ is the wisdom of God and the power of God. The constitution of the person of the Lord Jesus and the work accomplished by Him in the salvation of His people is the brightest display of divine wisdom, turning that which was designed by the devil to do God dishonour, to show forth His praise. The devil thought when he had seduced man from his allegiance to God, and knowing God only in His character of justice and holiness, that he had overthrown His plans, instead of which he provided a platform for God to display His wisdom and power. Sometimes when I have considered the Gospel in this aspect of it, I have been swallowed up in adoring wonder at the infinite wisdom of God. It took Almighty power to redeem sinners. If all the creatures God had formed had had that load of sin laid upon them, it would have sunk them down never to rise again. Even He staggered beneath that burden, but He triumphed, destroying the power of the devil, and swallowing up the curse of God's holy law. The Gospel is now the power of God unto salvation to every one that believeth. It matters not what his state and condition may be to whom the Gospel comes with power, it comes to save. Our salvation depends upon our relation to Christ. Our relation to Christ is made manifest by our estimate of Christ crucified. "What think ye of Christ?" is the first question in the Gospel catechism. There are some to whom He is nothing but an offence. But we say,

"Let Jews on their own works rely,  
And Greeks of wisdom boast:  
I love the incarnate mystery,  
And there I fix my trust."

The Lord command His blessing, and may this place long resound with the preaching of Christ crucified.

[Reported by T. G. C. A.]

## GRATEFUL RECOLLECTIONS.

By J. PARNELL, PASTOR OF CARMEL CHAPEL, WESTBOURNE STREET, PIMLICO.

"In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul."—Psalm cxxxviii. 3.

TO all those who are rightly taught of the Holy Spirit, these words are very precious indeed. The sweet Psalmist, before he penned them, had been in some peculiar or strange place himself. The reading in the Revised Version is somewhat different, "In the day that I called Thou answeredst me, Thou didst encourage me with strength in my soul." These words have again and again been fulfilled in our own experience, especially when in the depths of our low estate, we have been necessitated to cry unto God both for Divine help and deliverance, and our testimony is, we have not prayed in vain. Note—

I. *The cry is personal.* "I cried." The words are really true of David.—David, a man after God's own heart, a prophet richly endued with the spirit of prophecy, and a king wonderfully anointed with the gifts and graces of the Holy Ghost. Yet, when the waters of affliction came into his soul, his language is "Save me, O God;" and again, "From the end of the earth will I cry unto Thee, when my heart is overwhelmed. Lead me to the rock that is higher than I." He knew by blessed experience that an Almighty God could do for him what he could not do for himself. The cry was as natural to him, as the cry of a new-born babe is for the breast. The cry was as plaintive as that of the dove when she hath lost her companion, and the cry was very expressive, because therein we behold an outward expression of his inward necessity. The words are also strictly true of Christ, the Son of David. He could emphatically say "I cried." His cry must have been a bitter one in the garden of Gethsemane. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." On the other hand, the cry of Jesus, as set forth in the Gospel, and viewed in the light of His mediation, is exceedingly sweet to us. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Could anything be more cheering and encouraging to a poor, thirsty sinner. The words are likewise experimentally true of all the spiritual seed of David; for the promise is, "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications." Wherever and whenever this takes place, the outcome is a crying unto God, as in the case of Saul of Tarsus, "Behold me prayeth." Happy we, if we know what it is, out of our distresses, to cry unto the Lord, and to be saved, as those in Psalm cvii. Notice—

II. *The cry is dated.* "In the day when." It bears upon the very face of it, a never-to-be-forgotten occasion. Some of our best letters are dated from the hour when our hand was filled with the cup of suffering. The Holy Ghost is a wonderful remembrancer. The child of God is made to recall the *joint* events, *the day and the cry*. Our memory, like the lock of a door, needs from time to time, a fresh application of reviving oil. Has God befriended us in the dark day of some distressing calamity? If so, let such a divine act increase our confidence in His name and power. Personal experience is the best breeder of a full assurance. If

God has answered our prayer, no devil in hell can altogether gainsay it. From the Living Fountain of all-sufficient grace, fresh springs of joy and consolation will bubble up. Let us daily study our own history in connection with the fulfilment of God's promise, with respect to our petitions. This will greatly refresh us when in the heated furnace, and also it will help us to rise above the wrath of our enemies. Some of us know full well what trouble is, not simply trouble on the bare surface of nature, but trouble which has gone down so deep into our souls, that none but the searcher of hearts could accompany us, "We have walked in the midst of trouble." For years it was our constant element. On one occasion we almost despaired of mercy. At that time we were walking beside a river. Our inward exercises were about eternal things, all at once the very devils seemed to be let loose upon us, aye, it appeared as if the hell of hells was suddenly opened at our feet, and at that moment, to make matters worse, Satan secretly suggested, that we could easily make an end of ourselves. Instantly, however, the cry arose, "Where, where shall I spend my eternity?" In that day, and at that hour, the Lord heard, and deliverance came, and our desire, as long as we live is, to sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing. Observe—

III. *The cry is responded to.* "Thou answeredst me." Who but Jehovah could answer? There is no such a thing as a sincere soul seeking the Lord in vain. If no answer should come, yet there will be relief and profit in the exercise. The best and quickest way to grow spiritually rich is to trade with heaven. The response to the pleader is Divine, speedy, effectual, and from on high. What more is needed to show that prayers are accepted in heaven. No one in his right mind could or would ascribe his deliverance to mere fortune, "Salvation is of God." The more He crowns our petitions with success, the more should we celebrate His saving goodness. Jesus, who answered Pilate not a word, will both hear and answer His people, He will speak to them and act for them. How careful and ready we should be to testify to what we have seen and heard. There is something most solid and substantial here, for none find such quick dispatch at the throne of grace as suffering saints. What straits the children of God are sometimes found in, yet, how quickly the Lord hastens to their relief, "Thou answeredst me." As when the Lord appeared to Paul in the night by a vision, saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee, to hurt thee." You see as the enemy lays on the waves of trouble, so the Lord Jesus is pleased to lay in the waves of strong consolation. The doors of our Father's house are never closed against the prayers of the needy. "The prayer of the upright is His delight." "It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." Once more—

IV. *The cry is fully compensated.* "And strengthenedst me with strength in my soul." Grace is the reward of grace, the Lord giveth more grace. All trials have their use and intent, so we need not look upon them as enemies, but the rather as blessings in disguise. The weakness of our present condition may not only quicken us in prayer, but prepare us for richer discoveries of Omnipotence to help. The language of inspiration is "Open thy mouth wide and I will fill it." So the Lord does with spiritual and eternal blessings. The Strength of



Israel giveth strength to His people. This is often done by enduing their souls with every necessary grace, blessing, and heavenly quality. Fresh strength, like the soft dew upon the parched leaf, is a wonderful reviver of one's soul. No suppliant can be too thankful or grateful for an inward spiritual efficiency. Supporting grace and spiritual comforts are the best cordials to keep the head above water. There is no earthly boon equal to these things. Do we, by virtue of adoption, inherit them? If so by multiplied strength, we shall be full of courage, mettle, vigour, boldness, and intrepidity, and thus be enabled to meet danger and overcome fear, for which comfort in an afflicted state, we desire to give glory to God. "For in the Lord alone have I strength and righteousness."

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## REPENTANCE AND FORGIVENESS OF SINS.

SKETCH OF A SERMON PREACHED AT SALEM, TWO WATERS, BY  
MR. S. KENDALL, OF TRING.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."—Acts v. 31, 32.

IT is a blessed thing for us to know that we are not following "cunningly devised fables." For the ground of our hope is not in what man says, but upon the written Word of God. This Word has passed through many ordeals, but it still remains the same precious Word, and still sweet to believers.

The precious name, "Jesus," has lost none of its power, preciousness, or sweetness. "Unto you that believe, He is precious." Many believe, and unto them "He is precious." Many *do not* believe, but unto Him (Jesus) *they* are precious. God's servants (taught of His Holy Spirit) preach the Gospel, and under it God's people are sought out from amongst all nations. They will be found, "They shall come to Zion." I feel my feebleness in this great work. If I could but extol this precious Christ. I can truly say, "He is precious."

*The apostle's declaration.* "Him hath God exalted." "And I, if I be lifted up, will draw all men unto me." A Saviour to-day, yesterday, and for ever—ever the same. The apostle opens up a grand secret. Refer to Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, &c., whom God hath raised up." There is power. See the power of that name, when Peter and John went up to the Temple (Acts iii. 6), and they gave all the glory to that name, and faith in that name. Faith is the gift of God. These are not the days of miracles, but they are days of marvels. 'Tis a marvel to see a poor sinner, willing to go into all sin, lay at the feet of the God he has dishonoured and blasphemed, and cry, "God, be merciful to me a sinner." The secret of this is in our text. Christ is a Saviour.

The apostles have been delivered from prison by the marvellous power of God, and before the rulers they were bold. "We ought to obey God rather than men." It is a pleasure to speak of Christ's finished work. But I feel that the time approaches when we shall not be so free, for Popery is spreading fast through our land. We are told not to fear, but its spirit is the same as ever, only it has not the power. Sad to say, we

find the Prince of Wales and his sons attending the Requim Mass for a man that committed suicide. That is something to take notice of, but the people of God will stand up as witnesses for the Lord Jesus Christ whatever comes, for the same God that exalted Christ to be a Prince and a Saviour will give His people strength in the time of trial. His own arm brought salvation, and He is the end of the law for righteousness to every one that believeth.

*Repentance is called for.* "Except ye repent ye shall all likewise perish." We are told to-day that Jesus has done His part, and we must do ours. Blessed be God, it is not so. Christ is raised to give repentance. Show me a sinner willing to be saved, and I will show you a saved sinner, for he has received the gift of repentance, "for faith is the gift of God." The natural man wants salvation: but he wants it in his own way. Some say, everyone can have Jesus; and, under excitement, some have said, "I am saved," but there has been no repentance. They have not been washed from the filth of sin. What a fearful delusion! See their last state (Luke xi. 24—26). A man once brought this portion of the word to me in order to prove that we could be lost after we were saved. I said, "Friend, read it, you will find he was not turned out, but went out and took the key with him and returned when he choose."

"True religions more than notion,  
Something must be known and felt."

Christ gives life to dead sinners. Life shows itself by a cry. By grace we are led to see our sad state by nature, and then Christ opens the way of escape. "Look unto Me, and be ye saved, all ye ends of the earth, for I am God and there is none else." "Repent and be baptized." See Christ exalted on the cross to save. Now exalted as a Prince at the right hand of God.

*The purpose of His exaltation.* To give repentance and forgiveness of sins. This precious Jesus hears the sighing of the prisoner, and neither men nor devils can stop Him from coming to their relief. He hath delivered, and does so still. But men must repent or perish, and in order to repentance Christ has been exalted. Have you repented of your sins? Then you have received the precious gift, and it is none other than "eternal life." It is a great truth, that we were saved before we repented. And our hearts are opened to receive the "things of Christ."

Repentance follows life, it does not precede it; it is the effect, not the cause. "After that I was turned, I repented" (Jer. xxxi. 19). It is needful to have right views of God's great plan. We pray because it is a necessity, and God says, "He will be enquired of." And in all times of trial, affliction, and infirmity, "He will be enquired of," and He will fill our souls with His own presence.

In the old time, when the pleasures satisfied us, we had our fill of them, but as we look back what sorrow fills our hearts, because of our sins. O that we were as earnest in the service of God as we were in the service of the devil. Do we delight to tell of the wonders of His cross, and look from the cross to the right hand of the Majesty on high. David looked up and said, "With Thee there is forgiveness, that Thou mayest be feared. Saints are His by purchase. He is theirs by faith, and they see Him by precious faith."

Christians are more on their guard when sin is open than when sin is veiled. I well know the temptations of a seaman's life, having served in the Royal Navy, but, by God's help, I was enabled to withstand. But once, when on leave, my wife and I visited her sister, some friends of theirs called, who were on their way to "Astley's," and prevailed on us to go with them, but none can tell my agony of mind. My feeling was, "If the Lord should come, what a place to be found in." I left the place before the play was half over, and, by God's help, have been kept from that ever since. The forgiveness of sin is unto all, and upon all them that believe. Repentance toward God and faith in our Lord Jesus Christ are the first steps up the ladder of electing love. And to such grace for grace is continually given.

And we are the witnesses of these things. Glorious sight, they (the apostles) had seen and heard Jesus, and they had felt His power. Now, if you are Christians, you are witnesses of these things. But you say, "I am so weak, yet I know that I sorrow over my sin." Why, that is repentance, and you have forgiveness. Then "arise and be baptized," and obey your Lord's command. Ye are witnesses, as also is the Holy Ghost, whom God hath given to them that obey Him. Here you have the full Gospel. Christ first and Christ last. And Christ shall have all the glory. Amen.

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### "THE PERSONAL NEED OF THE SOUL"

(PSALM XXVII. 11).

BY G. W. THOMAS, PASTOR, AKEMAN STREET, TRING, HERTS.

**M**EN of the world are never willing to acknowledge that they are dependant upon God for anything; they think that they are well able to mark out their own way, and then walk in it. Not so David, and those who are Spirit-taught; they have learned to distrust self, and trust God. David knew that God had an ordained way for him to walk in, and we find that he was not ashamed to confess his ignorance and desire; for he cries, "Teach me, lead me."

Now consider how richly God has endowed man, what marvellous gifts; with what authority He has invested him. See the appliances with which He has surrounded him, how wisely has God prepared man for life, and adapted all things for his use. And viewing these things, can we believe that God has no particular end in view? As to the use of these things, suppose a man should spend an immense sum of money upon a splendid vessel, employ skilled artisans upon her construction, fit her with every modern appliance, she is strong, swift, well formed, and commodious; and then launch her, and let her float at random over the ocean, without a captain or seamen to work her, do you say, that would be foolish? Yet this is just what some people think, with regard to this human existence; they think that a man is just sent into this world to drift aimlessly about without chart or compass, and they do not hesitate to "charge God foolishly."

Ask them if they have sought to know the will of God, and found it not? if they have sincerely asked God to teach them, and obtained no answer from Him? or if they have been willing that God should be their guide, and take the entire charge of their lives, as the Psalmist, "Lead me" as well as "Teach me?" and if truthful they will say, that they have

not. Not only have they not sought, but they have not been willing to learn or be led.

In grace, God first makes known His will concerning us, and then by His Holy Spirit teaches us to do His will. He teaches us by making us sensible of our inability to guide ourselves. One after another, signal mistakes occur, and sorrowing because of our ignorance and shortsightedness, we cry, "Teach me, lead me." We are like a man who finds himself in the midst of the complicated machinery of a large factory for the first time; he thinks he can go alone with impunity; he may take a step in one direction and receive a heavy blow, stepping back, another blow; then he cries out in agony for some well-instructed person to lead him; he is quite content, that it should be so; he has learned by experience to distrust himself; and so we look up to God and say, "Father, take my hand."

He teaches us by showing us, that men of the world are not able to lead us. How many blind guides there are in the present-day! Men, conscious of their own inability, turn to men's teaching, the rationalist, the infidel, to the Roman Catholic mummeries, to the down grade teaching; they are taught to rest in carnal works; but they find no true peace; life to them is only a succession of bruises and losses.

But when the Spirit of our God enters our souls, light also flashes in; then the cry goes up, "Teach me Thy way, O God; lead me in a plain path." Thou alone art able to do this. He then teaches us to do His will by revealing to us Christ in all His perfections, delighting to do His Father's will, by teaching us that His will has direct reference in all things to our present and future peace. He teaches us by unfolding the Scriptures of Eternal Truth to us, by writing His word upon our hearts and lives, by teaching us to abide in Christ; and to these ends He gives us His Holy Spirit to dwell in us; therefore, we have the encouragement of the last verse, "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

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## Things New and Old.

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**A SPECIAL COLLECTION.**—At a church in the north-west of London, the other Sunday, the congregation numbered a dozen adults and nine children. The collection, at the close of the service, realized the sum of 5½d. The cost of erecting the church is estimated at £25,000!

**Prayers of the Associated Churches.**—On the evening of May 12th, many earnest prayers were offered to Almighty God, by the churches connected with the Metropolitan Association of Strict Baptist Churches, that He would graciously frustrate the designs of Rome. The following, we believe, is in answer to prayer:—"Religious Disabilities Removal Bill.—We have much pleasure in announcing the withdrawal of the Religious Disabilities Removal Bill, which proposed to remove the disabilities that

prohibit a Roman Catholic from holding the offices of Lord High Chancellor of Great Britain and Lord Lieutenant of Ireland. God grant them success."

**Sunday Schools in U. S. America.**—There are 17,096 Baptist Sunday Schools in the United States. These have 1,158,665 scholars.

**Stowmarket.**—The trustees of the new chapel have sold "Pilgrim's Lodge" to the Church of England, for the use of mother's meetings, night schools, and matters connected with the parish generally. There is now, therefore, but one Strict Baptist Chapel in Stowmarket. We heartily rejoice at the union of the two Churches, and consider the friends have acted wisely in disposing of one of their two chapels.

# Supplementary Eight Pages.

## SUNDAY SCHOOL CONFERENCE.

ONE of the most happy and timely movements ever made in connection with the *Metropolitan Association of Strict Baptist Churches*, is that which resulted in the Conference of Pastors, Deacons, Sunday-school Teachers, Officers, and friends, held at Keppel-street Chapel, Bloomsbury, London, on May 23rd, 1890. It is very desirable in the present day of departure from the truth, that every legitimate means should be used to bring the children of our Sunday-schools under sound Biblical teaching, and within the immediate compass and influence of the respective Churches to which they belong. Many of our Churches have exhibited in days past too much laxity and indifference with regard to the Scriptural training of their young; and hence, in such cases a want of harmony has existed (and does exist to-day here and there) between the teaching from the pulpit and that in the class; and in several instances the songs sung in the school have seriously clashed in sentiment with the hymns used by the Church and congregation.

The Sunday-school Committee, connected with the Metropolitan Association of Strict Baptist Churches, desire in every way within their reach to root out of our Sunday-schools

### THE DEADLY LEAVEN OF ARMINIANISM,

and to promote their future welfare in all that is God-glorifying and soul-profiting. With this end in view a public start was made on May 23, when many Church and Sunday-school representatives met together at Keppel-street. Our highly esteemed brother John Hunt Lynn occupied the chair, and opened the meeting by announcing Montgomery's sweet hymn, beginning, "Stand up, and bless the Lord," which was heartily sung. He then read Psalm lxxvii., giving a brief running comment on the same; and brother R. E. Sears offered earnest and suitable prayer. The chairman then read a kind letter from brother J. Box regretting his inability to attend the meeting on account of his preaching engagements in Berks and Herts. Brother J. Copeland, Hon. Secretary, was called upon to read the report of the Sunday-school Committee. }

### THE SECRETARY'S REPORT.

At the meeting of the Association Committee, held on April 19, 1889, brother Copeland brought forward a motion touching a Sunday School hymnal. At the same meeting a letter from G. F. Dalton, of Sutton-at-Hone, was read concerning the work of our Sunday Schools, and containing numerous recommendations. Whereupon a small committee was appointed to consider these matters, and to report the result of their deliberations.

The Committee appointed, consisted of brethren H. Clark, J. Copeland, C. Cornwell, W. H. Evans, J. H. Lynn, W. T. Millwood, I. E. Wakelin, and W. Winters.

This Committee met at the residence of brother Wakelin, on Friday, May 24, 1889, and brother Lynn drew up and presented its report to the parent Committee, on June 21, of same year. The following is an extract therefrom:—

"Brother Dalton's letter was read. The first and chief point of this letter is a suggestion that we should consider the advisability of establishing a Sunday School Union or Association of our own." A conversation followed in which the faults and advantages of the Sunday School Union were canvassed. It was felt that the doctrinal influence of this Union is baneful, and that if our teachers or scholars have intercourse therewith, some antidotal influence is requisite. It was also agreed that in many instances the Church and the school represent divided, if not quasi-antagonistic, interest: on the one hand the school existing by the

tolerance of the Church, and on the other hand the Church being overridden by the school. The causes of these conditions were also considered. It appears to be essential that some action be taken to remedy the evils intimated in regard to the relations of the Church and school, and to culture their fit fellowship; and also to meet the difficulties in regard to the Sunday School Union. Accordingly the first resolution was unanimously agreed to, on the motion of brother Wakelin, seconded by brother Millwood, as follows:—

“That in connection with this Association [*i.e.*, The Metropolitan Association of Strict Baptist Churches] a Sunday School Committee be formed, to consider, and be authorized to recommend upon all questions brought to its purview. Such Committee to meet not less frequently than once a quarter.”

You will see from this, that it is not the object of this Committee to supplant the Sunday School Union; but rather to enable you to use it with the best possible advantage. And, also, that all this Committee is authorized to do, is to recommend upon Sunday School questions brought to its notice.

We seek to bring about a loving, peaceful, healthful and fruitful harmony between the School and Church where it does not exist, and to strengthen it where it already does exist.

Now, the parent Committee approved of this recommendation with others laid before it in report, and resolved to lay the matter before the next Meeting of Pastors and Delegates, and brother Lynn was appointed to report recommendations to the meeting. Accordingly, on Tuesday, Oct. 8, 1889, brother Lynn put this matter before the Delegates and Pastors then assembled in Salem Chapel, Richmond. Whereupon brother C. West, of Erith, moved “That under rule 2 of this Association, subject to the limitations of Art. 13 of the Doctrinal Basis, it is competent to this Meeting of Pastors and Delegates to authorize the constitution of a Sunday School Committee to watch over, and to forward the interests and work of our Sunday Schools,” which was seconded by brother G. Herring, and after a warm and lengthy discussion, was carried by a large majority.

On the motion of brother W. K. Dexter, seconded by brother G. F. Dalton, it was agreed to: “That in accordance with the previous resolution, this Meeting of Pastors and Delegates approves and adopts the principle of the report now read, and hereby authorizes the appointment by the Executive of the Sunday-School Committee.” Accordingly, on Friday, Oct. 18, 1889, Brethren J. W. Banks, H. Clark, J. Copeland, C. Cornwell, W. H. Evans, W. T. Millwood, G. Sawyer, R. E. Sears, I. R. Wakelin, and W. Winters, were appointed to constitute such Committee.

Friends, if you judge our existence needful, and our objects worthy, give us your heartiest co-operation, and we ask no more, but we seek no less.

The Chairman, in his brief address, remarked, that all he had to tell the Conference was that the relation of the Committee to the Sunday School Union was purely

ANTIDOTAL, NOT ANTAGONISTIC.

He also wisely referred to the relationship which should exist between the Sunday-school and the Church, and in kindly terms mentioned the excellent paper read by brother E. Mitchell at the annual meeting in March last, and which we published in the June issue of the EARTHEN VESSEL AND GOSPEL HERALD. The following ably-prepared paper was then read—

#### SUNDAY SCHOOL LITERATURE.

By MR. E. WILMSHURST, OF BLACKHEATH.

For the last twenty-eight years during which I have been connected with Sunday-school work, the question of literature has frequently come to the front, and there are points upon which I still need instruction, therefore I trust we shall find in our midst this evening some wise men with understanding of the times, true sons of Issachar, that know what teachers in Israel ought to do. Let us remember there are two avenues

by which instruction is conveyed to the mind, *the ear* and *the eye*. On the Sabbath we teach through the ear, but out of the one hundred and sixty-eight hours which go to compose one week, there are only three hours when the ear of the young is open to our instruction, and even this brief period is frequently reduced by the absence of scholars, and the instruction given, lost by inattention. It is therefore of the utmost importance to utilise more effectually the remaining one hundred and sixty-five hours of the week by endeavouring to give our youth instruction through the medium of the eye. If it be ours to sow beside all waters, are we doing this if we only preach on the Sabbath, and fail to teach in the week?

Instruction conveyed through the eye is frequently the most impressive. Sir John Lubbock tells us that among insect life some are apparently deaf to all sounds; but keenness of vision abundantly makes up for the loss of hearing. Enterprising men of business have long ago abandoned the attempt to teach the public ear, the old town crier being almost a relic of antiquity; but one merchant outvies another in eager efforts to reach the public eye. At Otao, in the Suakim desert, where the railway to Berber was stopped, is a huge rock, upon which a missionary of cleanliness announced to the Soudanese that somebody's soap is the best; surely the missionaries of Godliness must also learn the necessity of supplementing oral with optic teaching.

How much of the Mosaic teaching appealed to the eye in sacrifices, in offerings, and in ritual? The Lord Jehovah spake with a mighty voice upon Sinai that was heard by thousands; but the literature of Sinai has instructed millions. Parents were commanded to *speak* the law unto their children at home, and by the wayside, in rising up and in sitting down; but they were also to *write* that law upon their door-posts, so that literature might teach when the voice was silent. The power of *thought* is the Creator's most valued gift for the use of man, and by means of *speech* thought found its earliest and most natural expression, and certainly there is a pathos and electricity in the human voice which able teachers have used with marvellous power; but how limited after all was the speakers influence till that wonderful invention that enabled thought to be recorded. When Memnon, the Egyptian (as it is supposed), 1822 years B.C., discovered the art of writing, he hit upon the phonograph of thoughts, a far greater benefit to mankind than ever the phonograph of speech is likely to be. Thenceforth instead of knowledge in fragments passing down orally from father to son, or from master to pupil, by means of the writing phonograph, the whole of a great teacher's thoughts could be recorded, and passed down for the use of generations in all ages. But thought recorded only by the pen, travelled as slowly as a waggon without wheels, or a bird without wings, therefore the discovery of printing 450 years ago gave both wings and wheels to the spread of knowledge.

In order again to impress the importance of conveying lessons through the eye, we may remark that it was through Galileo *seeing* two spectacle glasses placed together that led to the discovery of the telescope. It was through Sir Isaac Newton observing an apple fall from a tree, that led to the discovery of the law of gravitation. It is also supposed that it was through Guttenburg, when a boy, dropping a letter which he had cut out, into some dye, and in fishing it out, letting it fall upon a white skin, that gave him the first idea respecting the art of printing. The Babylonians stamped their bricks, and the Chinese printed from wood blocks, but it was the idea of printing from moveable letters that Guttenburg discovered, and when he commenced his great work of printing a Bible, each letter used for type had to be cut by hand, and it is no wonder that it took him eight years to accomplish his purpose, and let us also remember that it was the reading of Guttenburg's Bible in the convent of Erfurt that was the means, in the Lord's hands, of producing that eminent reformer, Martin Luther. The Papists said that the printers of the Bible could only have produced it, through being in league with the devil, as if he would have produced a book that condemns him from beginning to end. Still, it is a sad fact, that while reformers have utilised the printing press to

give wings to truth, the emissaries of Satan have zealously used it to distribute poison.

In an Indian list of works circulating among the Hindoos, there are 33 works by Bradlaugh, 19 by Besant, 16 by Ingersoll, 14 by Foote, and Pain's "Age of Reason." What a trouble such literature must be to the missionary. But to come nearer home, what evil literature we have around us. Infidel blasphemies, penny dreadfuls dressing up crime, novels full of lust and murder, and a newspaper press giving the greatest prominence to records of crime and events in the sporting world. Can we wonder that the young are being continually ruined by such pernicious literature? Teachers, therefore, have a twofold responsibility, on the one hand to warn the young of the danger lying at their very door; on the other to provide and stimulate a desire for healthy reading. The influence of a book for good or evil is immense. John Angell James tells us that, when a boy, he had a bad book lent to him only for a quarter of an hour, but the after-influence of that fatal peep was such, that he frequently wrestled in prayerful agony that the Lord would remove the baneful thoughts then imbibed. Benjamin Franklin, on the other hand, relates that, when a boy, he met with an old book, many of the leaves torn away, but he read what was left. It was a work upon doing good, and he could testify that the beneficial influence then received remained through life.

But what can we as teachers do? In trying to answer this question, we would suggest that *tracts* frequently distributed amongst the young would not only be likely to benefit them, but would also widen our circle of influence, by enabling us to reach the parents, who would surely read what was brought home by the children. But such tracts must be suitable for the object in view. A tract upon dancing given to a man without legs, and one upon the sin of luxury to a pauper, were not suitably bestowed. The enemy is at work sowing tares. I had a Romish tract sent me the other day which had been given to a child by a lady, who was going round upon a tricycle, distributing them to the young. It was printed in bold type, written in an interesting style, yet full of Romish teaching, and especially inculcating the benefit they would receive by wearing a cross. Still, Protestants are not quite asleep. One Sunday afternoon in summer I passed through Seven Dials, and was thankful to get clear of its precincts, with its anything but congenial sights and surroundings, but I gladly noticed six women connected with a Baptist chapel, turning down into this very district with tracts in their hands to distribute amongst the wretched Sunday idlers. I looked at them with more admiration than I should have done at a company of soldiers going to battle, and earnestly desired that their more peaceful mission might win many victories for the Lord.

*Magazine literature* should be carefully selected, and most young friends can be encouraged to become regular subscribers. In order to avoid the appearance of Sunday trading, it is a good plan if the magazine department can be placed in the hands of some lady visitor, who, by taking the books to the homes of the children, would be able to speak a word both to the scholars and other members of their family circle. The character of books presented for prizes as issued from the Sunday-school library is of primary importance, and should be books that will live, as prizes often pass down even to children's children. In starting a library, friends are often asked to send books they don't require, and so they do, they send their rubbish, and they send the musty fusty of which it may be said "those too bad, and those too good." It is well to avoid both of these extremes.

Books with distinct spiritual teaching, presented in a readable form, should be sought out as for hidden treasure; feeling deeply the importance of this, we have in the little books that we have cast into the ocean of literature, endeavoured to convey truth in an attractive form. Who can tell the influence truthful works may exercise in the homes where they enter. At the present time there are two aged pilgrims, one attributing her conversion to the "Pilgrim's Progress," and the other to the "Dairyman's Daughter;" such books, then, should be our first care.



*Protestant literature* should next be utilized, in order to form sound Protestant principles in the minds of the rising race. *Travels*, especially in eastern lands, as throwing light upon many Bible customs, are favourite works both with teachers and scholars. *Biographies* of good men, and also of some great and celebrated men, are useful to stimulate a desire to walk in their footsteps. Books exhibiting the wonders of bird, insect, and animal life are interesting reading, and will inculcate a spirit of kindness and observation. *Historical works* respecting our own and other nations, when suitably written for the young, will find many readers.

The question arises, however, how far may fiction be admitted into our schools? Certainly it is best to cultivate a desire for reading such books as are consistent with our teaching; and if teachers would both read and occasionally refer to useful books by name when teaching, they would create a desire in the young to read such works for themselves. I know that "Bunyan's Pilgrim," "Holy War," and "History of Mr. Badman," books which the soberest Christian would read and admire, convey to us spiritual truth in a fictitious dress. I know, too, in Holy Writ, we have Jonathan's Parable of the Trees, which is given in a fictitious form; therefore, it is possible to have good, sound teaching in this guise.

It is thought necessary to pass our bread through many sieves before it is deemed suitable for our bodies; surely mental food needs, if possible, a greater amount of sifting. Is the work sensational? is it erroneous? is it rubbish? does it teach some distinct moral truth, such as temperance, honesty, industry, truthfulness, etc.? or does it expose the evil of Sabbath-breaking, gambling, evil company, or any other injurious practice? Such questions must decide the admission or rejection of a book, and I would say especially, *beware of the religious story* which often contains the most insidious poison; far better to err in admitting too little than in admitting too much. We have it on good authority, that some teachers, in ordering books for their Sunday-school, will frequently order regular novels. Fellow-workers, such things ought not to be, and let it be ours to utter a solemn protest against such criminal negligence.

The Ichneumon fly is said to pierce through the skin of the caterpillar, and there deposit its eggs, presently the caterpillar becomes a chrysalis, but alas, no butterfly appears, but in its stead, the progeny of the Ichneumon fly, which investigation shows has devoured the butterfly. Just so insidiously does evil literature enter into the minds of the young; we know not that the mischief has been done till we find, instead of the youth developing a diligent and useful life, beneficial to themselves, their friends, and their country, behold a wretched, worthless, wasted life, the Ichneumon offspring of evil literature.

Mr. Wilmshurst, having read his paper, the Chairman pronounced the meeting open for discussion. Mr. Winters thanked Mr. Wilmshurst for his thoughtful discourse, and said he should have pleasure in publishing it (with the author's permission) in the EARTHEN VESSEL AND GOSPEL HERALD. Mr. Wagstaff, referring to a suggestion made respecting children's prize-books, spoke of the difficulty attending the reading of books before distributing them. Mr. Lawrence fully agreed with the paper read, and as he was much interested in Sunday-school work, he should like to see all the associated schools to the fore. He claimed to be even dogmatic in teaching and in the choice of school literature, but he wished to avoid bigotry. His explanation of the word *bigotry* was highly appreciated. Mr. E. Mitchell expressed his admiration of the paper he had heard read. He had himself been asked to read one, but the heavy pressure of other work prevented him complying with the kind wish of the Committee. He hoped, as a result of the Conference, pure and sound literature would in future be placed before the scholars of our Sunday-schools. Mr. W. H. Evans remarked that he had been connected with Sunday-schools for forty-one years, and considered that the week-day literature had done great mischief to Sunday reading. He also spoke of the painful results of novel reading by a Christian young woman which had come under his immediate notice. He thought, too, that

those persons who taught in Strict Baptist Sunday-schools should act in conformity to their professed principles, and not after teaching unite, as some had done, with Wesleyans and Episcopalians in their order of worship. Mr. T. G. S. Armstrong expressed that he had long been concerned about Churches and Sunday-schools circulating Gospel literature on the Lord's-day. He hoped that friends would be found in connection with the Strict Baptists to do the work on any other day but Sunday, and to inspect books for prizes, &c. The Chairman requested that if any teacher or friend in the Conference know of a good and suitable book for the young to kindly co-operate with the Committee by sending the title of it, with the name of the author and the publisher's address, to brother Copeland, the worthy Secretary.

At this juncture of the meeting, refreshments (tea, coffee, &c.) were served gratuitously by the Keppel-street friends to all present. After the friends had hastily regaled themselves, the Chairman announced the much-loved and well-known hymn, "Grace! 'tis a charming sound," which was sung with feeling and power; and although the time for closing the meeting was approaching, due attention was paid to the reading of another valuable paper:—

### DISTINCTIVE TEACHING IN SUNDAY-SCHOOLS.

BY MR. C. CORNWELL, OF BRITTON.

I. By distinctive teaching we mean (1) the Word of God. This great Book is divided into parts, (a) the Pentateuch, which gives an account of the creation and the flood, the covenant with Abraham, and the law which was delivered from Mount Sinia; (b) the possession of the land, and the judges who lived under a Theocratic government; (c) the kings of Israel and Judah, with an account of the various captivities and calamities which came upon that favoured nation; (d) the poetical books, Job, Psalms, etc.; (e) the prophets and their prophecies; (f) the New Testament of our Lord and Saviour Jesus Christ. The Bible is again divided into several figures of speech, metaphors, allegories, personifications, and various other forms of speech are used in the Sacred Scripture. The whole of which we accept as the inspired Word of God.

2) Distinctive teaching excludes all other books which have been compiled in antithesis to the Bible. I know the excuse made is, "We don't like to throw away all the good stuff for the sake of a little bad." It is not for me to name literature, but I will at the risk of the chairman's censure name one of these spurious productions for example sake; I refer to "Songs and Solos." I would not put one into the hands of my own children; nor would I put one into the hand of another's child, for this reason. I would not give my children a loaf to eat, though nine-tenths of it were the best wheat flour, if the tenth part were arsenic. I could not ask God's blessing upon it, because I should feel convinced that the little poison might do them more harm than the rest would do them good.

(3) Distinctive teaching shows the difference between progression and growth. There is an increase in knowledge, but an increase in goodness I deny. The late Joseph Irons, in vol. iv. of his printed sermons, says, "Ignorance, pride, and malice are the blood, nerves, and sinews of this gigantic monster, which are all manifest in the life and character of the motly fraternity, who affect to make progress in sanctification, they know not God, they refuse to bow to His sovereignty. Woe unto them, for they have gone in the way of Cain." Such is the language that was used against the growing error of progressive sanctification forty years ago. But "there were giants in those days."

(4) Distinctive teaching shows the difference between divine sovereignty and human responsibility. There is a great mistake with regard to the sovereignty of God; for most who do not believe in distinctive teaching think that we set up the sovereignty of God in order to put down human responsibility. In this matter they gauge us by their own measure, for they preach up creature accountability in contradistinction to God's sovereignty. In doing this they deny both. They are wrong, and not us.

If God were not a Sovereign, He would have no right to command obedience, nor could any creature be made accountable to Him. Others teach human responsibility in salvation matters; this is one of the degrading doctrines of Rome.

(5) Distinctive teaching separates us from men of "divers and strange doctrine." Say, no confederacy with them. Nor do I think persons who are not *above* suspicion ought to be invited to teach the young. I think a closer union between teachers would be a blessing.

(6) Distinctive teaching is not satisfied with simply holding its own. "Go forward!" is our motto. I have more than once been found fault with, for lifting up my voice against false doctrines, by men, who, for reasons I cannot now state, never speak a word against error. They say, they mind their *own* business; they ought to be ashamed of themselves, for not minding their Master's business. If such teachers as these had been among the king's counsellors in the days of Asher, they would have persuaded the king not to interfere with the altars of Baal; and the land of Israel would have been overrun with false worshippers, the same as our own native land is at the present time, with the cursed and cruel dogmas of Popery and Arminianism.

(7) Distinctive teaching is distinctive doctrine; which shows the difference between the priesthood of Aaron, and the priesthood of Jesus Christ. One was typical, the other anti-typical. One was a shadow, the other is substantial. The priesthood of Aaron was ceremonial; the Priesthood of Jesus Christ is substitutional; the priesthood of Rome is diabolical. Distinctive teaching holds fast the three persons in the Deity, and also that the separate work of each person is equally necessary in the salvation of the Church and in the salvation of every child. If there be not distinctive doctrine in the teacher's heart, there cannot be distinctive teaching in the class.

II. Some reasons why we advocate distinctive teaching. Which are as follows:—

(1) The glory of God the Father, God the Son, and God the Holy Ghost. Arminian teaching does not glorify God in His covenant purpose, for such teachers do not believe that any were predestinated to obtain salvation. They do not glorify Jesus Christ, for they teach that much of His blood was shed in vain. They do not glorify the Spirit of God, for they hang salvation upon the will and power of the children, instead of upon the will and power of Him, who will have mercy, not sacrifice.

(2) We hold distinctive teaching because the prophets held it. They taught their children to believe it was *God* who brought them out of Egypt, divided the waters of the Red Sea, overthrew their enemies, fed them in the desert, drove back the waters of Jordan, cast down the walls of Jericho, and gave them the land, *because He* had a *favour* unto them. The prophets all taught distinctive doctrine. They prophesied of Christ and the glory that should follow. On the other hand, the curse of God hung over such prophets, as made no difference between the clean and the unclean.

(3) The apostles taught distinctive doctrine; this is why we teach it; I know some profess to hold it, who do not teach it; they hold it as the devil holds it—that is, *they hold it back*. I would not like to hang up the photographs of my father and mother in the coal cellar. The distinctive doctrines which set forth Jesus Christ in His true character, ought to be kept prominent before every sinner, and every saint, young or old.

(4) We teach distinctive doctrine for the children's good; they who do not must teach something else, and heathen writers are sometimes preferred to the Holy Scriptures. Hardy says, "It is true, there are excellent truths in their moral writings, but yet they are far short of these sacred books; they may feed the mind, but cannot quiet the conscience: they may kindle some fleshly sparks of carnal joy, but they cannot warm the soul with a lasting fire of solid consolation. 'The statutes of the Lord are right, rejoicing the heart.'"

(5) We teach distinctive doctrine for the sinner's good. If the cross of Christ does give offence, what right have we to shun its doctrines

because sinners do not believe them? Brethren and fellow Christians, Jesus Christ did not shun the teaching of regeneration to Nicodemus, because that master in Israel did not know the meaning of His words. And shall we shun to teach the whole counsel of God because men reject the counsel of God against themselves? Shall we keep back part of the truth because some do not understand what it is to be born again? Nay, let us rather be followers of them who through faith inherit the promises.

(6) We advocate distinctive teaching for the Church's good. A fine touch of this may be seen in the last five verses of Acts xviii. There we find a certain Jew who was mighty in the Scripture, and an eloquent man, who was bold to speak what he knew. And in order to prepare him for the association of the New Testament Church of God, Aquila and Priscilla took him, and expounded unto him the way of God, more perfectly. Oh, that it would please the Lord to raise up more Aquilas and Priscillas to teach—not the ways of men, but the ways of God, more perfectly.

(7) We advocate distinctive teaching in our Sunday-schools, for the good of our nation. Had the doctrines of the once suffering martyrs, but now glorified saints, have found an entrance into every bosom, how much less pain and suffering our forefathers would have had to endure? How much less would have been the number of widows and orphans which were left in the land. It is a blessing to the true Church of God, that men are of one heart. It would be a blessing to the nation if men were of one mind, not by coercion, but by the mighty influence of Divine love.

Mr. Cornwell's paper being of a discriminating and trenchant character, provoked considerable discussion. Mr. Lawrence testified his appreciation of its value, and of the real necessity of a firmer adherence than ever to the Word of God in all Sunday-school teaching. Mr. R. E. Sears, although a pastor, spoke as a Sunday-school teacher on the good effects resulting from the Bible-class under his charge, and of the valuable papers prepared and read by his son and other young men of his class on the cardinal doctrines of the Bible. He justly considered that if the principles of God's Word were worth having, they were also worthy of being made known, and especially to the young. Mr. W. Harris admired Mr. Cornwell's paper, and uttered earnest words on the necessity of experimental teaching in Sabbath-schools, which many present fully and heartily endorsed. Interesting remarks on Mr. Cornwell's paper, and on Sunday-school work in general, were made by friends Taylor, Mitchell, Felgate, and others.

The Chairman then asked the Conference if they were agreeable that meetings of the kind should be held periodically. Several of the teachers and friends expressed their hearty appreciation of the evening's proceedings, and hoped they should be privileged to attend many more of such interesting and instructive meetings. Honourable mention was made of the help received from brother J. Parnell and brother Wright. We should be glad if those of our kind friends who are in sympathy with the Sunday-school Committee in their united work of love, would aid them by sending donations, great or small, to the Honorary Secretary, Mr. J. Copeland, 194, Victoria Park Road, London, N.E.

The thanks of the Conference were warmly accorded to Mr. Wilmshurst and Mr. Cornwell for their timely and profitable papers, and also to the friends at Keppel-street for the ready and valuable help they had rendered in lending the chapel and providing refreshments. Mr. Wilmshurst and Mr. Cornwell acknowledged the thanks of the Conference in a few appropriate words. Mr. I. R. Wakelin responded on behalf of the cause at Keppel-street, and said that he highly respected such meetings, and heartily endorsed what he had heard that evening. He also asked all present to earnestly pray for the Sunday-schools in the beloved Association. Mr. Armstrong, in a few well-chosen words, proposed that the Second Conference be held at Zion Chapel, New Cross. Mr. E. R. S. Porter supported the same, and Mr. R. E. Sears suggested that the time be not later than November next.

The chairman closed with prayer the most happy and successful meeting ever held in the interest of the Strict Baptist Sunday-schools. EDITOR.

## THE BLESSED DEAD.

JOHN HYDE—A MEMORIAL SKETCH BY PASTOR A. E. REALFF, OF GUILDFORD.

ON May 27th the Strict Baptist Church, Castle-street, Guildford, lost one of its oldest and most valued friends, in the person of Deacon Hyde; and on the 30th Mr. E. Mitchell, of Chadwell-street, interred his remains, in "sure and certain hope of the resurrection to eternal life." As my personal acquaintance with the deceased has been of such short duration, I have sought information concerning him from Mr. P. Pickett, a brother deacon, who has been associated with him in fellowship for more than 30 years, and from Mr. Mitchell, my esteemed predecessor as pastor.

John Hyde was born and brought up at East Clandon, a village about five miles from this town, the date of his birth being Sept. 22nd, 1819. He was but a youth when he first came to Guildford to be apprenticed, and here he spent all the rest of his days, except a short period (about four years) at Basingstoke. He was spiritually awakened when quite a young man, at the old Baptist Chapel, under the ministry of the late T. Jago Blake, the text being John iii. 7. In conversation with Mr. Mitchell, he informed him that up to that memorable hour he was quite ignorant of divine things, though he had attended the Parish Church at Clandon. He now saw his need of the great change, and began to be anxious about his soul. Thus he continued for three years, when God was pleased to give him liberty. Then, becoming convinced that he was a subject of grace, he offered himself as a candidate for baptism, and was received into the Church. After a time, circumstances of a painful nature arising, our brother felt that it would be for his own peace of mind to withdraw from them, which he did, and united with a few believers who worshipped at a small chapel in Quarry-street. This little Church subsequently removed to Commercial-road, where they erected a new chapel, our brother becoming one of the trustees. That cause still exists, though they have lately adopted Open Communion principles, and here Cornelius Slim laboured acceptably and favourably for many years.

After the death of Mr. Blake, the late Mr. Hillman (father-in-law to Mr. P. Reynolds) was called to the pastorate. Brother Hyde now returned to the place of his spiritual birth, after an enforced separation of some seven years' duration. He was received again into fellowship on July 11th, 1859, and on the 29th of same month was elected deacon, which office he honourably filled till death. For many years he was the only deacon, the Church being in a low condition. He stood by it firm as a rock, and was indeed a pillar in the house of his God. He supported and aided the cause to the utmost of his ability, and lived to see it rise into prosperity.

In character our dear brother was sound in the faith, yet no bigot. He possessed a large heart, and a liberal mind, being in full sympathy with all who love the Lord Jesus Christ in sincerity. The thing that most excited his abhorrence was a loud profession of doctrine or experience accompanied by a careless life and conversation. He believed in practical godliness, and indeed no other is real godliness at all. Those who knew him intimately for years say that his was a most transparent character. He was conspicuously upright in all his dealings, and his disposition was the farthest removed from everything like deceit or meanness. Integrity and straightforwardness distinguished the various details of his life.

Through many long years he was treasurer for the cause, and when he had honourably discharged this office for 25 successive years, the Church presented him with a handsome watch, as a small token of their high appreciation of his kind and zealous services. He was also treasurer until the day of his death to the St. Mary's Lodge of Odd Fellows, a considerable contingent of whom followed his corpse to the cemetery, and some attended the funeral discourse on the following Lord's-day evening. In

the year 1878 this Lodge gave our brother a practical token of their gratitude in the shape of a beautiful marble time-piece.

John Hyde had a very tender heart toward the poor, and widows especially found in him a true friend. Though not gifted as to expression, his prayers were warm and devout, having such a gracious unction and ring of genuineness that they touched a sympathetic chord in every heart. Mr. Mitchell says: "I ever found him a true, warm-hearted friend and brother. His religion was real, deep, without cant, and natural in its expression. He lived in the hearts of the people, and the Church was very near his heart. He was a most appreciative hearer, and loyal throughout to the Word of God being always ready to submit himself to its authority, often praying that if he were wrong in anything that he held or practised the Lord would show it to him and put him right. I do not remember ever hearing any of his brethren speak against him, or lay anything to his charge."

To this excellent testimony I may add my own. He has done his utmost to encourage and aid me in the Lord's work. He was not a *talker*, but a *walker*. He seldom opened his mind, even to the members of his loved and loving family, but they tell me they all understood him, and knew that he *walked with God*. His illness (asthma) was a long and painful one, and he was ultimately confined to his room for six months. But during this time he was not known to murmur, nor was anything like peevishness detected, nor that irritability so common in the aged. Many, many wearisome nights, as well as days, were appointed him; but when he could not sleep, he told me, he thought much of his brethren in office, the cause of God, the poor, and myself, and made known our several wants to the Lord. He never sought to draw the least attention to himself, his pains, or his feelings. I did not at any time hear from him the language of self-pity, nor the least self-gratulation on account of his many long, arduous, and faithful services; nor did I hear one word of reproach against any person whatever, though he must have had much to endure at various times in the past, through the unkindness, ingratitude, and misunderstanding of others. All his complaint was concerning the badness of his own nature, the rebellion of his mind, and the wickedness of his heart. He therefore entreated us to pray that he might have patience to the end, and that nature might not be suffered to triumph over grace. God heard prayer on his behalf; the enemy was rebuked, and thus for weeks prior to death he enjoyed perfect peace.

Surely there never was a man who loved God's house, engagements, ordinances, and people more than our departed friend. He was literally always there while he could possibly walk at all, though latterly the exertion was often followed by serious symptoms. His cheery, happy face, kind smile, and encouraging words were not lacking even when the young people met at my Bible-class on Monday evenings. His feeling for the Lord's servant resembled that of a tender father. He was most anxious concerning my temporal concerns and personal comfort, as likewise for the prosperity of the cause, by the advancement of believers, and the conversion of sinners. May God graciously comfort his bereaved family, and help us as a Church to bear our loss.

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*The Year of Jubilee.*—Dr. Doudney, Vicar of St. Luke's, Bedminster, Bristol, has just completed the jubilee year of his labours, in connection with the *Gospel Magazine*. To commemorate the event, a testimonial is about to be presented to him by his readers and friends. Mr. W. H. Collingridge, of Aldersgate-street, is the honorary secretary of this movement.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

### ANNUAL MEETINGS AT OCCOLD.

THE annual gatherings of the above association are generally anticipated with a great amount of pleasure by a large number of the Lord's dear people long before the actual time arrives for holding them, and, as a rule, the joy of anticipation does not exceed the happiness of realisation. Of course, there are always things which cross the mind when under the association tent that produce mingled feelings of pleasure and grief; joy is often effected in the meeting of new friends, and regret in the absence of old and familiar faces. However, in this ever-changing world such things must be expected. It has been our joyous privilege for many years past to attend these association meetings, and we are glad to find that no marked signs of abatement are at present visible in the love and zeal of those ministers and friends who have always sought the well-being of the association. It is a grand sight to see brethren working together in the unity of the Spirit and bond of peace, each striving to be the least, and yet to be the most useful. In Christian bodies all have a right to claim religious equality, although all may not possess gifts alike. The spirit of autocracy should never once appear in the society of saints, as it is a weakening and destructive element. There are numbers of Churches of truth in Suffolk and Norfolk we should rejoice to see united to the association. Some of them have been in membership with it, but why they are not now must be left for wiser heads than ours to determine. It seems necessary for old and well-established causes of truth to be affiliated to such institutions, for the sake of nipping in the bud any wild shoots of Arminianism and open-communionism that may crop up now and again in their midst. We do not, of course, infer that any such unwholesome parasites are to be found to-day within the borders of the Suffolk and Norfolk Strict Baptist Association. It delights us on our annual visitations to the association gatherings to find the same contentions for the plain, ungarnished, old-fashioned Gospel going on as in the palmy days of the renowned George Wright, Samuel Collins, John Cooper, and other Suffolk champions of the truth. In later years, however, even when in Suffolk, we have been greatly puzzled, by certain expres-

sions that have come to our ears, to discover in them the "golden ring" of truth, and the line of demarcation that is supposed to separate old hyper (*above*)-Calvinism from modern Fullerism; but we must not enlarge here. No one but God knows fully the desire of our soul to see the doctrines and ordinances of the Gospel maintained in our Churches in all their apostolic purity, as error grows faster than truth. With regard to the association, we believe a glorious future is before it; but as danger attends the prosperity of an institution, as well as its adversity, we hope God will graciously preserve the sires that have long been in membership with it to pray for it, and to see it become very strong in the strength of God, and in numbers of the right kind, that its influence for good may be felt far and near.

In accordance with the usual custom the annual gatherings of the Association were held in first week in June. The famous preaching tent made by Mr. Olmond, of Aldeburgh, was pitched in a most picturesque spot in the village of Occold, near Eye, in Mr. W. Last's meadow near the parish church, the place it occupied when the association meetings were held at Occold upwards of twenty years ago. The present anniversary of the association was the sixtieth; and we found it to be equal in every way to any that we had before attended. The weather on the Tuesday was all that could be desired, and the survey of the surrounding landscape was refreshing to the eye as well as the mind.

The proceedings of the day commenced with a service at half-past ten, presided over by the Moderator (Brother L. H. Colls, Beccles). Amongst others present were Mr. S. K. Bland (Ipswich), the esteemed secretary to the association; Mr. J. E. Hitchcock (Brockford), the treasurer; Mr. W. H. Evans, Mr. R. E. Sears, Mr. W. Ling, Mr. J. Garrard, Mr. G. Pung, Mr. J. Cook, Mr. W. Dixon, Mr. W. Harris, Mr. M. E. Green, Mr. Cobb, Mr. W. H. Ranson, Mr. Lock, Mr. Elliott, Mr. J. Burrows, Mr. J. Benningfield, Mr. Sheldrake, Mr. Dourle, Mr. Wolton, Mr. J. Muskett, Mr. J. Grimwood, Mr. R. Franklin, Mr. W. Debnam, Mr. W. Winters, Mr. W. Leggett, Mr. J. B. Lamb, Mr. B. J. Northfield, Mr. J. Jull, Mr. P. B. Woodgate, Mr. J. R.

Debnam, Mr. H. B. Berry, Mr. A. J. Ward, Mr. Caleb Broome, Mr. A. Morning, Mr. W. Gill, Mr. W. Glasgow, Mr. A. K. Davidson, Mr. Titus Field, Mr. D. Dickerson, Mr. S. Haddock, Mr. E. Haddock, Mr. F. S. Reynolds, Mr. R. A. Huxham, Mr. E. Marsh, Mr. J. Andrews, Mr. G. Harris, Mr. J. D. Bowtell, Mr. I. Smith, &c.

The Moderator, Brother L. H. Colls (pastor of the Martyrs' Memorial Church, Beccles), in the course of his address, remarked that they had cause for gratitude, because for one thing so few had fallen away from the ranks, at any rate, of the ministry, and he trusted that there might be a unity of heart and a purpose throughout their services that day. Brother Colls' address was listened to with very marked attention, as it contained many suggestive thoughts on the present pressing needs of the Church of Jesus Christ.

The letters read by Mr. Bland and other brethren from the Association Churches were on the whole of an encouraging nature. In the afternoon, brother W. Ling announced hymn 591, brother J. Jull read Isa. xl., and offered prayer; brother P. B. Woodgate gave out another hymn (361), and brother W. H. Evans, of London, preached a thorough good sermon from Isa. xxxiii. 20, which he divided as follows:—(1) A Divine action. (2) A gracious petition, and (3) A comforting answer. Brother R. E. Sears gave out the closing hymn, and brother I. R. Wakelin offered earnest prayer.

In the evening, brother W. Ling announced hymn 47; brother B. J. Northfield read Acts viii., and offered fervent prayer, and brother J. Burrows gave out hymn 489. Brother J. Jull, of Cambridge, then preached a very interesting and profitable sermon from Acts viii. 35, and which he divided as follows: (1) The preacher and his subject, and (2) his congregation. The sermon was brimful of thought, and calmly delivered.

The meetings were resumed on the following morning, when a devotional service was held in the tent at 6 a.m., attended by about 300 persons, and conducted by brother W. Ling and brother S. K. Bland. At 9 a.m. a ministers' prayer meeting was also held, when the spacious tent was filled, and at 10.30 the congregation had been considerably augmented. Brother L. H. Colls opened the preaching service by announcing hymn 509, brother J. R. Debnam read 1 Peter i., and brother A. J. Ward offered very earnest prayer; the first of the "association sermons" was then preached by brother H. B. Berry,

pastor, of Hoxne, taking for his text, "Unto you that believe, He is precious" (1 Peter ii. 7).

Brother Berry was sound and savoury throughout his earnest discourse, which he unfolded under the annexed headings—(1) The manner of Christ's preciousness. (2) Why He is precious, and (3) to whom He is precious. Brother Colls gave out the closing hymn 177, and brother W. Gill offered prayer, and pronounced the benediction.

In the afternoon, brother Colls announced hymn 30, Book 2nd. Brother W. Winters read John xvi., and brother G. Harris offered up an earnest prayer. Brother R. A. Huxham then announced his text, John xvi. 14, and preached a right good sermon, which he ably set forth under the two following divisions: (1) The person brought to our view, and (2) His glorious ministry. As our beloved brother was dealing out the grand and glorious truths of the Gospel, our soul was blessing God for preserving in our midst such a faithful servant of Christ. The whole of the four sermons preached on the two days were of a high order, and rich in doctrinal, experimental, and practical truths. The Lord be praised for such blessed Gospel testimonies. May they live in the hearts of those who heard them, and bring forth fruit in days yet to come. Although the rain fell heavily nearly the whole of the day, the afternoon congregation had swelled to such proportions that it was found necessary to open the sides of the tent—there could not have been less than 2,000 persons present. Miss Kate Peck ably presided at the harmonium. Mr. Samuel Haddock, pastor of Occold, heartily thanked the friends for their attendance and help, and after the vast congregation had sung the parting hymn, "Blessed be the tie that binds," brother Haddock closed the meetings with prayer. Very cheering votes of thanks were passed to Mr. Wm. Last, who not only placed the meadow, barns, &c., at the free use of the association, but took charge of conveying the tent and furniture to and fro; also to Mr. S. Ling and the Occold friends who had with devoted kindness done their utmost to render the assembly so much comfort and help. The next meeting will be held at Beccles. Mr. Pung, of Norwich, has been elected Moderator, and Mr. S. K. Bland, and Ebenezer Marsh (W. Gill in case of failure), preachers.

The following is a list with the number of members attached to each Church: Wattisham, 106; Beccles, 155; Halesworth, 67; Rattlesden, 80; Friston, 43; Grundisburgh, 123; Laxfield, 193; Waldringfield, 51; Somersham, 48; Cransford,



37; Occold, 35; Stoke Ash, 180; Sutton, 33; Rishangles, 86; Bungay, 84; Charsfield, 47; Huddleigh, 91; Tunstall, 108; Fressingfield, 63; Hoxne, 84; Aldringham, 51; Bradfield, 81; Mendlesham, 49; Norwich, 156; Blakenham, 30.

We heartily thank our cheerful and loving friend, Mr. Shadrach Ling, and his good wife, for the kindness we received at their hands during our brief stay under their hospitable roof. May heaven's best blessings attend the Association in all its future movements, for Christ's sake, Amen.

EDITOR.

#### A VISITOR'S NOTES.

MY DEAR BROTHER WINTERS,—Will you once more allow a little space for a few words in reference to the meetings of the Suffolk and Norfolk Association? Arriving at Occold on the previous day, we found a large number of men and women hard at work completing the arrangements for the accommodation of some hundreds to breakfast, dinner, and tea for two days. Everyone appeared to work cheerfully for the comfort of anticipated visitors. The right hearty welcome, too, we received greatly enhanced the pleasure realised in attending "the association." Nearly the whole of the villagers seemed interested and anxious to do what they could to forward the cause. On Tuesday, June 3rd, the friends began to arrive soon after nine o'clock. Among the first to put in an appearance was Mr. and Mrs. Pung, and Mr. Hovell (of Norwich), Mr. Isaiah Smith (of Claxton), and Mr. Churchyard (of Ipswich), followed on. Presently Mr. C. Wilson and Mr. Sears, of London, came posting along in a neat little trap; on and on came vehicles of every sort and size in which we now and again recognised some well-known, warm-hearted, cheerful, and constant attendant at these gatherings. Presently the services commence in the tent, and a volume of praise rises, so strong, so sweet, with such a full, grand, harmonious chorus that one was almost lost

"In wonder, love, and praise."

These Suffolk people do know how to sing, and when the vast audience rose and united to invoke God's presence and blessing in that well-known hymn—

"Come, Thou Fount of every blessing,"

the sweetly, southerly breeze carried the sound more than a mile, and many a labourer in the far-off meadows rested from his work and listened; yes, it was heard by many at a great distance, and we hope for their good. But, best of all, God heard it and answered the prayer, for His presence was realised, and His blessing, too, as it proved to be the best "association" we ever attended. The first train from London brought our de-

voted editor (Mr. W. Winters), also Mr. Wakelin and several other friends. The first day's services were brought to a close by singing with much force and sweetness Hymn 150 (Denham):—

"Glory to God on high,  
Let heaven and earth reply,  
Praise ye His name.  
His love and praise adore,  
Who all our sorrows bore,  
And sing for evermore,  
Worthy the Lamb!"

As it was being sung, we stood beside good old George Harris, whose voice is not so strong as it was fifty years ago, but the "grand old man," when they came to that line—

"And without ceasing sing—  
Worthy the Lamb!"

put his arms, head, heart, voice, legs, body, mind, and spirit into motion, and seemed to say, "Yes, that I will, without ceasing, and loudest of the crowd I'll sing—

"Worthy the Lamb!"

And we are not quite sure there was not a tear or two chasing each other down his furrowed cheeks: at any rate, many stood, as it were, spell-bound, both inside and all round the spacious tent, as the triple repeat of the sixth line of the verse rose higher and higher with the voice, which the inspirations of the author of the tune so irresistibly incites, giving sweet and forcible accent to the words, and the melodious sounds produced by the choir filled the air with praise, and one was almost compelled to come to the conclusion that the place "was holy ground." If our readers are not too much prejudiced against the old "union," and will give a little study to "Northcourt" (231) "Union Tune-book," they will see how beautifully Thomas Clark's tune gives expressions to the words of this hymn (150, Denham's Hymn-book).

The second day commenced with the usual six o'clock delegates' prayer-meeting, followed by other services, the whole being brought to a close with that blessed hymn on "the unity of the Spirit"—

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

After the service was over a large body of friends took tea in the neatly fitted-up barn. Then a hearty shake of the hand, and "hope to meet again next year," before leaving the field, and vehicles of all sorts were seen in all directions making for their homes, with cheerful faces and happy hearts. We ought not to close without giving a word of praise and thankfulness to Mr. W. Last, who gave the use of his beautiful house, meadow, barns and stables, &c., for the occasion, whose genial disposition, and that of Mrs. Last, added much to the comfort of the vast assembly. In the house of

Mr. Samuel Capon we found excellent accommodation and provision, for which we desire to praise our God.

By means of the bookstall in the vicinity of the tent, Mr. Debnam was enabled to send a copy of the EARTHEN VESSEL AND GOSPEL HERALD to every part of Occold. We pray the seed inside and outside the tent may produce fruit to the praise and glory of God.

After leaving Occold,

WE PROCEEDED TO LOWESTOFT, and were favoured to meet with the friends at the Strict Baptist Chapel, Tonning-street, on Sunday, June 8th. Mr. S. K. Bland was the preacher. This chapel is opened by the Suffolk and Norfolk Home Mission. It is an effort to re-establish a cause in this exceedingly unique and select watering-place. Should any of our readers be visiting Lowestoft this season the friends of this struggling cause of truth would give them a hearty welcome.

Or if any ministers of the Gospel are in that locality, their ministrations would be most acceptable. Address, Mrs. Cracknell, 3, West Bevan-street, Lowestoft.—J. W. B.

#### RECOGNITION OF MR. JOHN HUNT LYNN.

On Tuesday, June 10th, services in connection with the recognition of Mr. John Hunt Lynn, as pastor of Zion Chapel, New Cross, were held. The sermon, preached in the afternoon, by Mr. Mitchell, is given in the front portion of the magazine. At the evening meeting, which was well attended, Mr. Winters presided, and in opening the meeting, said: It is usual on such occasions for the chairman to say something, but I shall reserve what I intend to say till after our brother Sears has spoken, as he has to attend another meeting. There are doubtless a great many friends from other causes of truth here who do not know what has led the Church to ask our brother Lynn to become its pastor. I, therefore, have much pleasure in asking the secretary of the Church (our brother Armstrong) to give us an account of the Lord's dealings with the Church.

Mr. Armstrong said: The duty that devolves upon me is a very simple and brief one. Two years ago last April we suffered the loss of our brother Anderson, Mr. J. S. Anderson, after a ministry of a quarter of a century, with his harness still upon him, fresh from the work that his Master had given him to do among us, was called up higher to be in the presence of God whom he had served faithfully and well. Our brethren felt a deep responsibility devolving upon them—the under-shepherd taken away. Who should fill his place? We appealed to various brethren in the ministry to come here from time to time to minister to us in holy things, and many of them very kindly filled the

place that was vacant. We went on in that way for twelve months, and then the executive thought the time had come that some decision should be taken as to who should fill the position. That was done, but the result of the meeting was such that we felt compelled to admit the time and the man had not arrived, and we therefore had to fall back again on some of these brethren who had supplied in the past. Our brother, and now our dearly beloved pastor, had been with us for two or three occasions, and hearing that he had sent in his resignation to the Church he had presided over for very many years, it was decided that he should be invited to supply for three months, and he accepted the invitation. From the beginning of February to April he has ministered to us here. After notice was given in accordance with our trust-deeds, the Church was called together, and the question was asked—Shall we invite brother Lynn to accept the pastorate? With wonderful unanimity, and with few dissentients, he was invited to accept the position of pastor here, and of the few brethren who voted against his coming, we must record this concerning them, that, while not voting for his coming here, we have not to say of anyone of them that they have withdrawn from the Church, but have come round to the opinion that this was the will of God. We have in our brother, to those that hear him, him whom God has sent to minister to us in holy things, to brake the bread of life and to pour out the water of salvation to thirsty souls, and we trust in God's goodness and the influence of the Holy Spirit he may be the means of bringing out the hidden ones of God to life, and those who are dead in the trespasses of sins to find peace and joy in believing. This is my simple story to lay before you, and the presence of so many friends here who have come to bid him God-speed to what he has set his hand to is sufficient encouragement. In arranging for this meeting a number of brethren who have been supplying here were invited. The presence of so many ministerial brethren on the platform shows that they have responded to the invitation. I have a number of letters from brethren who cannot be here, but time will not permit me to read them, so I will announce some of the names—brethren Cornwell, Evans, Reynolds, Box, Northfield, and Dolbey. The Chairman then said—I thank you very much, dear brother, for so clear a statement as to the Lord's leadings with the Church in calling our brother to the pastorate. It was very clear and explicit, and we need not at this juncture put it to the vote, for that has been done in connection with the Church. As we have heard from the secretary of the Church so pleasing a

statement of the Lord's leadings, we shall be pleased to hear what the beloved pastor-elect has to say in response to the call of the Church here. I shall not ask my brother to go into the usual four distinct matters as is customary on such occasions, but to state what he pleases in answer. Mr. J. H. Lynn's statement, &c., will appear in our next.

**KILBURN VALE.—EBENEZER CHAPEL.**—Services to commemorate the seventh anniversary of the Sabbath-school were held on Sunday, May 25th, when very encouraging sermons were preached by Mr. J. Cullingford morning and evening, who also addressed the children in the afternoon. On the following Tuesday a sermon was preached in the afternoon by Mr. Beecher from Acts xxii. 14, and truly we can say it was a true Gospel sermon, full of encouragement and counsel to those engaged in teaching the young. In the evening a public meeting was held, our pastor, Mr. W. Wileman, occupied the chair. Brother Woodrow offered prayer. Our chairman then called upon the secretary to read the report, which showed that the superintendent and teachers were working well together. The adoption of the report was moved and carried in the usual manner. The following brethren addressed the meeting: Mr. Copeland on "Understanding Men;" Mr. C. Beecher on "Valiant Men;" Mr. John Harris on "Whole-hearted Men;" Mr. I. R. Wakelin on "Capable Men." Each of the discourses being appropriate, instructive, and animating. The enjoyable meeting was brought to a close. To God be all the praise.—H. C. W.

**DRY DRAYTON.**—The anniversary of the Particular Baptist Chapel took place on Wednesday, May 21st, when two sermons were preached by Mr. W. Kern to good congregations. Truly it was a day to be remembered, the friends at Drayton being encouraged in every way. The discourse in the afternoon was founded upon 1 Pet. ii. 25, and that in the evening Isa. xlvi. 4. Surely God's blessing did rest upon the word spoken at both services. At the tea in the afternoon a goodly number sat down, various ministers with friends from neighbouring villages being present to bid the friends at Drayton good cheer, as they in their weakness struggle to keep open God's house in that little corner where many years ago was planted a vineyard which, under the able pastorate of dear Mr. Hanks, of sacred memory, flourished much, but has since, through the hand of death and removals, declined. Yet, thank God, it still lives, and is maintained by the ever-springing well, upheld by the everlasting arms, and helped on the rough and rugged pathway through

Him of whom it is said, "Who is a God like unto our God?" &c. May the day arrive when the little one shall increase as a flock, the breaker having gone up amongst them. So prays a broken one.  
R. ANDREW.

**COBHAM, SURREY.**—DEAR BRO. WINTERS.—I thank you very much for your kind wishes for us at Cobham. On arriving at the chapel with brother H. Hall, we met brother Chipping, from Pyrford, brother Ayling, from Witley, brother Rush, from Hook, and brother Runneckles, from Wandsworth. We commenced our services by singing one of Mr. Hart's hymns, "The soul that with sincere desire." Brother Hall preached from Heb. x. 10. He was very discriminating in setting apart God's people from the world, the chaff from the wheat. He appeared himself to be quite at home in preaching the grand old Gospel, just what we liked. Then came the tea, to which about 40 sat down, and which was dealt out by our good sisters Mrs. Monk, Mrs. West, Miss Perry, and Mrs. Grimshaw. The evening service commenced with reading and prayer by brother Rush, and then brother Hall preached from 2 Thess. ii. 13. He brought out clearly justification by faith through the Spirit, and truly we did have a happy day. We give to God all the praise.—C. Z. TURNER.

**STONEHOUSE, DEVON—EBENEZER.**—It is nearly, if not quite, thirty years since a baptizing took place at Stonehouse. (Those I have previously baptized have been baptized at Plymouth.) We were favoured, for the first time since we have occupied the chapel, to hold such a service on Lord's-day, May 25th, when, after a sermon by the pastor, founded on Acts viii. 35, in the presence of a large congregation, three sisters and one brother were baptized in the name of the Holy Trinity. It was a season long to be remembered by many. Two of the sisters are daughters of our friend and brother in the ministry, Mr. Acland, and granddaughters of a former pastor of Ebenezer, dear old father Westlake, now 85 years old. The brother is the son of the late Mr. Gad Southall—well known as a minister of the truth, though not a Baptist. Mrs. Gad Southall was the fourth in this little company of believers. We trust it is the beginning of better days with us, and that others of our younger hearers may be brought out to take the places of the older ones who have gone home to glory. It is a little singular, and worthy of note, that the two daughters of our beloved brother, who was the means, as trustee, of preventing Ebenezer from being alienated from the Strict and Particular Baptists during years of conflict, in which attempts were made to obtain it by the General Baptists, should be the

first to be baptized after its restoration. I am sure my brother, with myself and others, will be ready to rejoice in the fulfilment of the Word of God: "They that honour Me I will honour, and those that despise me shall be lightly esteemed."—W. TROTMAN.

FOREST GATE, E.—CLAREMONT HOUSE.—Services in connection with the 4th anniversary of the above place of worship were held in the Norwich Hall, on June 3, when a sermon was preached at 3.15 p.m. by Mr. Crook, from Psa. xxxv. 3, "Say unto my soul, I am thy salvation." Many testified that they heard our brother very sweetly. After tea a public meeting was held. The chair was very ably filled by Mr. J. Haines. After singing a hymn, brother Kemp sought the Divine blessing, when the chairman having made a few well-chosen remarks, Mr. Crook gave a very savoury address from 2 Thess. ii. 16. Mr. Holden spoke powerfully upon Gal. iv. 28. Mr. W. H. Lee was well heard on Heb. iv. 9. Mr. Woodrow spoke on the Spirit of Christ; Mr. J. Flory on "I am God, and change not," &c. After a few remarks by Mr. Margerum and the chairman, a hymn was sung, and a few words of prayer by brother Haines terminated one of the most spiritual meetings which we have had. Brother Kempston was unable to attend, but with his usual generosity, sent a letter with donation towards the collection. Our rooms are quite filled with earnest and attentive listeners. "Praise God from whom all blessings flow."—A. J. M.

GLEMSFORD.—PROVIDENCE.—The Sabbath-school anniversary was held on Lord's-day, May 25. Three sermons were preached on the occasion by Mr. Henry Reyner, of Mount Buers. I feel no inclination to eulogise the preacher, but simply add he came and told us some good things of Christ and salvation, such as are calculated to cheer and comfort the tried family of God on their way home; such things of the Gospel as he had tasted and handled; and such things as our soul loves.—ROBERT PAGE.

MARGATE.—The little cause at Mount Ephraim, which sustained, in the autumn of 1887, a serious loss in the removal by death of their much-beloved pastor, Mr. John Moat, has been since called in the order of divine providence to pass through many troubled waters. We are at the present time in a very low state, both in numbers and finances. The Church, however, though few in number, has, through mercy, been kept together, and we are hoping, if the Lord be pleased to bestow His blessing upon us, for a sign of the beginning of better days. We trust to be favoured with the presence and sympathy of

many visiting friends during the season, who will be heartily welcomed in the name of the Lord. And should any ministerial brethren be coming to Margate, who would be willing to supply for us on Sundays or on Thursday evenings, we should be happy to hear from them. All communications to be addressed to J. M. Doughty, 11, Oxford-street, Margate.—E. MILLER, J. M. DOUGHTY, T. GEARING, *Deacons*.

LYNTON-ROAD, BERMONDSEY.—Thursday, the 29th May, 1890, will long be remembered with feelings of gratitude to the Lord for His goodness to the cause at Lynton-road, as on that day, after a lapse of six years, the baptistry was again opened, and nine believers (four brethren and five sisters) were immersed in the name of the Father, Son, and Holy Ghost. Mr. John Bush, who officiated on the occasion, preached a weighty discourse based upon the words, "Why baptizest thou," during which he gave ten convincing reasons why the ordinance is attended to. The service throughout was most impressive, and the presence of the Lord was felt by many. Since the death of the late lamented Mr. R. A. Lawrence, now nearly eight years ago, the cause has had to pass through much adversity, but the Lord has at length in His own time appeared, and the deacons feel that the way in which the candidates for baptism came forward proves that the revival is from the Lord, and they and the members generally desire to thank Him for His goodness, and take courage and go forward.

SNODLAND INSTITUTE.—The Baptist Church meeting in the above place, held their anniversary services on Whit-Monday, May 26th, when two sermons were preached by our brother, G. Webb, of Dover. His text in the afternoon was Lam. iii. 26. A goodly number partook of tea. In the evening our brother's remarks were founded upon Col. iii. 4. The Lord appeared to favour our brother with much liberty and savour in unfolding the word of life, and the friends found it good to meet together to listen to the precious truths of the glorious Gospel of the blessed God. There were visitors from Maidstone, Chatham, &c. We are thankful to say that a plot of freehold ground has been purchased whereon to build a chapel, but as we are among the poor of this world, donations towards the building fund will be most gratefully received and acknowledged. We are doing what we can amongst ourselves, and are anxious to commence building operations as soon as funds will enable us. May the Lord constrain those who have it in their power kindly to assist us.—GEORGE HAMMOND, 8, Providence-place, Snodland.

## RECOGNITION SERVICES.

SHOULDHAM - STREET, BRYANSTONE-SQUARE, MARYLEBONE.

Large gatherings of the Lord's people were convened at the above beautiful house of God on Tuesday, 10th June, the occasion being the recognition of the settlement of Mr. Ebenezer Beecher as pastor of the church, and offering of grateful acknowledgment to Almighty God for His great goodness in hearing and answering the earnest prayers of His people, and sending them a man after His own heart.

The day's proceedings commenced at 2.30, when a short devotional service was held, presided over by Mr. E. Lambourne, of Warboys. After announcing a hymn of praise, and it being heartily sung, he read Isa. lxi., and earnest prayers were offered by brethren Squirrel, Beecher (father of the pastor), and Huxham, after which the chairman called upon Mr. J. W. Styles to state the nature of a Gospel Church. Much interest was felt as he dwelt on the origin of the Church, the occupier, the order, the officers, the ordinances, and the obligations; after which a song of praise was sung, and the chairman called on Mr. E. Beecher to state his call by grace and to the ministry, together with his doctrinal belief, &c. With a full heart he told of the days that are past, many of which were terrible for their darkness. An answer to a question put by him to a godly woman in the year 1859, produced keen conviction of mind. He was many years outwardly connected with the Church of England, partaking of all its ordinances, and had made up his mind to live and die in it; but seeking rest, and finding none, he at length was inclined to go one Sunday morning to Boro'-green Baptist Chapel, which was in June, 1874. The hymns sung on the occasion made a very deep impression upon him, also the words, "He must needs go through Samaria," together with the text of the preacher (Isa. xxvii. 13), "They shall come which were ready to perish." These words were as nails fastened in a sure place. He experienced severe exercises afterwards and much darkness of mind; but in due time the true light shined, and he became happily conscious of his being accepted in the Beloved; after a time he was baptized at Boro'-green, and received into the Church. He soon began to be much exercised about speaking to others of the Saviour who had been made known to him, and was called to the office of deacon, and for a short time his mind was at rest, thinking that this was the work to which he was called, but God had other thoughts concerning him. The words that came with power to his mind were, "Go stand and speak in the temple all the words of this life," and while these words were fresh on his

mind, he was asked to take a service at Boro'-green Chapel, and, although feeling his weakness, he took the service, and God gave him a message, and blest it to the people. This being repeated, with indications of divine approval, extended his labours to other places. God giving him the loving sympathy of the friends and blessing the Word with signs following. Mr. Beecher then, to the complete satisfaction of all present, gave his doctrinal beliefs. At the conclusion, a large number of friends sat down to tea in the school-room.

The evening meeting commenced at 6.30, presided over by Mr. E. Mitchell. Hymn 759 having been sung, the chairman read 2 Timothy ii., and prayer was offered by brother Betteridge. The chairman, after a few kind words to pastor and people, called on Mr. Harris, sen., a deacon, who gave some interesting statements, showing the divine leadings from the first visit of Mr. Beecher among them, and how they were led with one consent to give him an invite to the pastorate. Mr. Beecher told of his reception from the first, being increasingly convincing that it was of the Lord, whose word had been blest to saints in building them up and to sinners in leading them to inquire for the old paths, without which he could not have accepted the call to the pastorate, but, having it, he was not at liberty to refuse. Mr. Mitchell then joined the hands of the pastor, and Mr. Harris, senior deacon, and all the members standing upon their feet, with the right hand raised. We were led in earnest prayer for pastor and people.

Mr. Huxham, of Aldringham, next gave the charge to the pastor, as a father to a son, urging him, among many other valuable exhortations, to base his ministry on the substitutionary work of Christ, and to look to the Lord for divine guidance. He desired him not to forget the Holy Spirit's power and illuminations, and urged him to search the Scriptures, and to give himself to reading and prayer. He gave the pastor elect excellent advice as to visiting, &c., and in closing desired him to bring before the people that which cost something.

Mr. P. Reynolds, of Highbury, then gave a faithful charge to the Church, basing his remarks on 1 Tim. iii. 15. He showed how the whole world was indebted to Christ and His Church, and dwelt sweetly on the varied experiences of Divine love in the Church, by true sympathy, mutual forbearance, and care for the poor. He also spoke of the need of holy conduct and a reverential spirit, also the necessity of constancy and diligence in the use of means, and in caring for its pastor. The preacher next spoke as to the conduct of deacons, and closed his excellent discourse with the words

respecting the design and continuance of Church fellowship, after which hymn 789 was heartily sung, the last verse of which was exquisitely sweet—

"May all the blessings of a God,  
In rich abundance fall;  
Pastor and people all rejoice,  
And Christ be All in all."

Mr. Lambourne closed the meeting with prayer.

We were delighted to see dear friends from Boro'-green and Chatham, in both of which places Mr. Beecher's Gospel labours were highly prized. Friends were also present from several other sister Churches, who with us partook of the sweets and pleasures of the very happy day. May our God richly bless our beloved brother and his beloved people with increasing soul-health and temporal and spiritual prosperity, and His blessed name shall have all the praise.

ADAM MARKHAM.

#### BUCKS, BERKS, HERTS, AND OXON STRICT BAPTIST ASSOCIATION.

Our readers will rejoice to mark the tokens of blessing in the Churches of these counties, manifested in the spirit of gracious union, and desire for fuller fellowship of saints, and mutual "care one for another." The testimony of the great and growing blessing attending the Association of Metropolitan Churches has borne fruit.

On Tuesday, May 27, the inaugural meetings of the above-named association were held at Zion Chapel, High Wycombe. Pastors and representatives from several Churches attended. Mr. J. H. Lynn took the chair in the afternoon, when the constitution of the new association was determined. The doctrinal basis and rules of our own association were adopted, with a few modifications, the executive was elected, and other matters arranged. Pastor Fuller, of Aylesbury, is president; pastor Morling, of High Wycombe, vice-president; and brethren Dulle, of Wooburn-green, and Lloyd, of Wycombe, are secretaries.

A sermon was preached in the evening by Mr. Lynn, from Eph. ii. 22.

We earnestly hope that all the Strict and Particular Baptist Churches of these counties will join the association. How God has blessed the Metropolitan and the Suffolk and Norfolk Associations the day alone will declare, and we pray that throughout the land our scattered Churches may be grouped in districts, and learn some of the blessedness of being not only gathered to the Lord, but also "gathered together" unto Him.

The fear has been expressed that affiliation in an association will be abdication of the true independency of the individual Church, and submission to a central governing body. Nothing, however, can be further from the truth, for, while agreement in the things "which are most surely believed" among us is

insisted on, coupled with uncompromising adherence to "New Testament order" at the Lord's table, the full liberty of each Church in all the detail of the conduct of its own business and procedure is fostered, and any interference therewith would be promptly disallowed. Nor is this movement an attempt to imitate those who are banded for the maintenance of testimonies believed by us to be antagonistic to the Divine Word; but it is a fruitful ministry in which the fellowship of saints is blessedly increased, and the weak are helped by the strong, and by which we seek more fully to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

DUNSTABLE.—OLD BAPTIST CHAPEL.—On Whit-Monday last, May 26th, anniversary services were held in the above place of worship, when two good soul-encouraging sermons were preached by Mr. Wilmshurst. Owing to an accumulation of small debts during the past two years it was felt that an effort must be made on this occasion to clear them off if possible. Consequently several of our friends collected sums of money with that object in view and with good success. About 60 sat down to tea, and the contributions, collections, and proceeds of tea amounted to £8 10s. 10<sup>d</sup>., which, together with £3 10s., contributed by kind friends at a distance, per Mr. J. Cullingford, amount to a total of £12 0s. 10<sup>d</sup>. Thus, again, through the tender mercies of our covenant God and the kindness of many friends, we are relieved of a heavy burden. May His tender mercies be continued to us and a rich reward be granted to all who minister to the needs of the poor in Zion.—E. HOLLAND, Totternhoe.

PECKHAM ROAD.—MIZPAH.—The 13th anniversary of the opening of this place of worship was held on May 26th. The proceedings commenced with the hymn, "When Zion's sons, great God, appear." Mr. W. H. Lee, of Bow, preached from Isaiah xxxii. 1. Dinner was provided. At three the services were continued, when Mr. Lee again preached, and was attentively listened to by those who appreciate and love the truths of the Gospel. Although we had a moderate attendance in the morning, the audience in the afternoon was all that could be desired. In the evening all available space was occupied. The hymns sung were all in harmony, the first lines commencing: "Hark, how the choir around the throne," "On Zion's glorious summit stood," "All hail the power of Jesu's name." Here God is glorified, Christ exalted, the Spirit's work carried on, saints comforted, sinners awakened, congregations increase, and the Church grows.—AMICUS.

## WATFORD TABERNACLE.

## EXTRAORDINARY COLLECTIONS, £600!

Special services were held on June 11th, when a sermon was preached by brother Philip Reynolds, of extraordinary length and power, from 2 Chronicles xx. 20. We have heard our brother always with sweetness, but so powerful was the sweetness on this occasion that time seemed to fly on the wings of faith and love, as all hearts echoed their Alleluiahs to the Lord of hosts.

Tea (which was served very efficiently by the Ladies' Committee), being over, a public meeting was held, and ably presided over by H. Lawson, Esq., of Watford.

After reading by the pastor, S. T. Belcher, prayer by pastor Shipton, and an anthem had been sung by the children, the Chairman commenced the business of the evening in right good earnest, and after relating some telling reminiscences of special services during his boyhood's days, said—We were met to-day for the purpose of worshipping God, by giving to the honour of His cause. The friends had built a chapel to the glory of God, but, unfortunately, there was a debt still left of over £1,000.

Mr. T. Lawson, pastor of Providence, Brighton, followed with a powerfully telling address to the people, relating some of the marvellous ways God had dealt with him in matters of chapel debts, concluding with some savoury and touching advice to the pastor, which was duly appreciated.

Mr. W. Weston, one of the deacons, then moved and said—That through much exercise of mind he had felt inclined to be a Jonah, and run away, but the Lord had led him by a most trying way to believe that giving unto the Lord was as much a part of Divine worship as was singing and preaching; and this has been further confirmed to him by the powerful effect brother Reynolds' sermon had had on his heart and mind that day. The outcome of it all was this, that, though he did not wish to press people to give beyond their real ability, he would promise, if this meeting collected, either in cash or promises, by this day three months to guarantee a further sum of £300, and so make £600.

The collection was then taken; the Chairman nobly heading the sum with £120. The remaining £280 was quickly forthcoming and the people rose and sang "Praise God from whom all blessings flow."

Good speeches then followed by brethren Reynolds, Thomas, and Lynn, and the meeting closed with votes of thanks and Benediction by the pastor. "What hath God wrought?"

The following will show the present financial position of the building committee:—

To purchase of ground, building, &c., £2,800; paid by sale of old chapel, collections, contributions, &c., £1,600; leaving a debt of £1,200, towards which we have in hand £734, leaving a total balance of £467. The interest of £1,200 at 5 per cent. has been paid privately by the building committee, all of whom are members of the Church.

Should any of the Lord's people be disposed to assist in dispensing this £466, contributions will be thankfully received by the pastor, or W. Weston, Esq., Grove-hill, Watford, or the secretary, A. Harrington, Bushey Grove-road, Watford. S. T. B.

CAMBERWELL.—AGED PILGRIMS' ASYLUM.—The anniversary services in connection with this institution, were celebrated on June 12th. The late rector of Snargate, Mr. Wm. Lush, preached a sound experimental sermon that was much appreciated; and he further evinced his sympathy with the good work carried on at the asylum, by contributing £5 as a thank offering. A numerous company partook of a well-provided tea; then followed the public meeting, which was this year held in the neat chapel, connected with the asylum. Frank A. Bevan, Esq., presided, and conducted the meeting in a Christian and business-like manner. Spiritual and sympathetic addresses were delivered by Messrs. Burman Cassin, O. S. Dolbey, A. Lloyd, and Thos. Carr. Messrs. J. E. Hazelton, W. J. Parker, W. Jackson, W. Creasey, also took part in the proceedings. A very practical offer was made by Mr. Lloyd, at the conclusion of his speech, viz.: to double the largest amount obtained by any lady on her collecting card, for the benevolent fund of the institution. This suggestion is being heartily taken up, and any lady who may be desirous of entering this benevolent competition, may obtain a card for the purpose from the secretary to the asylum, Mr. Wm. Jackson. The Benediction brought to a close one of the most successful meetings in connection with this institution.

WALDRINGFIELD.—The Sunday-school anniversary was held on Whit-Monday. It was a high and happy day indeed, numbers of friends were there from Ipswich, Sutton, and the surrounding villages. The afternoon was spent chiefly with the children, under the presidency of the pastor, Mr. J. Andrews. A number of valuable Bibles and other good books were distributed to successful scholars, and one book was presented to one of the elder teachers. The beloved brethren on the platform took a share of the happy work, and the teachers and scholars cheered us with many sweet hymns specially printed for the occasion. About 120 children and 180 adults partook of a splendid tea. In the evening

the children were allowed to play on the heath (an excellent place for recreation). At 7 o'clock a goodly company gathered in the chapel and addresses were delivered by Brethren Andrews (pastor), Oliver, Ling, Welton, and Winters. Brethren Wright and Meadows were in the company. Collections £4 1s. 6d. Praise the Lord.

STRATFORD.—GURNEY ROAD.—In connection with the 19th anniversary of the Sunday-school, very encouraging services were held on the 11th and 13th May respectively. "Much prayer" was made for these meetings, which God heard, and enabled our brother Squirrel to preach twice on the Lord's-day acceptably and with "power from on high." Also in the afternoon his address to the school especially was very earnestly listened to. We still are looking for fruit in "after days." On the Tuesday following, the public meeting was held, presided over by our genial brother, Mr. I. R. Wakelin, cheering us by his words of experience and counsel, and also afterwards urgently appealing for the gift of books for our well-used library. Mr. Cannings sought the divine blessing, and the following speakers then addressed the meeting:—Mr. J. Crook on the words, "We love Him because He first loved us," with these divisions (1), Whom do we love? (2) Why do we love? (3) When do we love? (4) How do we love? Mr. R. Thomson spoke in a similar strain, upon the subject of love, and exhorted the workers to labour earnestly for the Master; and Mr. J. H. Lynn on the three P's: Passion, Purpose, Prayer, needed by us in our work of love, especially amongst the young. The Secretary (Mr. S. J. Taylor) read a most encouraging report, statistically and spiritually. The number of teachers, all members of the Church, was 29; scholars 409, a net increase of 25, allowing for additions and removals; 130 infants, and 45 in the Bible classes are included in above total; the morning school averages 113 scholars and 8 teachers; the afternoon 328 scholars and 25 teachers; of the 7 new teachers added 5 were from the young men's and young women's Bible classes; 2 of these latter were baptized and added to the Church, and then became teachers. Also one young man and one young woman have been made to experience the saving power of God in their hearts. Teachers' quarterly conferences, monthly prayer meeting of teachers, Bible classes, prayer meeting, scholars' quarterly gatherings, &c., have all been still held and well attended, and have proved a means of grace to many. The scholars' Scripture examination resulted in 10 scholars receiving a certificate each, and one a prize (for the second time). The report also noticed the resignation of its esteemed president (Mr. J. H. Lynn),

consequent upon his retirement from the pastorate of the Church, and the school's presentation to him of "Gadsby's Wanderings," "Biblical Dictionary," and "Parallel Bible." Affection and remembrance of his presence amongst us is still with us in the school. One item of the report must not be omitted, the work of God the Holy Ghost in our midst, who has breathed into many a young heart a seeking after Jesus, if haply they may find Him. This helps us cheerfully on in our work. The special hymns chosen for the anniversary were ably sung under the musical guidance of Mr. C. Fenday. The collections on the Sunday and Tuesday amounted to £12 2s., £7 of which is devoted to the school funds. The income of the school for the year ending April 30th was £58 15s. 4d.; expenditure, £49 16s. 11d.; balance, £8 18s. 5d. We go forward, taking courage, hoping in God, and thanking Him that the 19th anniversary gathering has had His smile, as He did on the 18th before. "He hath done"—is doing, will do—"all things well."—S. J. T.

KENTISH TOWN ROAD.—The services in connection with the 18th anniversary of the Sunday-school were held at 168, Camden-street, on Sunday and Wednesday, May 11th and 14th. On the 11th Mr. T. Vincent preached morning and evening. In the afternoon a special children's service was held, the Avenue School being represented by a large contingent of teachers and elder scholars. Mr. P. Reynolds conducted the service, and gave an effective address to a full and attentive audience. On the Wednesday the children were entertained at tea by the teachers, after which a public meeting was held, the chair being occupied by our esteemed and earnest brother I. R. Wakelin, of Keppel-street. The chairman read Ps. xlvii., the superintendent, Mr. Freeman, engaging in prayer on behalf of Sunday-schools generally. The report was read by Mr. P. Harrow, who has worthily filled the position of secretary since the formation of the school. The record of the past year's work shows that the teachers have not been unmindful of their responsibilities; and, taken as a whole, the condition of the school is very satisfactory, and the staff may gather fresh courage to persevere in the good work to which they have set their hands. After some kindly and sympathetic remarks from the chair, brethren J. Copeland and R. E. Sears gave addresses. The young people had their interest aroused, and seemed to enter into the spirit of the proceedings. They sang a number of sweet hymns during the evening, and after a few remarks from Mr. Burrows, the benediction brought a most enjoyable and successful gathering to a close.—H. B.



GRAVESEND.—On Tuesday, May 20th, interesting meetings were held at Zoar to celebrate the 13th anniversary of Mr. F. Shaw's ministry in that place, as well as to celebrate the completion of the new pewing of the chapel and of the modern arrangement for warming and ventilating. In the afternoon Mr. Box, of Soho chapel, preached an excellent sermon to a large and attentive audience. In the evening a public meeting was held. Mr. Shaw, the pastor, presided, and introduced the business of the evening with suitable remarks, after which brethren Dalton, Sears, and Box each delivered a vigorous and encouraging address, much to the edification of the meeting. Mr. Johnson, the senior deacon, produced a list of subscribers to the alteration fund, amounting to over £180, and a balance-sheet showing the total receipts and payments, these exactly balancing each other, so that there is no debt remaining on the transaction. The collections taken after the services were unusually good. These were for the incidental expenses only, not being required for the alterations. Thus a good day was spent, to the edification of not a few. To God be all the praise!

SURREY TABERNACLE.—The 3rd anniversary of the pastorate of Mr. O. S. Dolbey was held in the Surrey Tabernacle on June 18th. A sermon was preached in the afternoon by Mr. E. Mitchell, to a large congregation, from Acts iv. 12: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The speaker began by drawing a vivid picture of Peter and John going together into the temple at the hour of prayer, and Peter, fastening his eyes on the lame man who was asking alms, said, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." He spoke of prayer as being the pulse of the Christian; just as the doctor, by feeling the pulse, could tell if the heart was doing its work, so would the prayers of the Christian prove his spiritual condition. In concluding a powerful discourse full of Gospel truths, Mr. Mitchell spoke of the impossibility of salvation in any other but Christ Jesus, and referring to the religions of the present day, which were marked by what some people called "charity," but which he called "perfidy" and treason to the name of our Lord and Master. While they did not expect to see eye to eye in every particular, when they came to the fundamental doctrines of the Bible, there they were one. Following this service, tea was provided, of which a considerable number of friends partook. At a quarter-past six the public meeting was commenced by the singing

of a hymn, prayer being offered by Mr. Kern (of Ipswich). Mr. Dolbey, as chairman of the meeting, spoke words of thankfulness for the kindly help and encouragement he had received from many friends in connection with his work in the ministry, and gave a hearty welcome to the ministerial brethren who had come to assist in celebrating their anniversary services. Spiritually edifying addresses were then given by brethren F. C. Holden, Squirrel, Mitchell, and Bush. Mr. Albert Boulden gave an encouraging statement as to the position of the Church and the institutions connected therewith. He remarked that not only were all the societies maintaining their income and usefulness, but that a new society had been formed for the purpose of relieving the needy members of the Church; this was also receiving kindly support. Messrs. Rundell, Green, Crowhurst, Arnold Boulden, and Davey also assisted in conducting the service. The singing of "All hail the power of Jesus's name," and the benediction, brought to a close a happy, profitable, and well-attended anniversary service.

TUNSTALL, SUFFOLK.—On Whit-Tuesday, cheerful and interesting services were held in the interest of the Sunday-school connected with the cause of truth over which our beloved brother, W. Glasgow, presides as pastor. A sermon was preached by W. Winters. In the afternoon, the spacious chapel was well filled, to hear several scholars of the school recite their respective pieces, and which they executed in a way that reflected very great credit on their painstaking tutors. Mr. G. Garrard, Superintendent of the school, conducted the children's service. The choir and the children sang special hymns and anthems in first-rate style. We were delighted to meet our dear brother Glasgow, who, with his kind wife, made us comfortable during our very short stay in the village. We were also cheered by the company of brother W. Large, of Sudbourne, whose Sunday-school anniversary occurred the day before, at which our warm-hearted and honest brother Lamb preached, and who was with us at Tunstall. Brother Meadows, who preaches in the surrounding villages, was present and active with his kind fellow deacons. The pleasant and profitable services passed off in a most successful manner. To God be all the glory, Amen.—ED.

SUDBOURNE, SUFFOLK.—Special services were held in connection with the Sabbath-school, on Whit-Monday. Brother Lamb preached on the occasion, and delivered an address to the young. The beloved pastor, W. Large, and W. Glasgow, of Tunstall, were present, and enjoyed the services much.

CLARE, SUFFOLK.—Our Sunday-school anniversary sermons were preached by Mr. W. K. Dexter on May 18th to crowded and attentive audiences. Many felt it good to be there. The afternoon discourse, Mr. Dexter announced, was specially for the young, which was based upon the following, "Whoso despiseth the Word shall be destroyed" (Prov. xiii. 13). We rejoice to say our dear pastor had the privilege of baptizing and receiving into the Church a dear scholar from the school in April; also a sister and young brother followed the Saviour in that sweet ordinance the following month, and were received into Church fellowship. We thank God and take courage, trusting that He will yet more abundantly own and bless the preached Word, and the labours of the dear superintendent and teachers in gathering the lambs.

WELLINGBOROUGH TABERNACLE.—The anniversary of the Sabbath-school was held on Lord's-day, May 18th. Sermons were preached morning and evening by Mr. E. Marsh, of Laxfield, to large congregations, the chapel in the evening being crowded. In the afternoon, Mr. Marsh addressed the scholars and friends. A cloud was cast over our gathering this year by the sudden death of two of our scholars, one of whom was present with us the previous Lord's-day, yet the "good hope through grace" we felt for each of our dear young friends softened the pang of so sudden a parting. We look to meet our loved ones *at home*. On the Monday evening a public meeting was held, presided over by our brother, Mr. David Dully. The Secretary read the report, which showed the school was opened on the first Lord's-day in 1864, making this the 26th anniversary. There are, at the present time, 176 scholars, and nineteen teachers. One of the most encouraging features of the school is the senior Bible-classes, one for young men, with 22 members, conducted by Mr. Lissenden, and Mr. Wright; and one for young women, with 20 members, conducted by Mr. Noble, in addition to another class for females, conducted by Mrs. Mather, in the chapel. We have a good library, with 300 volumes, for teachers and scholars, and in connection with this about 1,000 periodicals have been circulated during the year. We have also a mutual improvement class, held during the winter months, with upwards of 40 members, in connection with which we have had three lectures by Mr. Sinden, and two by Mr. Sadler, on Protestant subjects. In financial matters, we are not only out of debt but have a small balance in hand, notwithstanding our expenses during the year had been unusually heavy, amounting to about £36. After the reading of the report, stimulating addresses on Christian work

among the young were delivered by brethren Wright, Lissenden, Marsh, and W. E. Palmer. During the Lord's-day, most appropriate hymns, original and selected, were sung by the scholars in a way that reflected great credit on our friends who had trained them. The collections were good, amounting to nearly £14. We trust this anniversary meeting will be one long to be remembered, for we parted on the Monday evening feeling every cause to "Thank God and take courage."

STONHAM, SUFFOLK.—The loving and united friends at Bethel, Stonham, held their anniversary, as usual, on Whit-Wednesday. The dear Lord helped the writer once more to tell out a few precious things, which found an echo in the hearts of many present. It is not a matter of wonder that the Church here is happy and peaceful, it being under the stated ministry of brother Jonathan Grimwood, who is known far and wide as a quiet, faithful, and unassuming preacher of the grand old-fashioned Gospel of God, and whose spirit anyone might justly covet, as one of heaven's best gifts; the Lord bless him, and the dear ones who cluster about him from Sabbath to Sabbath, Mrs. Grimwood, and several other lady friends, rendered help in making all-comers comfortable. The singing was hearty, and the services throughout lively, and spiritually profitable. Many kind friends were present from Crowfield, Otley, and other adjacent villages. The beloved office-bearers, Pryke, Soames, May, and Hall, were active and happy in the execution of their respective duties. May the Lord grant the bright shinings of His face to rest upon the earnest labours of brother Grimwood, to the great joy of all who love him in Christ.—ED.

ST. ALBANS.—DEAR BROTHER WINTERS.—I am sorry to have to inform you that I have resigned my pastorate at Bethel, St. Albans, my only reason for so doing being that I found the journey of 50 miles (involving, as it does, twice travelling across London) beginning to tell seriously upon my health, and my doctor strongly urged me to relinquish it. I am glad to say that during the few months we have been united we have been at peace, and have had a measure of prosperity. Congregations have increased, and additions have been made to the Church. I finish my pastoral duties the 5th Oct., and in future must limit my engagements in the main to Metropolitan Churches, or, if out of the metropolis, to those which are easy of access from the South of London. I trust that the Lord will bless the cause I am leaving, and also guide all future steps of—Yours in the Gospel, THOS. VINCENT, 426, Old Kent-road, London.

**CLERKENWELL.**—At Mount Zion, Chadwell-street, on Thursday evening, May 29th, a meeting was held in this highly-favoured sanctuary to bring more immediately before the public the object and work of the Mount Zion Chapel Benevolent Society, which was established in the year 1854. For many years it has been gliding unostentatiously along in obedience to the Divine command: "Doing good to all, especially to those of the household of faith." Pastor E. Mitchell presided, and brother Tom Cole, the secretary, read a most concise and interesting report of the past year's work. Brother Sawyer, treasurer, told us that over £66 had been received and disbursed. Addresses were then delivered by deacons Oliver, Sawyer, E. Mote, Hunt, Hodges, and Abbott. The pastor was quite at home, being thus surrounded by the officers of the Church, interspersing each address with a few spiritual, experimental, and telling remarks. It was quite an "at home" meeting in the best sense, as everyone felt, and gave quite an impetus to the society. The Mount Zion Chapel Dorcas Society have also just issued their eleventh annual report, from which we gather that articles to the number of 215, comprising garments, blankets, counterpanes, &c., have been distributed among the poor. The treasurer's account shows receipt and expenditure of over £26. The officers are: Mrs. Hazleton, president; Mrs. Mitchell, vice-president; Mrs. Briscoe, treasurer; Miss Morris, secretary; Mrs. E. Mote and Mrs. Hodges, collectors, and a good working committee. Thus, the Church at Chadwell-street are alive and happily working on together for the glory of God and the good of the needy. To God be all the praise and honour.—J. W. B.

**STOWMARKET.**—On Lord's day, June 8th, the grand old Baptist Chapel in this town was rendered attractive by the special services held therein, in connection with the Sabbath-school. The psalmody, during the day, was well rendered by the teachers and scholars, under the careful superintendence of Mr. W. Rayner. Three sermons were preached by Mr. W. Winters. The scholars on the roll number 75, and 13 teachers. Although the staff of teachers is good, yet another teacher is wanted to complete the required number. At each of the three services, the chapel was well filled; many being present from Stonham, Wattisham, and other villages in the surroundings. The ministerial brethren present were—J. Grimwood, D. Dickerson (former pastor), and S. Haddock, also brethren Garrard, Baker, Strickson, Mothersole, together with deacons Mayse, Rayner, Wright, and others. The services of the day were most successful and happy. Collections, £6 19s. 3d.

**CROWLE.**—The 291st anniversary of the above Church, and the 70th of the Sunday-school, were celebrated jointly on Sunday, June 8, 1890, and following days. On Sunday two sermons were preached, morning and evening by Mr. J. A. Andrews, and in the afternoon a special service was held for children, parents, and friends, at which the children recited a number of choice pieces, dialogues, &c., and sang a selection of hymns befitting the occasion. The congregations were crowded and the collections good. On the Monday a public tea was provided in the school-room, to which a very full company sat down, and in the evening a platform meeting was held, at which Moses Glew, Esq., presided. After the opening hymn, the pastor, W. Rowton-Parker, read John xv. 1—11, Mr. J. A. Andrews offered prayer, another hymn was then sung, and addresses followed. The chairman spoke a few warm words of congratulation. Mr. Ashmell followed with a grateful retrospect of the goodness of our covenant Lord in the past, and His continued favours in the present; Mr. Andrews, after briefly noting past experiences, extolled the grace of God in His wonderful and matchless provisions for the good of His Church and people; Mr. Stuttard also spoke briefly on the past, present, and future; and the pastor closed with a few earnest words of truth. The children had their treat on the following Wednesday. The anniversary has been in all respects a signal success. Thanks be unto God for continued favours.

**HITCHIN.**—**MOUNT ZION.**—The 30th anniversary of the opening of this place of worship was celebrated on June 4th, 1890. Our esteemed pastor, Mr. F. C. Holden, preached an excellent sermon in the afternoon from the following words, "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). We were then refreshed with a tea, kindly provided and served by Mrs. Tucker's daughters and friends. In the evening, our esteemed brother, J. Lee, presiding, our old friend and brother Mills led us sweetly to the throne of grace. The Chairman, having made a few savoury remarks, our brother Bowles gave encouraging words from "Then had the churches rest." Brother Battson spoke on the "Prince of Peace." Brother Symonds on the "Conflict within." Brother Holden spoke salutary words on "Grace." Brother Lovelock spoke from, "And he began to be in want." Brother King, of Biggleswade, gave out a hymn and pronounced the Benediction. The collections were good, our brother J. Lee heading the evening's collection with £3. It was a time of refreshing from the presence of the Lord, we found it indeed good to be there.—G. LOVELOCK.

## REPLY TO "LAW AND GOSPEL."

I can hardly see that the piece signed "Law and Gospel," is a reply to me. However, I suppose it is.

No one says that Adam's love was not perfect before the fall. But how the fallen sons of Adam can love God, the same as Adam did before the fall is to me a mystery. How can a man love God perfectly, who has a heart "deceitful above all things, and desperately wicked." It is an impossibility. I grant the law demands love, but does that law impart that love which it demands? I say, No! Love is of God. In order for us to love God, we must be among those whom He loved before time, because John says, "We love Him because He first loved us." God does not look at the outward appearance but at the heart. If we view the work of Christ, we can never sign ourselves "Law and Gospel," for Christ is "the end of the law to everyone that believeth." Christ kept the law, and supplied every demand that law could make, hence there is no responsibility on the creature's part. If we could love God with a perfect love, as our Creator, what necessity would there have been for Christ to have kept the law?

It is said "Perfect love is the fulfilling of the law." Christ is our perfection, and our love can only be perfect in and through what He has done. There is no such thing as a mixture of Law and Gospel, the one damns, and the other saves, how can we mix the two? Ye cannot serve two masters. We must either be under the law, or under grace. In other words, we must either be saved or lost. We must never forget that God is a spirit, and therefore we must love Him spiritually, not simply naturally, we must love God with that love which is the workings of faith, for without faith it is impossible to please God. And He must give us the faith. We are not born with it, and hence we cannot love God perfect as Adam did before he fell. How can we be responsible for things we cannot perform? If we are responsible for perfect love to God, we are alike responsible for the salvation of our souls. "Law and Gospel" mentions the certain ruler who came to Christ; but did the insisting on a closer observance of the law, make Him sorry for sin? No, we read that "he went away sorrowful, for he was very rich." He did not want to part with this world's goods. But the preaching of Christ makes the sinner willing to give up all and follow Him. Does the preaching of the law produce this effect? The conversion of Saul of Tarsus is mentioned in the reply. Saul heard a voice saying, "Why persecutest Thou me?" He answered, "Who art Thou, Lord?" and the Lord said, "I am Jesus, whom thou persecutest." "Law and Gospel" infers that this was the demand of the law. I fail to see that the voice of

Christ is the voice of the law. No! Christ has magnified the law and made it honourable.

"Payment God cannot twice demand,  
Once at my bleeding Surety's hand,  
And then again at mine."

We are nowhere commanded to preach the law, but to preach Christ. May God ever keep us from error which is gradually creeping in amongst those who profess truth. I sign my name: FRANK FIELDS, 13, Newburgh-street, Winchester.

FRAMLINGHAM.—FORESTERS' HALL.—Through the intervention of divine providence, we have to record very happy and successful meetings on Wednesday, June 11th. We feel greatly indebted to Christian friends who came over on this occasion to wish us God's speed in establishing a cause of truth here, also to those that sent donations and kind wishes for the future. In the afternoon Mr. J. R. Debnam gave us a very excellent sermon from Zeph. iii. 17, 1st. The relationship; 2nd. The position; 3rd. The declaration; 4th. The three-fold interest. A goodly number sat down to tea. A public meeting in the evening was held, when our friend, Mr. F. Moore explained our views as Primitive Baptists, which explanation we felt was greatly needed. Brethren Glasgow, Field, Meadows, and Debnam followed with words full of encouragement. After singing "All hail the power of Jesus' name," prayer and the Benediction closed the happy meeting. We pray that the seed sown on this occasion may bring forth an abundant harvest.

PRITTLEWELL.—We have received cheering news from brother J. Chandler respecting the truth-loving cause here. Our strong attachment to the friends has never once abated, although many years have elapsed since our brother, W. Potter, first invited us to preach in the time-honoured sanctuary of which he is still a deacon. We thank our brother Chandler for references to good done in two distinct cases through the EARTHEN VESSEL and GOSPEL HERALD.

GUILDFORD.—CASTLE-STREET.—The anniversary of the foundation of this ancient cause of truth (more than two hundred years ago) was successfully held on Lord's-day, May 18th, when two sermons were preached by Mr. A. E. Realf (pastor), and on the following Wednesday, when Mr. R. E. Sears delivered two able and encouraging discourses. The tea-meeting was well attended, and collections reached the average.

"IN MEMORIAM."—On account of the great pressure on our space this month, we are compelled to hold over several short memoirs of departed saints.



MR. F. G. BURGESS, PASTOR, CHELMSFORD, ESSEX.

(See page 251).

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## Talks With Jesus.

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“Talk with us, Lord, Thyself reveal, while here on earth we rove;  
Speak to our hearts, and let us feel the kindling of Thy love.  
With Thee conversing, we forget all time and toil and care;  
Labour is rest, and pain is sweet, if Thou, my God, art here.”

IT is very delightful to be favoured to commune with Jesus in any of the walks of life, whether in His House, in the open fields, in the workshop, in the family circle, or in the chamber of sorrow, sickness, and death, a little talk with Him brings heaven and earth together, and strengthens the soul to meet whatever God has ordained for it. On our way to the Suffolk meetings, a few weeks since, feeling bowed down in heart on account of the weight of our many labours, we realised a little sunshine from the face of Jesus, which made our soul to heave with

joy; but, like all His precious visits, it was far too brief to satisfy us. On one occasion, when awaking from sleep in the house of a Christian friend in the country, and turning our eyes toward the head of the bed, we read, to our soul's comfort, several beautiful verses, commencing as follows:—

“A little talk with Jesus, how it smooths the rugged road,  
How it seems to help me onward, when I faint beneath my load,  
When my heart is crushed with sorrow, and my eyes with tears are dim,  
There is nought can yield me comfort like a little talk with Him.”

We had read the same verses several times before in various railway waiting rooms in our far off journeyings, but they never seemed so sweet to us as on that occasion; and, singular to say, when we reached Occold, our brother, W. H. Ranson, of Somersham, put a copy of the same verses into our hand, requesting us to read them, as they had been so greatly blest to the soul of a dear suffering sister, Mrs. Gosling, a member of his Church, who, during her long affliction, had realised many love visits from her Lord, and could say with us:—

“And yet the more I know Him, and all His grace explore,  
It only sets me longing to know Him more and more.”

The witness of the Spirit in a believer's heart endears the Lord Jesus to him, and produces the same joyous experience as it did in the minds of those two astonished saints who walked to Emmaus, just after the resurrection of Christ, when their hearts fused together as He opened to them the Scriptures. Thus how precious to the troubled soul is a little talk with Jesus in His Word, either in secret or in the public means of grace, when He opens the understanding, and reveals Himself in His saving love and power. How sweet, too, is a little talk with Jesus in private at the throne of mercy where no eye but His sees, and when we gain His ear it is delightful to make a clean breast of all that troubles us, for many of His feeble ones suffer much at times through the want of frankness and kindness of friends, and are obliged to tell Him all they know and feel, when, perhaps, they cannot approach conveniently those who have wounded them. They then feel that they would like to be always with Jesus, and their language in effect is,—

“I am weary, heavy laden, and fain would be at rest;  
I am daily, hourly longing for a home upon His breast;  
And He answers me so sweetly in tones of tenderest love,  
‘I am coming soon to take thee to My happy home above.’”

To mingle with other dear ones in public prayer is very refreshing to the jaded heart. It is then we often get near to the King of kings, and feel renewed in strength to press on in our daily course. It is in talking with Jesus at such meetings that we find a oneness of spirit and experience in the saints, and heart touches heart. The true spiritual health of a cause may be told by the character of the prayer meetings connected with it. We have found it good to wait on the Lord in prayer, and it has been to us many times heaven begun below,

“Oh, blest devotion, thus to meet,  
And spread our woes at His dear feet;  
Call Him our own in ties of blood,  
And hold sweet fellowship with God.”

It is very pleasant to enjoy a little freedom in talking with Jesus in the school-room, surrounded by intelligent children, many of whom are

more capable of appreciating simple prayer than some persons are willing to admit. When very young in years, a mere child, we remember being fully conscious of the existence of an all-seeing and all-knowing God, and were grieved when we thought we had offended Him, but we knew not the value of Jesus Christ till led to see ourselves entirely lost and undone by sin; and when our soul realized Gospel liberty we enjoyed communion with the Lord for five happy years almost without a break, and could say with the poet:—

“I cannot live without Him, nor would I if I could,  
He is my daily portion, my medicine, and my food;  
He's altogether lovely, none can with Him compare,  
The chief among ten thousand, the fairest of the fair.”

But when the face of Jesus disappeared, our religion seemed to go too, for we had thought that the Sun of Righteousness would shine brightly all the way to heaven. We then understood the exercises of the Psalmist's soul when he said, “In my prosperity I said, I shall never be moved. Lord, by Thy favour Thou hast made my mountain stand strong; Thou didst hide Thy face and I was troubled” (Psa. xxx. 6, 7). The Gospel, however, has been made very precious to us since, although our days of darkness have been many. It is considered that rough sea voyages tend to make better sailors than smooth ones; and truly we have learned more of God's truth, and its adaptability to save, and more of our own weakness in the night of soul trouble than in the noontide of joy, but we would still hopefully plod on in the good old beaten way, “looking unto Jesus,” and trusting that we shall see Him in death, and have the privilege of talking with Him for ever in the home of many mansions.

“So I'll wait a little longer, till His appointed time,  
And glory in the knowledge that such a hope is mine;  
Then in my Father's dwelling, where many mansions be,  
I shall sweetly talk with Jesus, and He will talk with me.”

W. WINTERS, *Editor*.

Waltham Abbey.

## OUR PORTRAIT GALLERY.—No. VIII.

MR. F. G. BURGESS, PASTOR, CHELMSFORD, ESSEX.

DEAR MR. EDITOR,—I have been born twice; firstly, in the village of Tilehurst, near the Town of Reading, Berks. My life has been a chequered one. At the age of eleven I found my dear mother sitting in her chair dead. Her sudden exit was probably caused by heart-disease. Shortly after this, upon my father's re-marriage, I left the parental roof, and have from that time been getting the bread that perisheth by the sweat of my brow. After spending a year or two in different places in the country, I went to the Metropolis, where for several years I was left to plunge into sin. My only wonder is that God did not banish such a wretch from the earth. Returning to the Town of Reading, I, somewhat late in life, apprenticed myself; but my employer failing in business, the indentures were cancelled, the premium lost, and the trade not learned. Being determined to learn the trade if possible, I started on foot in search of work, and walked a distance of seven hundred miles, but all to no purpose. Ultimately I found work in the very place from

which I started—obtaining a situation, and remaining in it for 6 years, until the Lord fully thrust me out into the ministry.

I HAVE BEEN BORN, SECONDLY, OF GOD;

but when I know not. My earliest religious convictions were when, as a boy, at home, I read, "Grace Abounding to the Chief of Sinners." Even then I was wedded to sin, and felt that if ever I became different the Lord must bring it about. These convictions followed and often wounded me. When singing as a chorister in a Ritualistic Church, many times have I had to refrain from singing, my heart seemed broken, and I wept. Still, between such convictions I could rush headlong into sin. At length, about the year 1868, when I had reached the age of 22, the work began to deepen. The forms and ceremonies of the Establishment I was obliged to leave. I wanted something, I scarcely knew what. I now wandered about from one place of worship to another, like Noah's dove, seeking rest but finding none. The misery of my soul at this time was simply indescribable. Preachers seemed to mock me; the Word of God condemned me, and I felt that I was lost. During the winter of 1868-9, with great reluctance, I went (having tried every other place) to Providence Strict Baptist Chapel, Reading. I was prejudiced against the people; I hated their doctrines. It seems to me now like a dream; but the preacher described me so accurately, the preaching explained my condition, and I saw that all my trouble and travail of soul was the work of God. Here at last I had found a home. Prejudices and hatred to the truth, all fled, and I do not think that I am ever likely to see them again. Under the faithful ministry of Mr. F. Pearce, I gathered encouragement; still it was not until some months later that I found deliverance. This was whilst in my worldly calling the words of truth rolled into my soul, "Rise up, My love, My fair one, and come away." This was the jubilee! All debts were remitted! The slave was free! It was now my privilege and pleasure to follow my Lord in the watery way, which I did in the July of 1869.

Shortly after this my mind began to be much

EXERCISED ABOUT PREACHING THE GOSPEL;

but as I concluded that it was very presumptuous for me to entertain such an idea, the matter was kept a profound secret in my own breast. Still it was there, and I begged of the Lord that if it was of Him, to make it plain to me. Space prevents from entering into details. Let it suffice to say that Deacon Vize, who was engaged to preach at Knowl Hill, was impressed (so he told me afterwards) that I should be called to speak in the Lord's name, and so he induced me to accompany him, and, when there, he got me to take a service, which very reluctantly I did. Having once opened my mouth, the way was made plain, and from that time, October, 1870, until now, I have scarcely known a Sabbath without being in a pulpit. For a short time I was an itinerant, preaching at Wokingham, Knowl Hill, Henley, Chobham, Cricket Hill, and other places, until I went to Woburn Green, where I preached stately for three-and-a-half years, still continuing in my business. In the year 1876 I gave up business, having received a call from the Church at Asketh, Bucks. Here I spent six of the happiest years of my life. From thence I removed to Ake-man-street, Tring, for twelve months, and afterwards to Chelmsford (my



present pastorate), where I have been seven years, not without many signs of the Lord's blessing attending the Word preached. "Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." And, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Yours very truly, F. G. BURGESS.

3, Granville Terrace, Mildmay Road, Chelmsford, Essex.

## SUFFOLK AND NORFOLK ASSOCIATION.

*Notes of Sermons preached at the Suffolk and Norfolk Association of Strict Baptist Churches, held on June 3rd and 4th, 1890.*

(Communicated by P. BARRELL.)

THE AFTERNOON SERMON, JUNE 3.

MR. W. H. EVANS, of London, preached from the following words: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken (Isa. xxxiii. 20).

It is not my desire to draw your attention this afternoon to the literal meaning of the text; the difficulties of the chapter are manifold; in the second verse we see the prophet praying for the people of God at large: "We have waited for Thee; be Thou their arm every morning, their salvation in the time of trouble." This is a prayer for God's people alone. It is not what we can do for ourselves, but what our God can do for us, that makes us safe and secure. "At the lifting up of Thyself the nations were scattered." Thus the prophet proceeds until we come to the language of the text. The chapter winds up with a gracious promise respecting that world of joy in which the inhabitants shall not say, I am sick. Now for our text. First, we have to consider a *Divine Action*, God doing what men usually do, look upon Zion; secondly, *A Gracious Petition*; and thirdly, *A Comforting Answer*.

First, *A Divine Action*. Look upon Zion. It is the request of the Church that brings before us this Divine action. How can He by whom actions are weighed be requested to look upon Zion? A certain lord maintaining infidel principles once asked the late Countess of Huntingdon, that if he wished to reveal his mind to an *ant*, how could he do it? The Countess, blest with no small amount of wit, replied, "By becoming an *ant* yourself, my lord." So God becomes like one of us, takes upon Himself our nature, comes down to earth to reveal His will to us. What do we mean by saying, "I have looked into this or that?" Do we not mean that something has awakened our interest? So there is something about Zion that is dear to God—that interests Him. He says, "My eye and My heart are there continually." The eyes of the Lord are upon the righteous. Let us not forget that the eyes of the Lord are in every place, beholding the evil and the good. We are told that the Lord looked through the cloud, and troubled the Egyptians. It

was a look of wrath. We have another look recorded. Nathaniel under the fig-tree sought to pour out his heart unto God. There was *One* who knew all about him. He looked upon Nathaniel under the fig-tree. He also looks now upon those who in secret pour out their hearts unto Him. God says, "To this and that man will I look." Not to those who have never committed a sin. No! but "to him that is of a humble and contrite heart, and that tremble at My word." What a wonderful *look* was that which Christ gave to Peter! it melted him to tears. If you want to win back a fallen brother, treat him kindly. By treating him indifferently you will never win him back to repentance that needs not to be repented of. God delights to look upon Zion.

Secondly, *A Gracious Petition*. The prayer of the Church—"Look upon Zion." All grace comes from Jehovah; every gracious exercise is but a stream from the fulness dwelling in the Godhead. There are certain things that never would have been but for grace. Among them is the throne of grace. "Let us, therefore, come boldly to the throne of grace."

It is God's pleasure that His throne of grace should be surrounded by a band of grace-taught petitioners.

"Not death nor hell shall e'er remove  
His children from His breast,  
In the dear bosom of His love  
They must for ever rest."

It is His purpose that His dear ones should be near Him—should come near His throne. He keeps them there, thus "grace taught *my* soul to pray." Grace alone makes a praying man or woman; no man living can teach another to pray—a spiritual prayer. I tried when young to find a prayer that would suit my case, but could not find one, so was obliged to pour out my heart unto God as best I could without human aid. Among the prayers that go up from the heart of these grace-taught souls is a prayer for Zion—"Look upon Zion." Is there anything in Zion to awaken concern and interest? We confess there is much to bring us confusion of face, but God alone can make the crooked straight. This prayer witnesses a deep concern in the interests and welfare of Zion. "They *shall* prosper that love her." The interest of each individual member is the interest of the whole Church. We are all members of one body—all members must suffer together. "Look upon Zion as the city of our solemnities."

Thirdly, *The Comforting Answer*—"Thine eye shall see Jerusalem, a quiet habitation," &c. Our text intimates that you shall have the blessing, but you may have to wait for it. "Thine eye *shall* see it." "Wait on the Lord and He shall strengthen thine heart. Wait, I say, on the Lord." Thine eye shall see Jerusalem, a quiet habitation. How is it? God has taken away all wrath from her; it is through the atoning work of Jesus, His beloved Son. Now the inhabitants can sing:—

"Sweet the moments, rich in blessing,  
Which before the cross I spend,  
Life and health and peace possessing,  
From the sinner's dying Friend."

Our last thought is that of *permanency*. "A tabernacle that shall not be taken down, not one of the stakes shall ever be removed, neither shall any of the cords thereof be broken." The city of our God shall *never be taken down*. We may well exclaim:—

"Saviour, if of Zion's city  
I through grace a member am,  
Should the world deride or pity,  
I will glory in Thy name.

Fading is the worldling's pleasure,  
All its boasted pomp and show,  
Solid joys and lasting pleasure,  
None but Zion's children know."

"Beautiful for situation : the joy of the earth is Mount Zion." Amen.

THE EVENING SERMON, JUNE 3RD.

Mr. J. Jull, of Cambridge, preached, basing his remarks on the annexed words: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus" (Acts viii. 35). These words were written at the time of the first Gospel Church in Jerusalem. Satan by persecution made inroads among them, and they were scattered; but wherever they went they preached Jesus unto the people. Philip is here brought before us. He goes down to Samaria. God stands by him, and he works miracles and preaches Christ unto them. We read there was great joy in the City of Samaria, and Philip goes on with his work. The news of it reached Jerusalem, and they sent to inquire about it. Let us notice, first, *The Preacher and His Subject*; secondly, *The Congregation*.

First, *The Preacher*. Who is he? A man. He was a gracious man, or the Lord would not have sent him to preach Christ. God only sends gracious men to preach Jesus. If we have not grace in our hearts, all gifts are useless. Philip the evangelist was a gracious man sent by God to do the work God meant him to do. He was a persecuted and driven-out man, painful as the experience was. Yet God made him fit for his work. Persecution does not drive out fidelity to principle. Let us in these easy-going days be true to principle. Why should we wish to change? Philip was a persecuted driven-out man, also a heaven-directed man. He was God's servant, and the angel of the Lord spake unto him, saying, "Go toward the south, unto the way that lieth between Jerusalem and Gaza, which is desert." He did not argue the point, but went at once. He was therefore a heaven-directed man.

Again, we see God interposing in a special way for Philip. He sees a chariot; and here we see the Spirit of the Lord is watching over him. "Go," said the Spirit, "and join thyself to this chariot." Philip goes. He sees the man reading, and says, "Understandest thou what thou redest?" He answered, "How can I, except some man teach me?" He bade him come up into his chariot. Now we see the preacher and his congregation face to face. This leads me to my second position, the subject the preacher spoke from. His Book was the Scriptures; the subject-matter, Christ. Philip loved Christ, and observe, there is no name mentioned. He was reading the fifty-third of Isaiah. This Ethiopian eunuch asks, "Does the prophet speak of himself, or of some other man?" Here we behold the preciousness and value of the Holy Ghost, for no man can say Jesus is the Christ apart from the Spirit's teaching. How did He preach? We will take the words as they stand. We are told that He was preached as the Lamb slain before the foundation of the world. In heaven they sing about the slain Lamb. Christ as the Lamb was the most important part of the subject Philip preached to this poor broken-hearted man, the Lamb slain from the foundation of the world for sin. His blood cleanseth from sin. You and I have realised the efficacy of that blood. Look at Him. He meets your case. He is the slaughtered Lamb.

The fifty-third of Isaiah sets forth the substitutionary work of

Christ. What did He suffer for? To take away sin. I am a sinner. I feel it; but Jesus was manifested to take away sin. At the cross I behold sin taken away. Our Lord took away sin by suffering. Philip might preach first the Lamb, then the Lamb slain for sin. Your sins are cast into the depth of the sea. He took them out of reach; and "As far as the east is from the west so far hath He removed our transgressions from us." We now stand complete perfect, and alone in our atoning Lord. He preached unto him Jesus and His suffering. I think Philip preached the manner and mode of His suffering. "As a lamb before her shearers is dumb, so He opened not His mouth." He did not offer any resistance. Oh! what a display of His love—"If ye seek Me, let these go their way." Again we see the matter of his subject, and how this Lamb was God. He dwelt in the bosom of His Father before the worlds were made. This eunuch might have said, "What do you mean by His humiliation? You say this Lamb was God, He became man, took upon Himself our nature, suffered, bled, died, paid the price His people owed, was buried, rose again, and is now exalted at His Father's side to give repentance unto Israel, and forgiveness of sins." He preached unto Him Jesus. Philip preached Christ unto the Samaritans, but Jesus to this poor broken-hearted eunuch.

There is a beautiful harmony here. The Samaritans knew more about Christ than this man did. Did Philip understand the man He was talking to? Yes, we think he did. Jesus, you know, means a *Saviour*. Here is this poor Ethiopian eunuch, pressed down on account of sin. Jesus then becomes a subject so adapted to meet his case.

Now we come to His congregation—*ONE*, only one. Who would care to preach to one? Philip and Jesus did not hesitate to preach to *one*. You take the hint: God works among the few as well as among the many. Notice it was a *moving congregation*, so are our congregations. As the chariot moved on, Philip kept on preaching Jesus to this one hearer. What kind of congregation was he? A *worshipping one*. How do you know? The Bible tells us so; he had been up to Jerusalem to worship. No doubt he was a proselyte to the Jewish faith. "My feet shall stand within Thy gates, O Zion." I do admire David; he had many things to take up his time and attention, yet he says, "In the house of the Lord I will pay my vows." You can find time to go up to the house of the Lord if you like. In the house of the Lord "I will pay my vows." Here was a worshipping man. Think of the Ethiopian eunuch travelling hundreds of miles to worship. Again, what kind of congregation was Philip preaching to? A *reading one*. What was he reading? Newspaper? No—politics? No—the Scriptures! Leave secular things on the Lord's-day. My father said, not long before he died: "Money is chaff; money is chaff. Six days is sufficient for the world; the seventh should be for the Lord." What did he read? The prophet Isaiah. I think it was the lesson of the day. What he had been hearing in the temple service. Here is a lesson for you and I. If people were to read the Bible more, they would understand sermons better.

He was an *inquiring* man. What made him inquire? Soul trouble; your ears and heart were open when in soul trouble. Here, then, is an *inquiring congregation*. We love to preach to inquiring congregations. I have not found all I want; I know Jesus died for sinners, but I want

to know—Did he die for me? That inquiring mind is the product of the Holy Ghost.

“Understandest thou what thou readest?” There was not much pride in the man; he at once answered, “How can I, except some man teach me?” What do you go to chapel for? Is it not to be instructed and to get more light?

What else was he? A *believing congregation*. Here’s the effect of preaching Christ—it makes believers. He hit upon the right subject at the right time the Word was applied by the Holy Spirit. The preaching of Jesus does attract many. On and on they went. At last the eunuch showed he was a believer in the Lord Jesus.

It was an *obedient congregation*. Philip did not say a word about water. The eunuch was the first to speak about it: “See! here is water; what doth hinder me to be baptized?” Philip tests him a bit. “If thou believest with all thine heart thou mayest.” So the chariot stops, and this Ethiopian eunuch is baptized. All our congregations are not obedient. Surely, if Jesus has done so much for us, He claims our heart, our life, our all. Let Him have it.

Lastly, it was a *rejoicing congregation*. From obedience comes rejoicing: “He went on his way rejoicing.” May God bless these services to your souls. Amen.

#### THE SECOND DAY’S SERVICES.

On the morning of June 4th, Mr. H. B. BERRY, of Hoxne, preached the first of the two association sermons, taking for his text the following words:—“Unto you which believe He is precious” (1 Pet. ii. 7). God is pleased sometimes to use feeble instrumentality. I appear before you this morning to preach my first association sermon. We will look at the text in three ways—

First, *The Manner of Christ’s Preciousness*.

Secondly, *Why He is so Precious*.

Thirdly, *To Whom He is Precious*.

First, *The Manner of Christ’s Preciousness*. Christ no doubt is precious to many here this morning. Sin entered this world and brought with it moral chaos. I feel I am speaking to many who this morning can bear testimony to the fact, that Christ is precious because of His *anointing*. He is precious in His *official character*. There never were such association sermons as He preached. He is precious as the prophet of His people—the only Priest we recognise. He is so precious, it cuts us to the heart to hear others try to take His place as priest. As a priest He has offered the most precious sacrifice that ever was, or ever will be offered. He is precious in His official character as King in Zion. Christ is exalted as King in Zion to defend His people. He is precious in His *relationships*. If you are a true believer in the Lord Jesus you belong to the royal family. He is Brother to us, possessing the same nature. In His relationship as Husband of the Church, He has made provision for all its needs. In His relationship as Friend He is precious, precious because His friendship never changes. The deeper our needs, the more we realise His preciousness as a Friend. His Friendship is unchanging. He is precious in *His Word*. Sometimes we say, Where can I find an interesting Book? Go to the Bible. His Word is precious—too precious to be trifled with or wrongly interpreted. He is precious in *His work*. Oh! the precious work of our dear Redeemer. If I sink or swim I rest

in Him. His wonderful intercession is a part of His work; in that He is precious, without it all our services would be in vain. He is precious in *His sufferings*. God is satisfied with the sacrifice Christ has offered. He is precious in His sufferings, because they exempt His people from suffering. He is precious for *His example*. If the devil could have found a flaw in the sacrifice or life of Christ, we never should have heard the last of it. He is precious in *His death*.

Secondly, *Why He is Precious*. First of all we would say He is precious to the Father, because of the work He has accomplished. God is well pleased with Christ. He is precious to His people, because they feel their need of Him. Christ is precious to His people because there is no other Saviour. I dare not tell you of any other way of getting to heaven only by and through Christ alone. Christ is precious because of *His antiquity*. He was with the Father before time began. He is precious because He never fails in the time of need. He is precious because He abideth for ever as an abiding priest precious to His waiting, wanting people.

Thirdly, *To Whom He is Precious*. I have before me two classes of people. We have to preach the Gospel to all, but it will only be precious to those who are made to believe. Faith alone recognises the gift of God. Faith, the great gift of God, recognises a precious Saviour. It's a present possession. "Unto you therefore which believe He is precious. He is precious in the time of trouble. Have we not found Him precious in the time of trouble? Are we followers of this precious Christ? If you have no hope in Him I have nothing else for you. Faith rests upon the finished work of Christ. "Unto you therefore He is precious." Christ changes not: He is the same yesterday, to-day, and for ever. He is precious as a fountain that shall never run dry. This Christ is precious because His fulness is inexhaustible. I have said a little about His preciousness. I feel I cannot half speak of it as I want. I cannot extol Him as I would. May God bless you. Amen.

#### THE AFTERNOON SERMON, JUNE 4TH,

was preached by Mr. R. A. Huxham, of Aldringham, who took as the foundation of his subject the following words: "He shall glorify Me, for He shall receive of Mine and shall show it unto you" (John xvi. 14). We have learned from theory that there are three persons in one God—our Divine essence. This we not only believe, but we have experienced it. Man in his natural state is ignorant of God and of the way of salvation. The one great power—*influence and energy*—brought to bear upon him is set forth in the language of my text: man may obtain a theoretical knowledge of many things, but nothing short of God Himself can satisfy a longing soul. Only the Holy Ghost can bring a knowledge of man's state by nature to His view. "He shall glorify Me, for He shall receive of Mine and shall show it unto you." We have here a Person and His ministry. We will glance at the person spoken of, His ministry, and how and to whom He ministers. First, *the Person* brought to our view in my text—HE, the Holy Ghost, the Spirit of Truth and the Comforter. Who can fill up the vacancy caused by His absence? There have been various notions about the Holy Ghost; we believe He is a real Person; look at His personality. The great master prophets and apostles testify, as a fact, that He is spoken of by them as being equal with the Father and the Son, constituting the great and glorious Deity. He is a Divine Person, as is proved by the words

of Peter to Ananias: "Why," said Peter, "hath Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." He is spoken of as the Spirit that gives life. He is a Divine Person. *His Omnipotence* is seen in regeneration. He does not resuscitate the old life, but comes forth and gives new life, as is seen in His words to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." Has that power been felt within you? What did it convince you of? It convinced you of your lost state. It was the Holy Ghost alone that made you alive from the dead. O what majesty, power, and love there is in Him! Not only does He possess Divine power, but He is *Omniscient*. He knows all, and never fails to accomplish what He undertakes. He works, and it becomes effectual to the salvation of every chosen vessel. He is *Omni-present*, for "Know ye not that your bodies are the temples of the Holy Ghost." Wherever you find a child of God you find a temple of the Holy Ghost.

Secondly, *His Ministry*. The ministry of this glorious Person is twofold, "He shall glorify Me, for He shall take of Mine, and shall show it unto you." He glorifies Christ, "The spirit wrought my faith and love, and hope, and every grace."

There is no vital life (spiritual) apart from God the Holy Ghost. What are we? "Sinners by nature." What has grace wrought? How many a lying tongue has been silenced, many a drunkard made sober, many a one brought back from debauchery and ruin. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." The Holy Ghost glorifies Christ by exhibiting Him. God the Holy Ghost never shows a man his sins without the remedy. He glorifies Christ in the saint's experience; we are thus led on step by step; the Spirit glorifies Christ by leading His people in the right way.

If the Holy Ghost does not instruct you, the preacher's words will avail nothing. Beloved, the Holy Ghost is the great *Instructor*. He instructs us by the ministry of His Word. He shines upon the sacred page. He is acquainted with all that is Christ's, and shows it unto others. It is no mean thing to be a servant of God. The Holy Ghost glorifies Christ by the impartation of light to His people. He glorifies Christ by *comforting* them; hence His ministry is a comforting one. He comforts by leading the soul to Calvary. The Holy Ghost teaches by the instruction He imparts.

Thirdly, *To Whom Does He Minister?* To sinners: "He shall receive of Mine, and shall show it unto you." He receives of Christ the blood of substitution and applies it to the sinner. We must have the substitution. He applies the sense of it to the sinner's heart; He sets forth Christ as a pattern.

If He is not your pattern, you do not know much about Him. He takes of the things of Christ, and sets Him forth as the great pattern of His people; He takes of the things of Christ and exhibits them to the people. If we are not like Christ here we shall not be like Him hereafter. Sweet thought, "I shall be satisfied when I awake with Thy likeness." We *preach* the Gospel to sinners; but we do not *offer* it. We yearn over you, and long to know you are interested in His salvation. May He bless those who know Him, and may others be led to cry, "Lord, save, or I perish." May God bless our young ones, and make them more useful than their fathers were. Amen.

“CONSOLATION IN CHRIST.”—PHIL. ii. 1.

By MR. F. KING, CARLTON, BEDS.

“IF”—Is this the language of uncertainty and doubt? By no means,—on the contrary, it is expressive of the fullest assurance. The apostle assumes four self-evident facts in this verse, the first of which is—that “there is consolation in Christ.” What a mercy it is that there is no room for scepticism concerning this matter. If the question were raised, “Is there consolation in Christ?” thousands on earth, and myriads more in heaven could quickly answer, “There is, there is, and we have found it.” “Lo, this we have searched it, so it is, hear it, and know thou it for thy good.”

Woe unto us if it were not for this fountain in the wilderness. We rejoice to know that Christ *was, is, and ever will be*, “The consolation of Israel.” Happy those who know Him as such for themselves. Let us take a threefold view of our subject, and may the Holy Spirit be our Guide.

(1st.)—*What the text implies*, namely, that there is no consolation out of Christ, or apart from Him. By “consolation,” we mean that spiritual relief and comfort which gives peace to an awakened conscience, healing to a wounded spirit, ease to a troubled heart, and satisfaction to a renewed soul. No such consolation can be derived from (1st.) *Ourselves*—In our flesh there dwelleth no good thing, sin and misery belong to our fallen nature, we are all as an unclean thing, and all our righteousnesses are as filthy rags. It is vain to search for jewels on the dunghill of an unregenerate heart. “Why seek ye the living among the dead?” There never has been, and there never will be, an instance of self-salvation.

(2nd.)—*Our fellow-creatures*. They may help us in various ways, and we should appreciate their kindness, but what are they without Christ? They may be instruments in His hand, but they cannot be substitutes in His stead. “None of them can by any means redeem his brother, or give to God a ransom for him.” There are a thousand things which creatures cannot do for us, or be to us, if they would. Let us not over-estimate man lest we undervalue our God. Do not set thine heart inordinately upon anyone, not even the friend who is as thine own soul, neither be utterly inconsolable, if such a one should be taken from thee, for “the Lord liveth,” and Him you cannot lose.

(3rd.)—*The world*. Many follow after its pleasures. Once we admired them, too. But now these things have lost their charms. Happy are those who are craving for something better than earth can yield, and who, with a trembling heart, are saying—

“My soul forsakes her vain delights,  
And bids the world farewell,  
Base as the dirt beneath my feet,  
And mischievous as hell.  
No longer will I ask your love,  
Nor seek your friendship more,  
The happiness that I approve,  
Lies not within your power.”

(4th.)—*The law*. It is holy, just, and good, but we have broken it, and by it are condemned. “Cursed is everyone that continueth not in all things written in the book of the law to do them.” Not a ray of hope emanates from Sinai. There’s no relief or pardon there. As many



as are of the works of the law are under the curse. This mountain is no hiding-place. Poor sinner, may the Lord help thee from thy heart to say with Watts,—

“ My soul no more attempt to draw,  
Thy life and comfort from the law,  
Fly to the hope the Gospel gives,  
The man that trusts the promise lives.”

(5th.)—The *attributes of God*. None of these afford us consolation apart from Christ.

“ Till God in human flesh I see,  
My thoughts no comfort find,  
The holy, just, and sacred Three  
Are terrors to my mind.”

An old writer says, “ God in nature is God *above* me; in providence is God *beyond* me, in law is God against me; but in Christ is God with me and for me.”

(6th.)—*Even heaven itself*. “ The Lamb is the light thereof.” “ The Lamb is all the glory of Immanuel’s land.”

Second—What the text asserts, “ There *is* consolation in Christ.”

“ O Christ, He is the fountain,  
The deep sweet well of love,  
The streams on earth I’ve tasted,  
More deep I’ll drink above.”

Saints under the Old Testament’s dispensation, and the New, speak of Him as the spring of all their joys, the life of their delights. Well may He be called the “ Consolation of Israel.” Think of His adorable person, meditorial work, glorious characters, titles, and names, obedient life, atoning death, triumphant resurrection, ascension and enthronement, prevalent intercession, all-sufficient grace, exceeding great and precious promises, compassionate dealings with His people in this life, and the glory He has prepared for them in the life to come. Where shall I end?

Observe, there is consolation in Christ for all who truly repent of their sins, and trust in Him for salvation. He says, “ Come unto Me all ye that labour and are heavy-laden, and I will give you rest.” For the *weakest* as well as the *strongest believer*. “ A bruised reed shall He not break, and the smoking flax shall He not quench.”

For His people in affliction and trial. “ When thou passeth through the waters I will be with thee,” &c.

For those who love Him, whether they be young or old. “ Those that seek Me early shall find Me.” “ Even to old age I am He. Yea, in all the changing scenes of life, and in the solemn realities of a dying hour—

“ Christ is our life, our joy, our hope,  
Nor can we sink with such a prop.”

Third—What the text suggests.

(1st.) The sad state of those who are still in their sins. Be not deceived. It is a fearful thing to be without Christ in this life, what must it be to be without an interest in time in a dying hour, and at the judgment day?

(2nd.) How much there is to encourage those who are seeking Him. You shall not seek in vain, you shall be satisfied with favour, and full with the blessing of the Lord.

(3rd.) The subject should admonish and animate the Christian. How grovelling we often are, and how much there is to mar our comfort in this vale of tears. Brethren, let us remember the Lord, and live nearer to Him.

(4th.) The subject reproves us for our backsliding. How often we have wandered from the fountain of living waters, and have dwelt in a dry land. Yet sovereign mercy cries, "Return, and I will heal your backslidings." "Behold, we come unto Thee, for Thou art the Lord our God."

(5th.) The subject is used by Paul as a motive to practical godliness. On this, and other grounds, he urges believers to manifest a lowly and loving spirit towards each other.

Finally—If Christ is our consolation on earth, amidst all our tribulations, how great will be our joy to be for ever with Him in heaven, where sorrow is unknown! There are no sighs in heaven, and no songs in hell.

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### PLEASING RECORDS OF PAST EVENTS.

BY WILLIAM TROTMAN, PASTOR OF STONEHOUSE, DEVON.

"In the morning sow thy seed, in the evening withhold not thine hand, for thou knowest not which shall prosper this or that, or whether both shall be alike good."—Solomon.

I HAVE now (1889) come to the age of sixty-three. I may therefore conclude that the larger portion of my life on earth has been spent. It is not altogether unpleasant to look back over the years that are gone, and recall some of the incidents of early days.

In the year 1846 I became a preacher of the everlasting Gospel, and have continued to this day in that work. In 1844 I was baptized, and became a member of the Church of Christ worshipping at Ebenezer Chapel, Hampstead. I have been led to call to remembrance some of those early days when my heart was moved to tell to sinners round, what a dear Saviour I had found. We had no Sunday-school at Ebenezer, therefore, was induced to join with a dear brother, Mr. Woods, in Sunday-school work at the Baptist Chapel, Southwood-lane, Highgate, then under the pastoral care of Mr. G. H. Orchard, author of "The History of British and Foreign Baptists." Our efforts were attended with success, and the school, which had fallen into a very low state, revived, and ultimately became a flourishing Sunday-school, when Mr. Hatch was pastor of the Church. I visited the school once after I had settled at Blackmore, and was pleased to find it had grown exceedingly in numbers, and we may hope, in usefulness. As an immediate result of my joining in this work, I may mention the formation of an acquaintance with William Rogers (whose children attended my school), which afterwards ripened into friendship; he became a very dear companion of mine, and I am indebted to him for much good I received by his conversation and kindness. He afterwards joined the Church of which I was a member. We spent a very happy week together, travelling on foot through North Wales, which will hold a place in my remembrance as long as memory remains with me. Mr. Rogers subsequently became a City Missionary, and for many years has been well-known in the East of London as one of the London City Mission

Society's most efficient and successful agents. The associations of this period of my early life are, altogether, of a pleasant character; all my spare time was occupied in the work of the Lord, in the school, in prayer-meetings, or in public worship, and in temperance work, at Holloway and Islington, which resulted in the formation of a Sunday Ragged School and Temperance Society, which, coming under the notice of the Rev. B. McKenzie, was, after my removal to Blackmore—and Mr. Biddle, my co-worker, to Australia, I believe—carried to a good success in the establishment of schools for the very poor in Hornsey-road, nearly opposite Brand-street, Holloway. Mr. Biddle and I worked alone for many months before the work was taken up by Mr. Starkey and others. I attended a large gathering at Rev. B. McKenzie's school-rooms, which was the last time I was a co-worker in that effort. Many drunkards were reformed, many children taught, who had been long neglected; and instead of stones and brickbats, which were hurled through the windows on the first evening of our opening the room, we had blessings from wives and mothers, who had proved the benefits we desired to confer; they were solid ones, and not shams. In that room I was only favoured to preach the Gospel once, on a Sunday evening, to a full room, and it was a season I shall not soon forget.

At Ebenezer it was determined to open a Sunday-school—Mr. Prince, Mr. J. Trotman, and several others, including myself, were moving in the matter. It was decided to open on a certain Sunday afternoon, but the news having got abroad, about eight or ten boys came on the Sunday previous to the day of opening. I only was present, and a sister (Miss Wright) urged me to make a class of them, and give them a Bible lesson, which I was quite willing to do, having done so often at Highgate; the subject, I remember, was David and Goliath. So I was favoured to open the work of Sunday-school teaching at Ebenezer Baptist Chapel, New End; and it rejoiced my heart to find, years afterwards, one whom I well remembered as one of that improvised class, among the baptized members of the Church, and a useful member of the Sunday-school band. It is not my intention to give the history of that school. It continued during my stay among the people, and I trust is still carried on, though the workers of forty-five years ago are all scattered and gone. The only reason that led me to discontinue was, that the Lord called me to preach, and from the first Lord's-day for twenty-five years He found me a place to preach in, and a people to preach to every Lord's-day.

#### I NOW COME TO 1848.

In the winter of that year I was led to take up the burden of opening a place for preaching in Upper Holloway, and succeeded in securing a room in the house of a Mrs. Nott, in John-street (now Wedmore-street). I engaged it for three months, and on the evening of the following day, Sunday (on the morning of which I preached at Mr. Slade's room at Camden Town), I preached to a small gathering, about fifteen, from the word, "So I prayed to the God of heaven." That work was begun with prayer, and has certainly been acknowledged of God. I never preached again on Lord's-day, but on each Thursday I did so, until I removed, in the following year, to Blackmore. The room has been kept open, with a short interval of a few weeks, ever since. It has been twice enlarged, and from it we may almost say four causes have sprung up. Mr. Flack,

who was there when I left, removed to Islington, and was the means of reviving a drooping cause, afterwards under the care of Mr. Glaskin; and still later, removed to Providence Chapel, and thence to Highbury. Mr. Waterer was, later on, pastor of the little one at the room, and which removed to Hornsey Rise. Mr. Flack, after some few years absence from London, in Cambridgeshire, returning (to, or near to the old spot), raised up a cause at Wilton-square, Hoxton; and still later, a good chapel was built for the late Mr. Boulton, at Tollington-park, and the little Church removed from Wedmore-street, from the same room I had opened in 1848, forty-two years ago.

It will not be a matter of surprise that I look back on these days of early labour, when my heart was young, when life was young, I thought nothing of sixty hours' manual labour, and in addition, five or six services in the week; but those days of joyous toil are passed, and now it is a joy to look back and think over some of the results of seed sown in the morning, while it is still my privilege, in the evening of life, to continue sowing, though I am limited to four services in the week, and relieved from hard, manual labour, which has been my lot for the last thirty years of my life and ministry.

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## WEAKNESS AND STRENGTH.

BY A. E. REALFF, PASTOR, GUILDFORD.

“Finally, my brethren, be strong in the Lord, and in the power of His might.”  
—Eph. vi. 10.

**I**N the previous verses of this chapter the apostle gives exhortations concerning the Christian life to believers of various ages, and occupying different social positions. And now he begins to direct them to the Divine source of strength and grace, without which aid it will be impossible for them to succeed and come off victors in the conflict with opposing forces, in which every true Christian is called to engage. Now this language of the apostle, given under Divine inspiration, suggests—

I.—*That it is possible for a believer to act only in his own strength.*  
If this were not the case, where the need for such exhortation? Now when any believer does this, and it is the easiest and most natural thing for him to do, failure, sooner or later, is the inevitable result. Take a few Scriptural illustrations as cases in point. Would the excellent Noah, think you, have fallen into drunkenness, and the shame which that sin superinduced, if he had forseen the consequences, and then prayed to and trusted in God to keep him? “Thou wilt keep him in perfect peace,” &c. (Isa. xxvi. 3). Would Abram and Isaac have told lies? Would David have offended so awfully as he did? Would the wise Solomon have been made foolish by a multitude of strange women? Would Jonah have fled from his God? Would Elijah have wished to die? Would Peter have denied his Lord, and that thrice, and with oaths and curses?

Communion with God and sin are altogether incompatible with each other; and, alas! we have Scriptural examples enough to evidence not only the possibility of a good and gracious person forgetting the strength there is in God, restraining prayer to Him, and so neglecting to seek and obtain that Divine aid; but also the disastrous consequences of such

neglect. And our Lord Jesus warns us that without Him we can do nothing that is gracious, and above the power of the natural man. Then what folly it is to try to do so! And yet who has not frequently committed this very folly? We undertake things in our own strength. We speak and act, and that sometimes under trying and difficult circumstances, without seeking Divine direction and aid; and the result is we fail, as indeed we deserve to do, after neglecting such affectionate and repeated warnings. The exhortation, therefore, which God gave to Joshua (i. 6) is here, in another form, given to each New Testament believer. May we have grace to see its importance and value.

II.—*That it is possible for even a weak believer to do mighty deeds in God's strength.* The apostle has been exhorting very young persons, who are believers in Christ (v. 1—3), and servants, or rather slaves (bondmen and freed slaves), as well as persons who are older, and who occupy higher social positions, to discharge faithfully all the duties of their rank (v. 5—9). And the writer knew what it was himself to triumph over personal weakness—"When I am weak," &c. (2 Cor. xii. 9, 10); "I can do all things through Christ," &c. (Phil. iv. 13). Or as a Christian poet expresses it:—

"I can do all things, or can bear  
All suffering, if my Lord be there;  
Sweet pleasures mingle with the pains,  
While His left hand my head sustains."

Indeed, even ministers may still say, "We are not sufficient of ourselves," &c.; but it is "God who always causeth us to triumph in Christ." Therefore, let us say, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." See how the deeds of the ancient worthies are recounted in Heb. xi.; especially note ver. 32—38. Weak women, and weaker young persons have done mighty and glorious deeds in God's strength. Of the wondrous power of this Divine might in us the apostle speaks more at length elsewhere (see marg. refs.).

III.—*Hence the exhortation to be "strong in the Lord,"* &c.; or, as it may be more exactly rendered, "Henceforth be made powerful in the Lord." Here, then, we are commanded not to attempt to war the Christian warfare in our own strength. Not only is there, therefore, a possibility for every Christian believer to be a powerful person by becoming endued with Divine power; and a possibility for the same believer to be very weak and ineffective in the world through neglecting to seek this Divine power; but here is direct exhortation to each and every Christian to become so endued. Thus we perceive that the matter is, as it were, left in our own hands, and it greatly depends on ourselves whether we are weak or strong. If indeed we seek Divine strength, we shall certainly find it supplied. God grant us so to do, and never more presume to oppose our mighty foes in our own puny strength. Then we shall live a more comfortable and useful, because a more victorious, life. Then we shall be more successful in gaining power over the flesh. Then we shall get the world more under our feet. Then we shall "resist the devil, and he will flee." Our life will thus become invested with more of the true dignity of the saints of the Most High, whom Christ has made kings and priests unto God, "to execute the judgment written; this honour have all His saints. Praise ye the Lord."

## THE BLESSED DEAD.

MRS. VIRGO.

THE late Mrs. Virgo, *sen.*, fell asleep in Jesus, Friday, June 6th, 1890, in the fiftieth year of her age. From particulars furnished, we gather that our departed sister was born September 16th, 1840, and was blessed with godly parents who became members of the Church at Ebenezer Chapel, under the pastoral care of Mr. Joseph Sedgwick of blessed memory. Dear John Pocock, her father, was for many years an honoured and beloved deacon of no common order. He was one whose counsel and friendship was highly prized by many, especially by the late Mr. Israel Atkinson, who became the pastor of Ebenezer during our brother's term of office. But the Lord, whose ways are mysterious and past finding out, laid our brother aside by illness for three years, and then called him home at the comparatively early age of 44 years. The subject of this memoir at that time was about 15 years of age, and under much soul-concern in regard to spiritual and eternal things. After the death of her father she found peace in believing, and was made to rejoice experimentally in Christ as her Saviour, and was baptized by Mr. Atkinson, and remained an honoured and beloved member of the Church at Ebenezer until she removed to Mighell-street Baptist Chapel.

In 1859, on February 22nd, she became the wife of our dear brother who is now called to mourn the loss of a faithful and loving companion, and who proved herself to be from beginning to end a tender and affectionate mother to his three dear children, then young in years. Our brother being all the week engaged in business, and away on Lord's-days preaching the Gospel of Christ, the care and management of the little ones were much in her hands, and, let it be said, to the praise of God's grace and in honour of her memory, that she prayerfully and tenderly sought their spiritual and eternal welfare, and lived to see her labours were not in vain in the Lord.

About the time that the late Mr. Boxell returned to Ebenezer, and became the superintendent of the school, our departed sister became a teacher in the school, and her zeal, ability, and success in the prosecution of her loved work led brother Boxell to desire a separate class-room for her, and soon sufficient funds were gathered to erect the boys' and girls' Bible-class rooms. The number of girls over fifteen years of age in the class of our departed friend was from sixty to seventy, fifty being the average attendance on Lord's-day afternoons, and very much blessing attended her labours, for there was scarcely a baptizing at Ebenezer without either one or two or three of the candidates being from her class; and I think we are right in saying she was never fully reconciled to the giving up of her beloved class on leaving Ebenezer for Mighell-street. Our departed sister was a choice Christian, a real lover of the house of God and the people of God, and in her conduct was most unselfish, gentle, kind, and considerate. It seemed the gratification of self was invariably kept in abeyance, so that she might the more effectually contribute to the happiness of others. It is truly delightful when the Spirit of Christ is seen in professors of religion, pervading all their words and actions when others take knowledge of us, that we have been with Jesus and learnt of Him. We have every reason to believe through grace it was even so right on to the close of her life, while we know she looked alone to the finished work of Christ as the basis of her acceptance with God. Her faith that united her experimentally to Jehovah-Jesus "our Righteousness" was productive of good works. But her work is done, her days ended, and she has joined many loved ones who had preceded her to glory.

Some time was taken in order to divest her of dull mortality, for it was nine years ago since her health gave way, and so serious was the illness

that for three months grave fears were entertained that she would not recover. But the Lord was pleased, in answer to many fervent prayers, to restore her, although she was never so strong as before, and frequently had serious attacks of her chronic complaints which caused her much suffering during the protracted period of her affliction. Her uniform kindness gained her many esteemed friends both at home and at a distance, and she corresponded to nearly the close of her life.

Some may be ready to ask what was the state of our sister's mind in the midst of her active life both public and private? Well, like the rest of the living family of God, at times she was much troubled as to her own safety, and would often say to her beloved husband, when speaking of the end, "I hope He will not cast me out," and, "If it were the Lord's will, I should like to live for your sake and for my dear little Samuel's sake," to whom she has been a kind foster-mother for over five years, saying to those at her bedside a few hours before the end came, "Take care of the little lamb, won't you?"

On Saturday morning, May 31st, when her companion awoke about three o'clock, she said, "While you have been sleeping I have had such sweet thoughts of Christ and things divine. No ecstasy but a sweet calm and peace of mind 'that He will keep that I have committed unto Him against that day,' and from this time she was free from bondage through fear of death; and although she suffered much from pain and weakness and difficulty of breathing, yet she bore all with much patience and resignation. On the Thursday night she said to her beloved companion, "Do not go to sleep to-night, for I shall not have strength to awake you." About five o'clock she said, "Dear Jesus, do come quickly; send Thy chariot and take Thy child home." Then, shortly afterwards, thanked the Lord for all His mercies to her through life for giving her so many kind friends and a loving husband and good children. Then she said, "Lord, do forgive them that have been unkind to me."

Seeing her sister, Mrs. Pocock, who had been sleeping in the house, expecting the solemn change, she looked surprised, and then shortly after said, "I should like to see my dear brother's face once more." He was sent for, and came and saw the last of his dear sister for about ten minutes before she left us for that deathless world of undisturbed joy and peace. She looked upon him, bowed her head, as she could not speak, and thus passed quietly away to be for ever with the Lord. The bereaved husband and brother, seeing the end had really come, bowed in prayer, giving thanks to the Lord for the deliverance wrought for grace bestowed in life and made so manifest in death. It was then, on Friday morning, June 6th, in the fiftieth year of her life, her blood-redeemed and grace-sanctified spirit took its flight to the realms of light and, methinks, as she entered the portals of bliss, the Saviour was heard to say:—

"Come in, thou blessed, sit by Me,  
With My own life I ransomed thee,  
Come, taste My perfect favour.  
Come in, thou happy spirit, come,  
Thou now shall dwell with Me at home;  
Ye blissful mansions, make her room,  
For she must stay for ever."

May the God of all grace comfort the heart and sustain the mind of our beloved brother, the bereaved husband, and smooth the remainder of his pilgrimage with His gracious smile. May this bereaving providence be sanctified to his beloved family and friends and to the Church of Christ worshipping in this place, and, as our thoughts dwell upon the solemnities of death, may we prayerfully ponder the Saviour's words, that to enter heaven "ye must be born again." O that God the Holy Ghost would grant us a grace preparation to live to His glory here and then crown the grace with everlasting glory hereafter!

C. MASTERTON.

Brighton.

MARY ANN FLACK—(Continued from page 195.)

But a useful life had to be cut short. We had looked for and expected consumption to have done its work; but our ways are not God's ways, nor our thoughts God's thoughts. For some few years she had been treated for tumour, but it eventually proved to be cancer. The last few weeks of her mortal career were most painful. About three weeks before her death the cancer began to bleed profusely. On asking if she was bleeding, and being informed that it was so, she replied, "It will soon be all over, I shall not last long." Seeing me in trouble, she said, "It's all right, father; it has come at the right time; it is God's time, and God's time is always the right time." Again and again she said, "I long to be gone, I long to be at home." On my asking on one occasion, if she had anything to say to her fellow Church members, she said, "Ask them to pray the Lord to be near me to the end." The next morning, being asked if she still felt His presence, she replied, "Oh, yes, I feel persuaded that He will never leave me." And this sweet assurance she maintained to the end. Her constant desire was to be taken home to her Father's house on high. But not a murmur was ever heard to escape her lips, although her sufferings were most painful. The cancer ever and anon bleeding, sometimes in large quantities; but for the last three or four days in one continual dribble, so that she was literally weltering in her blood, being too low to be moved, but sensible to the last. Some few weeks before her death, finding that she had not power to move her right hand, she said to the friend in attendance, "Put it under the bed clothes, it has done its work." And it had done its work, and a good and great work it had been. But it is over, she rests from her labours, and her works follow her. We have sustained a very great loss, and we feel it; feel it in the family, in the Church, but especially in the Sunday-school. Nevertheless, we would not have her back, now she rests from her labours, and also from her sufferings. She dies no more. Since her departure we have lost another co-worker, in the wife of our Sunday-school superintendent. They were true yoke fellows in every good work; they now serve the same Master in a nobler and better service, yet without suffering, without toil.

By deaths and removals in Providence we have sustained great losses, especially in our Sunday-school. God raise us up more true and faithful labourers to fill their places, and thus carry on His own work.

## Things New and Old.

*The Eternity of God.*—One of the deaf and dumb pupils in the institution of Paris being desired to express his idea of the *eternity* of God, replied:—"It is duration without beginning or end; existence without bound or dimension; present, without past or future. His eternity is youth, without infancy or old age; life, without birth or death; to-day, without yesterday or to-morrow."

**THE** Centenary of the Suffolk Benevolent Society," says the *Nonconformist and Independent*, "has recently been held at Stowmarket. It has a splendid history, and has done most useful work. During the hundred years of its existence it has distributed in grants £30,500, and its capital is now £1,039. When it was formed there were some twenty-five or twenty-six Congregational Churches, three Baptist, and four Presbyterian. The latter had withdrawn long ago, but

the Baptist had increased, and the society now consists of Congregationalist and Baptist. The grants are made to ministers of the subscribing Churches, who also subscribed themselves, and who are incapacitated by age or infirmity, and to widows and orphans of deceased ministers. The society appears to be in a most flourishing condition, and before several years have passed its capital will, it is hoped, have increased to £10,000."

**£40,000 Offered for a Hebrew Bible.**—A number of wealthy French Jews wish to buy the Vatican copy of the Hebrew from the Pope for £40,000. The Venetian Jews offered half that sum for it to Julius II. I fancy (writes the Paris correspondent of the *Daily News*) that his Holiness could not legally sell it, as he has only a life estate in the Vatican and its wealth of rare books, pictures, and furniture.



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

*The Story of My Wanderings in the Land of My Fathers.* By Isaac Levinsohn. London: A. Holness, 14, Paternoster-row. (Cloth plain 1s. 6d., gilt 2s.) This is not *The Story of Isaac Levinsohn*, but the story of his wanderings to Jerusalem and many other interesting parts of the East. Our author remarks that "none but a Jew can fully realise how pleasurable is the prospect of a visit to Jerusalem. It was an unspeakable joy to me when, charmed with the prospect of seeing with my own eyes the land which had been hallowed by the Saviour's earthly ministry, and of preaching the Gospel to my brethren in their own country, I started for the land of my fathers." The book is well written, and contains two excellent portraits of Mr. Levinsohn, one as garbed in English attire, and the other as "Hadjie" It is also illustrated with many beautiful views of the places visited by our author. The work is certainly cheap, and admirably well got up. We wish it the circulation it merits.

*The Baptism of the Holy Spirit.* A paper read at the Conference of the Strict Baptist Pastors, held at Stowmarket on April 16, 1890. By S. K. Bland. London: W. Wileman, 34, Bouverie-street, Fleet-street (price 1d.). In the pamphlet before us we have a complete digest of the work and operations of the Holy Spirit during the Apostolic times, which will be found of unquestionable interest to students of the New Testament. The one Church of Jesus Christ to-day appears to be in great need of the outpouring of the Holy Ghost to quicken the dead and to revive the living, as also to endow men with special gifts and graces for the work of the Ministry of the Gospel. "O Lord, revive Thy work in the midst of the years" (Hab. iii. 2).

**MAGAZINES on the Editor's Table.**—*The Quarterly Record of the Trinitarian Bible Society*; *The Protestant Standard* (Sidney); *The Day Star* (Tasmania), *Consecration*; *The Tabernacle Witness*; *The Banner of Israel* (price 7d. monthly); *Australian Particular Baptist Magazine*; *The Olive Branch* (enlarged); *Life and Light*; *The Church* (new series); *The Regular Baptist Magazine* (semi-monthly); *The Gospel Magazine* (with portrait); *Lippincott's Monthly Magazine*; *The Silent Messenger*; *The Cave Adullam Messenger*.

**SERMONS.**—*God's Three Gifts, Hope, Love, and the Holy Ghost.* A funeral sermon by W. E. Thomsett, of Reading, on the death of Miss M. A. Flack, daughter of W. Flack, pastor of Salem

Chapel, Wilton-square, New North-road, London.—*Cast Out and Brought Back.* By C. Cornwell.—*A Sermon preached in Tyldesley Chapel.* By W. E. Bourne.—*The Little Foxes, and What To Do with Them.* By J. Parnell.

*Aged Pilgrims' Friend Society.* The 83rd annual report of this splendid society for poor and aged saints is most encouraging. It is important that our readers should know that three qualifications only candidates for the society's help are required to possess—old age, poverty, and vital Christianity. No single person may have a weekly income, exclusive of the society's pension, of more than 7s., or more than 10s. if married. The average income of candidates is, however, not more than 4s. or 5s. The nominations of subscribers are alone required in recommending candidates. Approved candidates receive 5s. monthly, and at an early date are placed on the £5 5s. pension. £5 5s. pensioners are periodically raised to the £7 7s. pension. In all these cases by strict rotation. Votes are only needed to obtain for any pensioner over seventy years of age the highest pension, of £10 10s. per annum, and to place pensioners in the Asylums and Homes. Since 1807 more than £207,000 have been expended in relieving the necessities of upwards of 5,300 aged Christians. The income during the past year amounted to £1,026. The sum of £1,800 is required for the ensuing year.

*Replies and Confessions.* By G. Hazlerigg. London: W. Wileman, 34, Bouverie-street, Fleet-street. Our beloved friends who are constant readers of the "Gospel Standard" and "Christian Monthly Record" will, no doubt, find much to interest them in Mr. Hazlerigg's new pamphlet.

*Witnesses of the Truth.* Edited by W. Benson. London: W. Wileman, 34, Bouverie-street, Fleet-street. No. 82 of this valuable work contains the autobiography of the late Mr. Alfred Sayer, of Witham, Essex. In the account of Mr. Sayer there is much heavenly savour and sweetness, which we hope will be of service to those of God's truly devout and exercised children who prayerfully and carefully read it.

*Monthly Letter of the Protestant Alliance.* To be had at the office, 9, Strand, London, W.C. (price 1d.) The letter containing notes on the three following subjects should be widely circulated:—"Diplomatic Relations with the Pope, Invalidation of Marriages, and Illegitimatising Children."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### MR. J. H. LYNN'S CALL BY GRACE.

At Mr. Lynn's Recognition Services at Zion Chapel, New Cross, on June 10th, in answer to the chairman's request for a statement of his call by grace, he said:—

Instead of having questions put to me separately, and giving distinct addresses, it has been thought better that I should make one complete statement on the usual points.

#### GOD'S CALL BY GRACE.

I need not go into the long story—one longs to linger over it—but I may mention that I was five years of age when I effectually heard the word, "Ye must be born again," on a visit to the late Joseph Irons's Sunday-school—the only occasion on which I ever attended a Sunday-school. My young heart learned the need and its cause, and for two sad years, burdened with a deep sense of guilt, sought and, under the ministry of the late Jeffrey Moody, at East-street, Walworth, found the sweetness of the peace of God. Then a year of joyous experience. Then temptation came, followed by nine weary, horrible years. What they were I dare not tell you—I could not if I would. God suffered me to get away, but at length brought me through storm and distress to His feet, with the effectual ministry of Romans x. 9, in October, 1863.

#### CALL TO THE MINISTRY.

The day before Good Friday, 1864, God opened my lips to speak His word out of doors, under conditions in which I could scarcely refuse, but very much I shrank—with all the shrinking man could have. The result was marvellous. Six broken-hearted, strong men stood round, and begged not to be left until some word of help in their distress could be given. I spoke with one of them until past one o'clock in the morning. The full issues of that meeting the day will declare. Finding that I could not escape from testimony, although consumed almost with fear, I sought to know more perfectly the truth of God, and for three months shut myself up with His precious word, refusing to read men's books until after I should have learned from Him. I then met with Abraham Booth's "Reign of Grace," which I read with amazed interest, for I had been led along the same lines to the same issues, and so found this valuable work a wonderful confirmation to my judgment in the truth. I bless God that He has never suffered me once, from the first opening my lips in testimony, to utter so much as an Arminian phrase.

I have always been afraid that I had

run without being sent, until about four years ago, when that haunting fear was removed. There is no place I tremble in so much as the pulpit now. People think I have no nerves, but that is because God has given me control over the muscles of the face.

#### CALL TO DEPTFORD.

I now come to the Lord's leadings of mind as to place of service. For about fifteen years I have been at Stratford, and I need not now sketch the history of the work there. Blessing has been continuous and increasing, and under such conditions it has been difficult for others to see why I should leave. The unbroken rule of my ministerial life has been to refuse to consider circumstance in determining the pros and cons in regard to settlement. If the clear testimony from the people asking me to stay were, that the Spirit of God had sanctioned my utterance in their souls more than that of other supplies, and if on the other hand conscious communion with God were greater in that pulpit than elsewhere, such coincidence of Divine operation always determined my mind, and no other considerations could influence me. In leaving a people therefore, if either of these manifestations were withheld, my way would be plain to go. At Stratford the latter of the twain had been withheld for nearly two years, although the former, that is the blessing amongst the people, had continued, and after much conflict of soul and unwillingness to move, I felt that I must obey the voice of the Spirit who gave me greater access to God away from home.

Several intimations of desire for my service have reached me from different Churches, and with one of them I desired to settle, but the needed access to God in that pulpit was withheld, and I declined, accordingly, the request of that Church. There was one pulpit in London I dreaded. It is this. Many years ago I felt darkness come over my mind on this platform, and I said I hoped never to go to New Cross again. When the letter came asking me to give three months, I was troubled, but a promise stole into my heart, and that promise my brother Rose has confirmed to-night:—"My presence shall go with thee, and I will give thee rest."

The time came when I had to answer the letter of the Secretary conveying the Church's wish that I become their pastor. When I met the brethren, I asked them solemnly to tell me their judgment of the grounds of that wish, and their assurance as to the spiritual result of my preaching was very emphatic. I then stated to

them the fact that I had at times found more of the presence of God in Zion pulpit than I had known for twenty-five years; that I had found rest in these regards, and should stay at Zion; and I requested them to defer discussion of business arrangements as a separate matter altogether.

I desire now to say a few words on three other matters.

I.—The relation of this Church and pastor to the outside world will be twofold. Firstly, our aim and effort will be to get close and increasing contact with the people around us as the sphere of testimony of the Gospel of God's grace. We desire to be an aggressively evangelistic people. Secondly, we shall aim to impart all the sympathy and help in our power to the suffering and poverty around us.

II.—To the professed people of God, outside our denomination, our attitude will be that of earnest and loving help in every way, subject only to the limitations of the Word of God, and we shall seek to know and love all them that love our Lord Jesus Christ in sincerity; but under no considerations whatsoever will our pulpit be open to any who make offers of salvation or invite the unregenerate to Christ.

III.—Within. Following in the steps of our honoured brother Anderson, my aim, and in this I am sure the Church will co-operate, will always be to foster in every way possible all that is according to the written Apostolic Word; and if there be or shall come amongst us anything outside that Word, to use diligence, and, with gentleness and patience, without compromise, to remove it. Our motto being, *the Word, the whole Word, and (what is the most difficult) NOTHING BUT THE WORD.*

MARCH, CAMBS.—The anniversary of Providence Chapel was celebrated on Sunday and Tuesday, June 8th and 10th. Two sermons were delivered on Sunday by Mr. J. Jull, of Cambridge. The discourse in the morning was based upon 1 Timothy iii. 16. The text in the evening was taken from Malachi iii. 17. On the Tuesday Mr. J. Box, of London, preached; the afternoon text was Isa. lxii. 11, and that in the evening 2 Samuel vii. 28. A tea was provided by members of the congregation, to which about 300 persons sat down. The total proceeds of the services amounted to £40. The spirit of willingness, joined with cheerfulness, which pervaded among the people, with its financial results, made this anniversary one of the happiest and most successful. All seemed determined to gladden the heart of their pastor, Mr. Northfield. The sermons throughout were impressive and much appreciated, whilst the congregation on each occasion were very large.

## OUR MISSION IN INDIA AND CEYLON.

*To the Particular and Strict Communion Baptist Churches.*

BELOVED FRIENDS,—I feel constrained to inform you at once with the subjoined facts. Notwithstanding the strict economy and watchful care with which our labours in spreading the knowledge of divine truth in the above-named regions are carried on, the urgent demands for godly, faithful teachers to which we have responded, entail an expenditure much beyond our present income. The calls reaching us from localities opening up to our labourers urge us to this expenditure. How are we who profess to love and prize the Gospel of Christ to turn a deaf ear to the cry of our perishing heathen fellow-men while they beg for instruction in Bible truth?

Yesterday our trustees were compelled to sell out £100 of our small funded reserve to meet immediate demands, with every prospect of having largely to diminish the £400 remaining during the next month. Let all who are interested in that blessed kingdom which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," seriously lay to heart the requirements of our committee, and according to their ability send aid without delay, that our efforts may not be paralysed. In the name of our divine Master, I beg attention to this plea for immediate help for our Mission. Donations to be sent to Edward Mote, Esq., 16, Thornhill-square, Islington, N.

Faithfully yours,

JOHN BOX, *President.*

SAFFRON WALDEN.—The 68th anniversary of the London-road, Baptist Chapel, was held July 5th, when two sermons were preached by Mr. O. S. Dolbey of London. Our brother's afternoon discourse was from Psa. li. 11. The evening from 1 Cor. xii. 27, and notwithstanding his indisposition, the Lord graciously helped him to set forth the inner life of the child of God. Intreating on the union existing between Christ and His Church, the figures used were apt illustrations of the relationship existing between our great Covenant Head and His mystical members. The attendance at both services were very satisfactory and cheering. The Word was received by friends with great profit and pleasure. Over 100 sat down to tea, among them were friends from Stapleford, Ashdon, Wimbish, Radwinter, &c. I also noticed some of our town's people from the Wesleyans, and other religious bodies. The services (notwithstanding their views of truth) were much appreciated by them. We hope to see our brother Dolbey here again on some future occasion. Collections were very satisfactory.

CLAPHAM.—An all day's service at Ebenezer Chapel, Wirtemberg-street. On Tuesday, July 8, the celebration of the 29th anniversary of the opening of the chapel took place in the old-fashioned and right good style. It was customary in years gone by for each Church to begin its anniversary early in the morning, and continue it till supper-time, and such days were to us high and memorable ones too. Our dear brother Henry Hall and his beloved people followed the worthy example of the pastors and Churches of former years, and met for prayer in the house of God at 7 o'clock, and the presence of Jehovah-Jesus was felt by many to be very precious. After a public breakfast the friends gathered for prayer till 11 o'clock, when preaching service commenced, and brother W. Kern, of Ipswich, delivered an excellent discourse founded on Psa. xlviii. 14. At 1 o'clock a most beautiful dinner was provided in the schoolroom, and partaken of by a goodly number of ministers and friends. In the afternoon, at 3, a public meeting was convened, and ably presided over by our brother J. M. Rundell, who opened the service by announcing hymn 548 (Denham's), and read a part of Acts xxvi. Brother A. Runneckles offered earnest prayer, and the chairman spoke sweetly on the sufferings of Christ, and gave words of sympathy and encouragement to the pastor and people at Ebenezer, as also to the brethren on the platform. Brother W. Winters followed on the preciousness of Christ's presence and blessing in the ministry of the Gospel. Brother F. C. Holden dwelt most blessedly on the ransomment of the Lord and the good things in store for them. Brother H. Myerson dilated with much sweetness and fulness on divine help realised. Brother W. H. Lee was never more savoury in utterance than when speaking on the trial of faith, as set forth in the Word of God, and his own personal experience of it too. Brother W. Tooke, sen., spoke warmly and faithfully on the necessity of standing fast in the truth. Brother R. Burbridge dwelt with much power and freedom on the unity of spirit and action. Brother J. Battson was greatly helped in testifying of the incarnation of Christ, and that which followed. Brother Henry Hall, pastor, gave an interesting outline of the early career of the cause, and the kind chairman closed the interesting service with prayer. A large body of friends sat down to tea. In the evening brother W. Kern preached an excellent sermon from the words, "The Lord taketh pleasure in His people." In addition to the brethren who spoke, there were in the company friends J. Bonney, Isaiah Smith, Flint, Rayment, C. Z. Turner, Debnam, W. James, Franklin, and many other representatives from surrounding causes. Our beloved brother Hall continues to preach the Gospel,

which is owned and blest of God, and the deacons, members, and friends dwell in peace. To the Lord be all the praise, Amen.

SOMERSHAM, SUFFOLK.—The anniversary services of the Sabbath-school were held on June 29th and July 2nd. Sermons were preached morning and evening by J. B. Lamb, who also addressed the scholars and friends. In the afternoon, on July 2nd, a public tea was provided, and about 60 partook of it. A service in the evening was presided over by the pastor, Mr. W. H. Ranson. Mr. Ladbrook, deacon, offered prayer, and the pastor read Psa. cxxvi. and Gal. vi.; after which sound and truthful Gospel addresses were delivered by brethren Ling, Kern, Bland, and F. S. Reynolds. Suitable hymns and anthems were well sung by children and choir; Miss Green and Mrs. Sewell presided at the harmonium. Our hearts were much cheered by a goodly number of friends from Wattisham and Ipswich. The congregations and collections were good, exceeding those of previous years. These happy services were closed by earnest prayer by our brother, Mr. Sewell, of Hadleigh. On July 3rd the scholars were favoured with a tea and amusements. Mr. F. Green kindly lent his meadow for their enjoyment. Mr. J. Squirrell, superintendent, and his co-workers did their best on the occasion, and we thank God and take courage. Each scholar received a present. Thanks are due to friends, Mr. and Mrs. Lawn, Mr. and Mrs. Ixer. One friend sent a donation of £1 for the presents.—W. H. R.

HERTFORD.—SUNDAY-SCHOOL TREAT.—The children attending the Ebenezer Baptist Chapel Sunday-school, Hertford, had their treat on Thursday, July 10th, when the weather was very propitious. After indulging in various games in a field adjoining the North-road, the children, between 60 and 70 in number, partook of an excellent tea, consisting of bread and butter, fruit, cake, and tea. Thus a very enjoyable treat was brought to a close about half-past eight, cheers being given for the teachers and friends.

SUDBOURNE, SUFFOLK.—On July 6th we spent a very happy day, when the pastor, Mr. W. Large, led three through the baptismal pool, on a proof of their faith in the Lord Jesus Christ. A sister, who was one of the first scholars at the above place many years ago; therefore, Sunday-school teachers, take encouragement and press on. The second, a brother who heard the Gospel preached with profit by Mr. G. A. Archer; the third, one who has been in Her Majesty's Service for many years, and whose mother's death proved his spiritual life.—W. L.

ENFIELD.—PROVIDENCE, PUTNEY-ROAD.—Our dear brother R. Alfrey and his beloved people held their 27th anniversary on Wednesday, July 9, and, although the weather was dull and wet, a good company gathered together and much enjoyed themselves. In the afternoon brother C. L. Kemp preached a sound Gospel sermon, which those present appreciated. After an excellent tea our brother J. Haines presided at the evening meeting in the place of our brother James Lee, who was unavoidably absent, but who wrote a kind letter to the pastor, enclosing a cheque for £1 10s. 6d. Brother Haines, after reading Mr. Lee's letter, spoke a few very suitable words on salvation through Christ. Brother R. Bowles (Hertford) was excellent on the kingly character of Christ. Brother C. L. Kemp expressed many precious things in his clear exposition of Isa. xxxiii. 21. Brother C. Hewitt grew warm and thoroughly eloquent in unfolding the character and work of the Holy Spirit. Brother W. Stringer testified in the most tender and feeling manner of the goodness and mercy of God, which he had realised for nearly fifty years. Brother J. Sampford was no less sweet and savoury on divine charity. After a few words from the writer and the pastor, brother Haines closed the happy meeting with prayer. Collections, £7 12s. God be praised.—ED.

PIMLICO.—REHOBOTH.—The 2nd anniversary of the pastorate of Mr. W. Harris was held on Sunday, July 6th. Sermons were preached by the pastor; and on the following Tuesday a sermon was preached by Mr. C. Cornwell from Psa. lxxviii. 18; and while he was led to dwell on the Ascended One, the Conqueror, who as man received gifts for men, we felt it to be a time of refreshing, after which we enjoyed together a cup of tea and a little profitable conversation on things which concern the kingdom of God. At 6.30 a public meeting was held. Our dear friend Mr. J. W. Banks was expected to preside, but circumstances beyond his control prevented him, but although absent in body his thoughts were with us; he sent a most kindly and encouraging letter, also substantial help. The pastor, presiding, commenced by announcing a hymn, which was heartily sung. He also read Isa. lv., and Mr. Woodrow led us in prayer. The chairman then spoke gratefully of the Lord's presence and blessing on both Sunday and week-day services. One thing was very pleasing, the Monday evening prayer meeting was highly valued. After which addresses were given by Messrs. A. Markham, C. Cornwell, S. T. Belcher, F. C. Holden, A. J. Margetum, and W. Moxham. The dear friends at Rehoboth do love one another with a pure heart fervently. May our

God continue to bless and prosper both pastor and people. The day's happy services closed by singing "Praise God from whom all blessings flow," and prayer by Mr. W. H. Lee.—A. MARKHAM.

HORNSEY,RISE.—ELTHORNE-ROAD.—The 7th anniversary services of Sunday-school were held as follows. On Sunday afternoon, June 15, a sermon was preached by Mr. J. J. Cooler from the words, "Be not weary in well doing," which came as a word in season to Sunday-school workers as well as all God's children who are engaged in any good work. On the following Thursday evening the usual public meeting was held, when a goodly number of friends encouraged us with their presence. Our pastor, Mr. W. Osmond, presided, and expressed the pleasure he felt in being among the young, and the love he had towards them. The annual report was read by the superintendent, which marked out the lights and shadows of another year, as well as memorialising the Lord's goodness thus far. Portions of Holy Writ and several pieces of poetry were creditably recited by nine scholars of various ages of both sexes, and brethren Burrows and I. R. Wakelin gave excellent addresses in favour of Sunday-school instruction, when carried out on the lines of truth, and under the proper supervision of the Churches. The meeting closed at about 9 o'clock, and was considered to be the best one we have had, the collections for school funds, £5 8s., being an increase on previous ones. "Praise God whose goodness shines below," &c.

BRADFIELD-ST. - GEORGE. — The 40th anniversary of the chapel was held on Whit Sunday and Monday. Mr. R. E. Sears preached on the Sunday and Monday afternoon. Our brother was helped by the Master to lead the Lord's people by the waters of life. To exalt the Lord Jesus in His power and grace, to save and bless, was the theme of our brother's preaching, trusting the seed sown we shall reap. About 80 persons were present to tea on the Monday. In the evening addresses were given upon the New Testament Church. Mr. White, of Clare, its nature and origin; Mr. Morling, of Brockley, its redemption and members; Mr. Baker, its laws and ordinances; Mr. Sears, its mission and glory. These were truly good and profitable speeches on subjects of great importance. No question many of our Churches need to be instructed upon these subjects. We thank God for His servants. We love them and esteem them very highly for their work's sake. Our prayer for them is—

"Teach them to sow the precious seed,  
Teach them Thy chosen flock to feed,  
Teach them immortal souls to gain,  
Nor let them labour, Lord, in vain."

RISHANGLES, SUFFOLK.—A more enjoyable day on the whole we never had than when at brother George Harris's chapel on June 29th, on the occasion of the celebration of the Sunday-school anniversary. Our soul was helped and blest in exalting Christ as the sinner's only hope of salvation, and we have great reason to believe many out of the crowds of friends present that day were spiritually favoured also. The worthy pastor was present, and assisted the children in singing under the conductorship of our good friend Lewis Lock. The kind and long-honoured superintendent, Mr. Cook, joined in the work of the day, also Mr. and Mrs. Smith and other lovers of the cause. The help and kindness of our dear friend Peck (deacon) we shall not soon forget. Our brother I. R. Debnam, of Horham, was present, as also the cheerful superintendent, brother Chapman, and the kind and patient leader of the Horham songsters. In the happy company we were pleased to see friends F. Goldspink, of Reddingfield, P. Harris (brother of the pastor), of Grundisburgh, Mortimer, S. Ling, of Occold, W. Rumsey, of Mendlesham, Freeman (who was looking very ill), S. Soames, of Stonham, Runnaces, of Creeton, and many other friends from Stoke Ash, Occold, Horham, and other surrounding villages. Thanks to the dear Lord the day was a thorough success in every way. Brother Debnam read and prayed earnestly for us in the evening, and we were happy and comfortable in our work, and with Mr. and Mrs. Harris and their two kind daughters at the chapel house, but left them rather abruptly for Bury the next morning. Collections, £8 13s. 4d. Praise God from whom all blessings flow.—ED.

ELSWORTH.—Sunday, July 6th, will long be remembered in the history of the cause of the Baptists in this village, where for the past twelve months Mr. W. Hudson has laboured, and, blessed be God, successfully too, for nine persons have been added to the Church, and we hope ere long others may follow. Six of the nine persons who have joined the Church were baptized on the above date, and a most impressive service it was both at the chapel and at the waterside. We were privileged to render some little assistance, and could not but notice that from many tears were falling copiously, bespeaking the fact of brokenness of heart, and we do indeed believe that this event will evidence itself in signs following. Tuesday, the 8th, followed the anniversary, something unusual in the annals of our place, for nothing of the kind had taken place for nearly fifty years. In the afternoon a very large company came over to hear the word delivered, Mr. B. J. Northfield, of March, and Mr. J. W. Wren, of Bedford, being

the ministers, other ministers coming over from the surrounding neighbourhood to bid us God speed, among whom we noticed Mr. Haynes, of St. Ives, Mr. Morton, of Gransden, Mr. Flavel, of Swavesey, and others. It was, indeed, a refreshing season from the presence of the Lord, and financially good, for nearly £20 were collected. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."—So prays, R. ANDREW, Deacon.

WANDSWORTH.—WEST HILL.—Anniversary services were celebrated in this commodious and pleasantly situated sanctuary on Tuesday, June 24th. Two sermons were preached on the occasion by brethren W. Winters and R. Thomson. Brother Ebenezer T. Davis, pastor, is a worthy, faithful, and energetic man of God, whose ministerial labours, it is pleasing to state, are much appreciated by a large circle of friends. He is also favoured with sound, godly, and intelligent deacons, who love him and co-operate with him in all that is good and great. There is an extensive sphere for Christian work at West Hill, and our brother Davis's heart is in it. We hope, however, that he will be able to husband his strength a little, as he is not too physically strong for his great and varied labours. The Sunday-school and other institutions connected with the cause are in good working order. God be praised.—ED.

POULNER, NEAR RINGWOOD.—The jubilee of the Sunday-school and cause was held on Lord's-day, June 15th, when sermons were preached morning and evening, by pastor J. Collins, of Lymington. On the Thursday following, the children met together for their annual treat, in a field. A public tea for friends followed in the chapel; also a public meeting, presided over by Mr. Wm. Lloyd Colporteur of Broadstone, Dorset), and after the reading of Scripture and prayer, addresses were given by pastors R. Walker, R. B. Mornson, G. H. White, and others. The report given by the secretary and treasurer was one to call forth gratitude to God for His blessing bestowed on the little vineyard of His. The income for the past year was £28 4s. 10½d.; and the expenditure £26 11s. 0½d.; leaving a balance in hand of £1 13s. 10d. Sunday-school numbers 60, with 9 teachers, 8 of which are Church members. The membership is 22; added during year 1; lost by withdrawal 3, and by death 1. A short history of the Church was also given. The collections at the service, including a subscription, amounted to £3 12s. 6d. Special hymns were sung at all the services. We thank God and take courage. May we still enjoy the Divine favour and presence.—E. DIFFEY.

**ALDRINGHAM.**—The anniversary of our beloved pastor was held, when Mr. C. Suggate preached from Matt. xxviii. 6. In the evening addresses were given by Mr. F. J. Harsant, Mr. Suggate, and our dear pastor, Mr. R. A. Huxham. On Whit-Sunday and Tuesday the Sunday-school anniversary was held, when sermons were preached by our pastor. In the afternoon the children recited appropriate pieces and a short address was delivered. On the following Tuesday afternoon the children recited other pieces, after which a goodly number sat down to tea. In the evening the prizes were distributed. A vote of thanks was accorded to Mr. Pearson, also to his daughter, for kindly presiding at the harmonium.

**CRANSFORD.**—On Lord's-day, May 18th, we journeyed to Cransford to see the good people there, and to spend a day with them in the service of God. We reached the place in safety, and were heartily met by the deacons and friends, and favoured with the Lord's presence while speaking of "The Mercy Seat of Pure Gold" (Exod. xxv. 17). In the interval between the service we went into the prayer meeting, and found a good gathering of people, and was glad to be there. At the same time the teachers of the Sabbath-school were busy at their work, preparing for their annual meeting. In the afternoon we spoke from Isa. xli. 10. After which we surrounded the Lord's table, and thus spent a happy day, and could say with the poet:—

"How sweet a Sabbath thus to spend,  
In hopes of one that ne'er shall end!"

**BRIGHTON.**—On the evening of Lord's-day, June 15th, at Mighell-street chapel, pastor C. Masterson, preached Mrs. Virgo's funeral sermon from John xvii. 24. He remarked the chapter was of peculiar interest, because it contains the words of our dear Saviour just before he died. The last words of our dying friends are stored up with special love, and are thought over by us when the lips are sealed in death. How precious are the words of Jesus. In the former part of this chapter He had prayed for the preservation, for the sanctification, and for the union of His people, but here for their glorification, and that prayer is being daily answered. The preacher noticed, among other things, that it was the privilege of the believer in prayer to address God as his Father. Our glorious Redeemer and Intercessor inculcates this both by precept and example. "After this manner," said He, "pray ye, Our Father which art in heaven," &c., and in this chapter He Himself uses the endearing appellation no less than six times; and how delightful to know that the Holy Spirit is given for this purpose to enable the trembling saint thus to

pray. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying Abba, Father." Proceeding, he observed the singular manner in which this petition of our Lord is expressed, "Father, I will." This is peculiar to Christ when pleading as the Advocate of His people for their eternal felicity on the ground of that perfect satisfaction rendered. Again, believers belong to Christ—His by eternal donation, by covenant engagements, by atoning blood, and by power divine. Then comes a heart-cheering truth, that it is the will of Christ that they shall be with Him in glory, and complete and unceasing happiness will not be obtained until they are with Christ, and like Him. The great end in view, that they might behold His glory. In conclusion, the safety of believers was shown, and how the subject threw a wonderful lustre over the gloom of death and the grave. There was a large attendance, and the Lord was there.

**BURY-ST. - EDMUNDS.**— Leaving Rishangles on June 30 the rain poured down, and lasted nearly the whole day, which materially affected the meeting at Westgate-street, as regards the attendance. However, the Lord was with us, and we have reason to believe that good was done on the occasion. We were helped to preach twice, and were much encouraged by the fellowship of saints there. Brethren W. Dixon, of Bradfield-St.-George's, A. Morling, of Brockly-Backhouse, of Bury, and Baker, of Buxhall, were present. Also friends Frost, Holden, Hart, Cooper (of Brockley), Wicks, and others. Our dear friend Mr. A. H. Hart, of Bury, made us comfortable at his house. We hope his beloved wife will soon recover from her illness. The cause in this flourishing town is not so prosperous as could be wished, and the Sabbath-school is also weak; nevertheless, we trust the Lord will greatly bless the labours of the brethren who preach the truth there, and unite all who take interest in the cause, and bless their one aim in promoting the glory of God and the extension of His kingdom.—Ed.

**POPLAR.**—**BETHEL CHAPEL, HIGH-STREET.**—We held our anniversary on Tuesday, June 17. Mr. Holden preached an excellent sermon in the afternoon. Our good friend, Mr. James Lee, presided. We had truthful and encouraging addresses from brethren W. H. Lee, C. West, Mobbs, Kemp, Flory, and Holden. Brethren Haines, Cole, Taylor, Hitchcock, and Markham were present, and took part in the meeting. Through the kindness of a friend, who sent us a cheque for £15, supplemented by the liberality of Mr. Lee and a good collection, we were enabled to clear all present demands, amounting to £25.

**GREAT YARMOUTH (YORK-ROAD).**—On Tuesday evening, June 17, 1890, the Church meeting in the above place held a special meeting to mark the occasion of the "golden wedding" of their esteemed brother and deacon, E. J. Pittock. A public tea was provided, after which the meeting was held, presided over by the beloved pastor, James Muskett. The chairman, in his opening address, stated they were not convened to laud the creature, but exalt the Lord their God for all the goodness and mercy He had caused to pass before their dear brother and sister during the fifty years of their married life, the greater part of which had been spent in the service of that Church; nor did they mean that the meeting of that evening should close with mere words of congratulation. The thought had crossed his mind that brother Pittock being so well-known to the ministers and Churches of Christ, many would be glad on that jubilee occasion to show their practical sympathy with him in his present circumstances. He named the matter to Miss Pain—the indefatigable worker in every good cause at York-road—who warmly took it up, and the result was that he was called upon to hand to their brother that evening, as the fruit of her labour, the love-tokens of many friends, a purse containing £25 9s. 6d. Brother Pittock, on behalf of himself and beloved companion, very suitably acknowledged the great kindness of his friends, in a speech warm from his heart, recounting the goodness and grace of his God toward him and his these many years in the wilderness. Speeches, filled with gospel truths, leading the soul upward in praise, were then delivered by brethren I. Smith, I. R. Debnam, J. Bedingfield, and E. Marsh. Those kind friends who so liberally responded to the appeal of brother Muskett in the E. V. & G. H., will be glad to know how gratefully their gifts were received by our dear brother in his present time of need, the circumstances of which it is due to them briefly to state. Our dear brother was for many years manager of Bracey and Sons' rope works. A few years ago the Lord saw fit to afflict him with a disease in the eyes. He has, however, blest the means used so that just a glimmer of sight is still continued to him. He has, however, been unable to do anything for his living for some time past, and the senior partner of the firm (who always said he should be provided for as long as he lived) died suddenly, others took his place, and the little weekly allowance to our brother was at once cut down considerably, and last Christmas he was told that, though he might continue to live in the house, no further help could be allowed him. This was a heavy blow to our dear, afflicted brother, and a painful wind-up of thirty years of faithful service. For

some time past that kind, Christian brother, J. Morter, Esq., of Stratford, has regularly sent him again and again money and clothes, and often have seen the aged ones eyes dim with tears of gratitude, and heard him plead for God to bless and reward his kind benefactor. Now that all hope of any further help from the firm is cut off, the Church called the meeting of this evening to present the loving help of those dear friends, to whom our brother has long been known, as a faithful steward in the household of God. Several other amounts were added to the amount stated above, making a sum total of nearly £30, for which our brother and sister desire to express their deepest gratitude through this magazine. After a vote of thanks to Miss Pain—who merits all that can be said of her willing service—the meeting closed with prayer by the pastor, after the hearty singing of the grand doxology, "Praise God from whom all blessings flow."

**HORSELL COMMON.**—Cheering services were held here on June 18 in commemoration of the formation of the cause, brother E. Mitchell preached a good sermon in the morning, and W. Winters preached afternoon and evening. Brother Rush closed the services with earnest prayer. Brethren C. Z. Turner and J. Denton were present. Deacon Holdforth, Miss Joy, and other dear friends, were active in making visitors happy. A great change for the better has been made in the chapel. The old, high pulpit, which was entered from a door in the gallery, has been removed, and a new and thoroughly orthodox one erected in its place. The ancient, high-backed pews, too, have given way to more comfortable seats. The chapel is neat, clean, and in every way comfortable. Brethren Rush, Denton, and others, serve the cause here on Lord's-days, and by their faithful ministrations many friends gather and are blest. To God be all the praise.

**ILFORD (EBENEZER).**—Our 54th anniversary services were held on the 11th and 12th ult. On the Lord's-day two sermons were preached by brother A. J. Pardoe, and one on Monday afternoon by brother J. Hunt Lynn, after which fifty friends partook of tea. In the evening a public meeting was held, at which brother Kempston presided. Excellent addresses were delivered by brethren F. C. Holden, W. H. Lee, R. Burbridge, J. E. Elsey, R. Alfrey, W. Sanders, W. Joiner, and J. Flory. Brother Pardoe then gave out the good old hymn, "Thy mercy, my God," &c., and brother W. Morgan closed with prayer. The whole of the services were very well attended, and the chairman and friends (of whom several came from long distances) kindly contributed



liberally towards the support of the cause, for which we desire to thank them. Thus we have another proof of the faithfulness of our Triune God, who has promised never to leave nor forsake His people. To Him be all the praise. On the following Lord's-day, the 18th, a series of afternoon services for children was commenced, at which brother W. Kempston delivered a most interesting and suitable address, and brethren Pounds, Barnes, Archer, and G. S. Fauch briefly addressed the children. There was a good attendance of both friends and children, and it is trusted that the Lord will be pleased to manifest His approval of the undertaking by blessing His own word to the souls of the little ones.—W. G. F.

CROYDON.—SALEM.—Our anniversary on Whit-Monday passed off in a very enjoyable manner. In the afternoon, after brother Harsant had read and expounded a portion of the divine Word, and offered fervent prayer, our friend and brother Mr. E. T. Davis gave us a very thoughtful sermon. After an excellent tea had been provided, and the spacious tables were well filled up, a good audience attended the evening service, when our kind friend, Mr. James Barmore, of Homerton, seemed quite in his element as president, and, after reading a suitable portion, called upon Deacon Baker, who sweetly led us at the throne of grace. The chairman's remarks were a good introduction of the subject, viz., the Gospel in the Book of Esther. Brother Harsant spoke well on Esther—a type of the quickening of a careless sinner. Brother Myerson spoke of Esther as a type of a seeking sinner. Brother E. T. Davis showed Esther's success as an encouragement for all poor trembling seekers. Our dear pastor seems quite at home with his favourite topic, the Golden Sceptre—a type of Christ. J. Cullingford did his best in the short time left him to show the typical results and blessings realized. Collections good. Many thanks to our kind chairman and friends.—J. C.

SHARNBROOK.—We held our Sunday-school anniversary on Whit-Sunday, May 25th. Mr. Clack, of Bedford, preached the sermons. We had good congregations, and the presence of the Lord was felt by us. Collections were good. Truly the Lord has done great things for us. On Whit-Monday, May 26th, we had a public tea, and about seventy friends sat down to it, after which a meeting was held, presided over by our friend and brother Mr. R. Allen. Addresses were then given by Mr. Clack, Mr. Lewen, Mr. W. C. Wright, and the chairman. We have a good Sunday-school here; the Lord be praised for it.—W. C. WRIGHT.

WOOBURN GREEN.—DEAR BROTHER WINTERS,—I am sending you the report of our anniversary services at Woburn Green, which we held on Tuesday, June 17th, when two edifying, comforting, and soul-establishing sermons were preached by our dear brother Mitchell. The text in the afternoon was Rom. viii. 33, and in the evening Solomon Songs viii. 5. We felt it to be a time of refreshing. To our covenant Lord be all the praise. We were favoured with the presence of many dear brethren, among whom were our own dear pastor from High Wycombe, Mr. I. Morling, also our esteemed brethren Thomsett, Knill, Witton, Main, and Ives. May the dear Lord reward them for their sympathy on the occasion. Dear brother, will you thank (through our EARTHEN VESSEL AND GOSPEL HERALD) the friends who gathered from High Wycombe, Maidenhead, Colnbrook, Marlow, and Chalkshire, to make our anniversary a success, so that, when parting came, we felt like the poet, that we should still be joined in heart and hope to meet again. Accept my sincere love, in which dear brother Dully joins, and believe us ever to remain, at Woburn Green, yours in free grace, FREEMAN TILBURY, pastor.

UCKFIELD, SUSSEX.—Anniversary services commemorative of formation of Church and first year's pastorate of Mr. C. Guy were held on Whit-Monday. A goodly number of friends gathered, expectant of hearing discourses from Mr. Masterson and Mr. Gray, both of Brighton. In the afternoon the distinctive features of God's family were scripturally and ably portrayed by Mr. Masterson. In consequence of a temporary indisposition Mr. Gray was unable to fulfil his engagement to preach in the evening, and the afternoon preacher kindly and cheerfully consented to again occupy the pulpit, and delivered an excellent discourse on "Justification." A gracious and encouraging day was enjoyed, and home friends were happy in receiving a visit from others living at a distance.

CHATHAM (ENON).—We were favoured to celebrate our 48th anniversary on Sunday, June 22nd, when our brother Langford preached two good sermons—morning, Psa. xxxv. 27; evening, Heb. xiii. 20, 21, and which were very much enjoyed by the friends present. Altogether we had a good day. On Monday, 23rd, Mr. E. Mitchell preached to us from Sol. Songs viii. 3. This was our brother's first visit to Enon. In a sweet manner he was enabled to speak of the Church in its original state, its progress, posture, &c. At the evening meeting, brother Casse, sen., presiding, made a few opening remarks on the goodness of God to Enon

for the past 48 years, and then called on brethren Langford, Mitchell, and Copeland to address the meeting, which they did. After singing part of the grand old coronation hymn, the meeting was brought to a close with prayer. Financially, and in point of numbers, the gatherings were quite up to the average, and we trust, above all, that much spiritual good has been the result, for which we praise our God and press on.—E. CASSE.

**STOKE ASH, SUFFOLK.**—Our Sunday-school anniversary was held on Lord's-day, June 22nd. Mr. W. J. Styles preached in the morning and evening, and gave an address to the teachers and children in the afternoon. The children sang heartily, congregations were large, and collections were pleasing. Many felt it good to be there. On Lord's-day morning, July 6th, our quarterly Sunday-school prayer meeting was held, conducted by our superintendent, Mr. L. Moss. We have much to be thankful for, as there are signs that the Lord is working in our midst. Oh! to be kept *faithful* and more devoted to the service of Him who is our Lord and Master. Our cry is, "Arise, O Lord; send now prosperity."—P. BARRELL.

**TOTTENHAM, MANOR-ROAD, PARK-LANE.**—Special services were held on Monday, May 25th. A promising young brother, Mr. J. J. Smith, preached in the afternoon to an attentive and appreciative congregation. After tea a public meeting was held. Mr. E. H. Britton, the respected senior deacon of Salem, Wilton-square, presided, and addresses were delivered by brethren W. Flack, J. J. Smith, J. Whatmough, S. Banks, and A. Markham. The day's proceedings were marked by a happy union of spirit and were successful in every particular. The friends at Park desire to thank their good brethren and sisters from other Churches for their attendance and liberal support.

**CLAPHAM.**—DEAR BROTHER WINTERS, — I take the opportunity to inform you and my friends, through the medium of the E. V. and G. H., that, after much prayer and thought, I have accepted an invitation from the Church at Rattlesden to the pastorate. Thus, after August 3, my address will be as annexed; and in taking leave of the London Churches and friends, I ask for an interest in their prayers. I am, yours fraternally, WILLIAM HY. EVANS, 25, Crescent-lane, Elm-park. New address, W. H. Evans, Baptist Minister, Rattlesden, Suffolk.

**TROWBRIDGE, BRADFORD-ON-AVON, HILPERTON, &c.**—The notice of the causes of truth in these places by our correspondent J. W. B. is unavoidably postponed till next month.

**BIGGLESWADE.** — PROVIDENCE. — The anniversary of the Sabbath-school was held on Lord's-day, May 18. Two excellent sermons were preached by Mr. Ebenezer Wilmshurst, of Blackheath. The text in the morning was from Phil. iv. 5, and in the evening from Psa. cxxx. 3, 4). In the afternoon Mr. Wilmshurst gave a very interesting address from Prov. vi. 6, and Prov. xxx. 25. Special hymns were sung at all the services, and recitations given by the children and teachers. The services throughout were listened to with great attention, and were much appreciated. The attendance was good, especially in the evening, when the chapel was full. The collections exceeded those of last year. May the Lord abundantly bless the school and cause at Providence is the prayer of E. S. KING, Superintendent, Elm View, Biggleswade, Beds.

**RUSHDEN.**—STCCOTH.—The Sunday-school anniversary was held on Sunday, June 15th, and conducted by the pastor, Mr. W. Palmer, who preached two good sermons morning and evening. The afternoon was devoted to the children, when very appropriate selections of poetry were recited by Misses A. Whiteman, P. Newell, M. Whiteman, and Master A. Scroten. Special hymns and anthems were rendered in capital style, under the direction of Mr. Newell, with the aid of Mr. J. Shortland as accompanist. A good congregation attended each service, the evening being crowded, the collections realising £10 15s. 9d. The report read showed the school to be in an active state, with an increase of scholars and teachers, and that much useful work had been done through the past year in the school. On Monday the scholars partook of a substantial tea, and afterwards about 200 friends sat down to tea. The day was thoroughly enjoyed by teachers, scholars, and friends.

**WITHINGTON, WHITSTONE BAPTIST CHAPEL.**—On Whit-Monday a sale of work and tea were held in the ground adjoining the chapel, and as the weather was fine a goodly number attended. The meeting was opened by the pastor (Mr. William Price) at 2.30, and the following ladies were in attendance:—Mrs. W. H. Godwin, Mrs. J. H. Godwin, Mrs. A. Lewis, Mrs. William Price, the Misses Godwin (2), Miss Banks (granddaughter of the late C. W. Banks), Miss Higgins, and the Misses Godsall (2). Tea was on the tables at 4.30, at which the several ladies as below presided in a very efficient and pleasing manner:—Mrs. Davies (Llanavon), Mrs. W. H. Godwin, Mrs. Griffiths, Mrs. Hill, Mrs. Hooper, Mrs. H. Lewis, Mrs. Lambert, Mrs. Reece, Miss Spencer, and Miss Sirrell. After tea a public meeting was held, when addresses were given by Messrs. Collins, Roberts, Clark, Godwin,

and Nash. Several anthems were rendered during the evening by the choir, conducted by Mr. James Morgan, with Miss Nellie Godwin at the organ. Many thanks are due to the Misses Godwin (2), the Misses Godsall (2), and Miss Banks, for undertaking the decorations, also to Mr. John Godsall for the kindness in providing and erecting the tent for the sale of work. About £10 was realised, which will go towards the fund for renovating the chapel.

PECKHAM ROAD, MIZPAH.—DEAR BROTHER WINTERS,—I have had my attention called to, and have read with profound sorrow, the letter in the E. V. and G. H., for June, page 208, signed "C. Cornwell." And the pastor, deacon, and Church of Mizpah have requested me to write you thereon. Mr. Cornwell must have forgotten the text, "Touch not Mine anointed, and do My prophets no harm." He may think that he is the only "Lord's anointed"; but there are many who possibly do not stand on so high a pinnacle as he stands, nevertheless, they are the Lord's anointed, however humble they may be; and I may remind Mr. Cornwell, as I did Mr. Martin, of the Saviour's words, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." Is Mr. Cornwell honest when he says, "I hate with all my heart dishonest statements in regard to the Church of God?" By "dishonest" I suppose he means untruthful. Let me try and discover by his own statements (which the friends at Mizpah deny), whether he does so. I will take them as they appear in the letter. Mr. C. says that he "was once called upon with others to settle a dispute between them." The signed award of the arbitrators in the only dispute they had prior to the unpleasantness with Mr. Plummer, is now before me; it is signed by four brethren; but Mr. Cornwell's name does not appear. Mr. Cornwell further says, "I have copied the following minutes out of the minute-book," which he afterwards says is with the roll of members, "both on his table, in the hand-writing of Mr. Edwards." By this, anyone reading his letter, must understand that the minutes he pretends to copy were in the hand-writing of Mr. Edwards; this is only partially true. Mr. Cornwell did *not* have the minute-book, or roll of members, of the Church at Mizpah before him; the minute-books from the formation of the Church, together with the actual roll of members, are now before me. All Mr. C. saw, or could have seen, were some few leaves relating to Mr. Plummer's pastorate, and which were given to Mr. Martin in all lovingkindness, and the pretended roll of members resolves itself into a copy, or extract from the roll-book, also given to Mr. Martin and Mr. Plummer at their request. Now, with regard to the pretended minutes, which Mr. C. infers are in the hand-writing of Mr. Edwards, that gentleman assures me they are *not* in his hand-writing, that he was *not* at either of the meetings referred to after the 19th December, 1888, and consequently took *no* part at them, and could *not* make any such entries. Now as to the notice given to Mr. Plummer, which Mr. C. says was not written, but a message, the notice *was* in writing, and a copy is now before me. I now come to the old saw's, clock, Bible, &c., incident. The friends at Mizpah could a tale unfold about these, but forbear simply stating that the clock, and certain other things, which were taken away, had to be restored. Mr. Cornwell says, if there be any

Church at Mizpah, Mr. Edwards can easily tell who formed it. His ignorance here is great, however, he is referred to the positive entries in the minute-book of the Church. Another statement of Mr. Cornwell's is as to the number of Church members, and congregation, left at Mizpah. Here, again, Mr. Cornwell is *not* correct in his statements, as the Church records show. Having thus dealt with Mr. Cornwell's letter so far, I will now deal with the following. He says: "I positively refuse controversy." Does he? If so, why he went out of his way to seek it, and in doing so, attack a poor little cause in the manner he has done, passes comprehension. I most sincerely hope our dear friends at Mizpah will be able to do with Mr. C.'s letter as good King Hezekiah did with Rabshakah's letter—lay it before the Lord, and there leave it, in the hands of Him who knows what to do with the writer thereof; and I, and our Mizpah friends, hope that the Lord may have more mercy upon Mr. Cornwell, than Mr. Cornwell has had upon poor little Mizpah. The Lord has already given to the friends there a blessing, since the unkind letter was written. As to the one hundred witnesses Mr. Cornwell speaks of, the friends at Mizpah are not aware that he has any. Having taken up the cause, believing it to be a just one, I will, by the help God shall give me, see our friends through it. And again, praying for the peace and prosperity of Jerusalem, and that such un-Christian spirit as is evinced by Mr. Cornwell may be rooted out, and wishing you, and the E. V. & G. H., every prosperity, and with Christian love.—I remain, yours most sincerely,—GEO. F. GRAY, 30 and 32, Ludgate-hill, London, E.C. [It is to be hoped, that the unhappy discussion regarding the origin and progress of the cause of truth at Mizpah, Peckham-road, will soon be brought to an amicable conclusion, as it has already occupied too much of our limited space. In fact, we consider, that if any feeling of dissatisfaction remains in the minds of either of the aggrieved parties respecting the real truth of the case, the matter should be settled between the friends themselves by arbitration, or by some other quiet and kindly method, and not by protracted controversy in public print. It is a source of grief to us to witness unpleasant disputes between Christian brethren. We, however, love the truth, and always endeavour to maintain it in a *Christian spirit*. The following is a portion of another lengthy letter on the same subject just received:—"We the undersigned certify that we were formerly members of the Church and congregation meeting at Lyndhurst-place, Peckham-road, and that we *did not* leave with Mr. Plummer, and his people, but remained with Mr. and Mrs. Edwards. (Signed) A. Allard, M. Allard (formerly members of the Church), M. A. Mason, J. M. Mason, W. Brokenbrow, M. J. Brokenbrow, H. R. Edwards (members of the Church and congregation)."—ED.]

## Marriages.

On May 26, at York-road chapel, Great Yarmouth, by the Pastor, J. Muskett, Bertha Keiley Bryant to George James Reeder, both of whom are teachers in the Sunday-school.

On July 12, at Rye-lane, Peckham, Mr. Ernest E. Realf to Miss Mary Rose, by Pastor A. E. Realf, of Guildford, father of the bridegroom.

## In Memoriam.

Our dear sister Mrs. DOWDALL has gone home. She will be greatly missed in the Church where she stood a member. It can be said of her that she came to the grave in peace, her age being 76. Her remains were buried at New Southgate. May the dear Lord make us as sterling and wear as well as our dear sister.—GEORGE ELNAUGH.

MRS. LEAH HOSKINS, of Gable Head, South Haling, Hants, fell asleep in Jesus on May 27th, aged 78 years. Her end was peace. She was longing to depart to be with her precious Lord, as she had suffered so much pain of body through bronchitis for many years. She was called by grace when young, and worshipped at Avenue Street Baptist Chapel, Camden-town, and afterwards at Mr. H. Hall's chapel, Clapham, until removed by God in providence to Hayling Island about fifteen years ago. As there is no cause of truth at Hayling, she had been deprived of attending the public means of grace, but she often prayed earnestly that God would in His mercy raise up someone to establish a cause of truth there, as there are living in that locality a few of the seed royal. I do sincerely hope that her prayers may be answered.—C. BROOKS.

Mrs. ELIZA ADAMS died, at the age of 80, on Tuesday, May 13th. For many years she was a most consistent member of the Baptist Chapel, Little Stonham. Her last illness was short, but her end was peace. We miss our aged sister very much. She manifested great zeal for the house of God and the doctrines of grace, and the honour of her Lord and Saviour. She leaves an afflicted husband ten years older than herself (now at the age of 90). A few observations were made by our minister on Lord's-day, May 18th, from the words in Isa. xlvii. 4, "And even to your old age I am He; and even to hoar hairs will I carry you." We feel persuaded our dear sister experienced the truth of these words, and we pray that the Lord will bless His word to both young and old, for His name's sake. Our sister was buried at Earl Stonham, where she had lived for many years.—S. GRIMWOOD, Gosbeck.

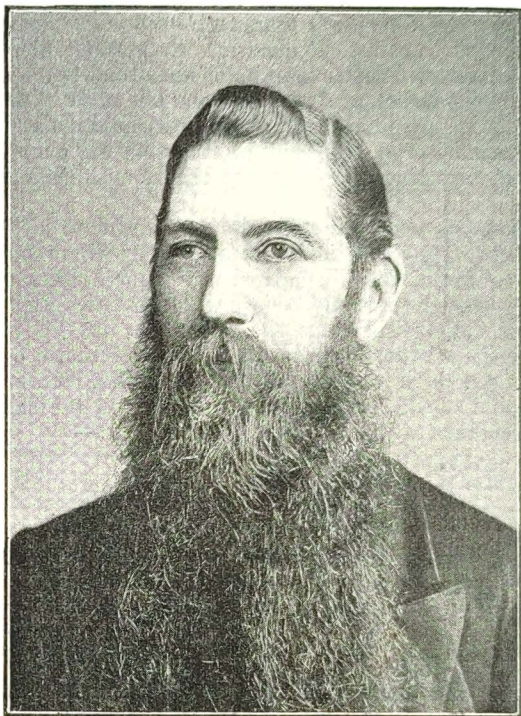
Our aged sister ELIZA BALLS, who for years has stood an honourable member with us at Rehoboth, Bedford-road, Clapham, died on Lord's-day, April 13th, aged 83 years. She was much loved by us, and was blest with much of the spirit of prayer. During my visits to her I found that a crucified and risen Saviour was always uppermost in her conversation, and that all doubts and fears were removed from her in her last illness. The Lord gave her a blessed longing to

depart and to be with Him. Her life was a pattern to the Lord's people, and her end was blessed. She is now with Jesus for ever. Her mortal remains were buried at Norwood Cemetery, April 16th, by W. Tooke, sen. The chosen text for her funeral sermon was John xiv. 6, which was preached from by her pastor on the following Lord's-day evening.

We deeply regret to announce the death of Mr. W. COTTIS, jun., a partner in the firm of Messrs. W. Cottis and Sons, Epping. The deceased was a kind friend to the cause of truth at Epping, conjointly with his beloved father and brother. The deceased, who was in his 51st year, had been suffering for a long time, and had been confined to his house for several weeks. He was advised to try a change of residence, and three weeks ago he proceeded to St. Leonards-on-Sea. This change for a time revived hopes of his recovery, but finally he became worse, and died on July 3rd. Mr. Cottis was much esteemed by the workmen of his firm, and by all who knew him. He was superintendent of the Baptist Sunday-school in the town. The funeral took place on Tuesday, July 8th, and many tokens of respect for the memory of the deceased, all the shops in the High-street being closed. The coffin was covered with floral tributes. The mourners were conveyed in six carriages, as under: 1st, Mr. Cottis, sen., Miss Cottis, Mr. C. Cottis, and Mrs. Archer; 2nd, Mr. R. Cottis, Mrs. Dennis, Mr. J. Cottis (Clapham), and Miss E. Cottis; 3rd, Mr. C. J. Cottis, Mrs. C. Cottis, Mr. W. R. Cottis, and Mrs. R. Cottis; 4th, Mr. H. Dennis, Mr. H. S. W. Dennis, Mr. J. C. Archer, and Mr. J. Archer; 5th, Mr. C. Wright, Mr. G. J. Baldwin, Mr. C. Saville, and Mr. H. Archer; 6th, Baptist Sunday-school teachers. The first portion of the Burial Service was performed in Lindsey-street Chapel, by Mr. C. Wright (pastor), the chapel being quite filled with the relatives and neighbours of the deceased. The interment took place in the new portion of the Churchyard, near the graves of other members of the family, the body being carried to the grave by eight of the workmen. At the graveside the scene was very touching. As the body was lowered to its final resting-place, Toplady's beautiful hymn, "Rock of Ages," was solemnly sung.

In loving memory of MARY JANE COLLS, the beloved wife of L. H. Colls (pastor of the Martyrs' Memorial Baptist Church, Beccles), who fell asleep in Jesus, July 8th, aged 36 years. (We expect to give a short memoir of our departed sister next month).

WILLIAM LAST THIMBLEBY, of South Hackney, passed away on Sunday, July 20th, in his 87th year.



MR. J. MORLING, PASTOR, HIGH WYCOMBE, BUCKS.

(See page 284).

## Romeward Bound.

WE love all that is good in the Church of England, and highly esteem those worthy men in it who are firm in the Protestant faith, but we have no great liking for *Episcopalianism*, or *State Churchism*, as it is now understood, simply because it appears, from its ritual, to be a collateral branch of the Romish Church, having never been entirely purged from the soul-destructive errors of that Church. The Church of England, taking it all round, is, we believe, doing more in the interest of Roman Catholicism than any other religious institution.

“Tis in the Church the leprosy begins.”

The “Mother of Harlots,” the apostate Church of Rome is not really a *Church* in the highest and best sense (although we admit the word *Church* here for the sake of distinction), she unchurched herself, when she departed from the teaching of Christ and His Apostles; and no religious community, whatever name it may bear, can be justly called

a *Church* unless it is in strict harmony with the New Testament. We do not hesitate in saying that there is no more authority in the Sacred Scriptures for *State Churchism* than for *Roman Catholicism*. In contending, however, against Romanism, we presume the Strict and Particular Baptists will continue in union with the Church of England, and other religious bodies, as *Protestants*, and not as *Strict and Particular Baptists*. But we maintain that prominence should not be given to the distinctive teaching of one exponent of Protestantism more than to that of another, in disputing the claims of the Romish Church on public platforms.

Nonconformists or chapel-goers, it is regretful to say, are split up into a number of sects, and it is not likely they will ever be united on earth, but very few of them, compared with Church-goers, turn over to Romanism, although we firmly believe with the late Joseph Irons, that when Roman Catholicism gains the ascendancy in this country (and sure enough it will do so for a time), and the faith of Protestant professors is put to the test, all worldly religionists, both in the Church of England and among Nonconformists, will go on the side of Rome, and thus strengthen the hands of our bitterest foes:—

“ You told me, I remember, religion built  
On selfish principles, is shame and guilt;  
The deeds that men admire as half divine,  
Stark nought, because corrupt in their design.”

We are constantly forced to bear witness against the evil arising from irreligious persons in secular power placing

“ RITUALISTIC NONENTITIES ”

into bishoprics, and other rich livings, and leaving hundreds of evangelical clergymen to labour on in the shade all their days.

In the August number of *The News*, we are informed of the startling fact that precedence has been allowed to Archbishop Manning (a Roman Catholic Prelate, formerly in the Church of England), before English bishops and other peers of the realm by the Queen's creation on the Royal Commission of the Working Classes. The question has now been painfully brought to light by the following reply, sent to an enquiry made by Dr. Preston, Vicar of Holy Trinity, Runcorn:—

“ Marlborough House, Pall Mall, S.W., 22nd July, 1890. Sir,—I am desired by the Prince of Wales to acknowledge the receipt of your letter of the 20th inst., and to inform you in reply that it is quite correct that on being consulted as to the precedency which Cardinal Manning should occupy on the Royal Commission of the Working Classes, His Royal Highness expressed an opinion that, as a matter of courtesy, the name of the Cardinal should appear immediately after his own.—I have the honour to be, sir, your obedient servant,—Francis Knollys.”

“ The Bible only stands neglected here,  
Though that of all most worthy of His care;  
And like an infant troublesome awake,  
Is left to sleep for peace and quiet sake.”

“ PRINCIPAL ” NOT “ COURTESY. ”

*The News* says:—“ The recognition of the Pope's temporal power to create ‘princes’ of the Church, with precedence in State matters before the Queen's Peers, is really a violation of the laws of England. . . .

To place Dr. Manning "before our Peerage, Episcopal or otherwise, can only be defended on the Romish 'principle,' which, in the absence of the Pope, would place him not only before the Prince of Wales, but before the *Queen* herself.

"Does not the Prince of Wales know that the Church of Rome holds that, 'If a King falls into heresy [Protestantism] it is in the power of the Pope to *depose* such a person in punishment of his spiritual crime?' To give Dr. Manning's own words:—

"THE RIGHT OF DEPOSING KINGS"

is inherent in the supreme sovereignty which the Popes, as the *Vice-regents of Christ*, exercise over all nations.' And again: 'At this moment the supremacy of the Crown (which is the Reformation *in concreto*) has literally come to nought. The supremacy of the Vicar of Jesus Christ re-enters as full of life as when Henry III. resisted Clement VII., and Elizabeth [the excommunicated Queen] withstood Pius V. The undying authority of the Holy See is once more in active power in England.'

"We do not suppose for one moment that Dr. Manning, as 'a matter of *courtesy*,' would ever have consented to take precedence of England's Peers, any more than the Wesleyan President would have done so. He *claimed* it, and *accepted* it, as a matter of the highest 'principle'—as a recognition, as far as it went, of the supremacy of the Pope over the Queen of England; and he would tell the Prince of Wales that this is so, if the question were submitted to him; for, cautiously reticent as Rome is, when it is politic to be so, such a personal appeal could hardly be ignored."

Had the Prince Consort been living he would, no doubt, have prevented such a gross mistake as that just committed by his royal son, and that, too, committed a short time ago by the Queen, in giving a present to the Pope. "Oh, name it not in Gath!"

In a letter written by the father of the Prince of Wales, and published in Sir Theodore Martin's "Life of the Prince Consort," the Prince emphatically says:—

"The Catholic (Roman) Church asserted, and still asserts, a right to unqualified supremacy over the State, and will neither submit to any limitation by the State, nor acknowledge any dependence upon it. . . .

. . . What madness, then, is it for a Protestant Government to impose fetters upon itself, and to surrender its own weapons into the hands of the Catholic (Romish) Church! The only thing which a Protestant State can do is to take its stand upon its own fundamental principle, that of *freedom of conscience*.'" (See *The News* for August, 1890, London: 7, Paternoster-square, price 1d.)

THE MISSION TO THE POPE.

It will be remembered that some time since our esteemed brother, John Hunt Lynn sent to Her Majesty the Queen, by request of the *Metropolitan Association of Strict Baptist Churches*, a protest against her reception of an Envoy from the Vatican and the visit of the Duke of Norfolk to Rome, with a message of congratulation from Her Majesty to the Pope, on occasion of his sacerdotal jubilee. The thanks of all Protestants are due to the Association for having lifted up its voice

against such double-dealing on the part of royalty; and as the Mission to the Pope has already borne fruit, we also wish to record our most vehement protest against it.

In the Duke of Norfolk's report of his reception at the Vatican by the Pope occurs this passage, after expressing his appreciation of Her Majesty's letter and his thanks for her choice of an Envoy, the Pope says, "We wish the more on this particular day [the day of the reception of the Envoy] to attest publicly our great satisfaction for the liberty which the Catholic religion enjoys in all the vast dominions of the British Empire, and which

"PERMITS IT TO PROSPER MORE AND MORE."

Sir George Campbell, in confronting the subject in the House of Commons, on August 11th, 1890, said that he did not think it desirable that a Mission should be sent to the head of any foreign religion—including the head of the Roman Catholic Church—with a view to obtain the advantage of his influence, by concessions on our part. With a view to express his disapproval of the Mission of Sir Lintorn Simmons to Rome, he moved a reduction of the sum voted in its favour.

"NO PEACE WITH ROME,"

said Dr. Joseph Hall, of Waltham Abbey, more than two hundred and fifty years ago, and we, too, would echo the same to-day. It is a sore grief to us, that the rights and liberties of this our Protestant land should be so wilfully disposed of as they are by those who have sworn allegiance to "the secret of England's greatness," the Holy Bible. May God defend the right, prays

W. WINTERS, *Editor*.

Waltham Abbey.

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## OUR PORTRAIT GALLERY.—No. IX.

MR. J. MORLING, PASTOR, HIGH WYCOMBE, BUCKS.

DEAR BROTHER WINTERS,—I first saw the light on May 12th, 1843, in the village of Cottenham, Cambs., at one time noted for its fine quality of cheese. My parents being members of the Particular Baptist Chapel in Rooks-lane, now known as "Ebenezer," it was my lot to be brought up under the truth, which then had no charms for me. Amidst many dangers, God, in His merciful providence, preserved me alive. On one occasion I fell from a high tree, was picked up by my companions insensible, but soon recovered, and do not remember to have felt any ill effects afterwards. From childhood my mind was subject to strong impressions, a sort of convictions. Sometimes dreaming the end of the world had come. On hearing the late R. G. Edwards preach from "Be sure your sin will find you out," my mind was much alarmed. The effects never really left me. The verse:—

"And must the crimes that I have done	Be all exposed before the sun,
Be read and published there;	While men and angels hear?"

sorely haunted me. I could not sin cheaply. Resting on the false and absurd notion of *abstract mercy*, there was an inward determination to sin and have my own way, really hating God, and wishing I could annihilate Him and reign supreme myself. O how sadly true is Rom. viii. 7!

In July, 1859, the set time had come for God to show the riches and power of His sovereign grace. Being in my bedroom one Lord's-day,



the thought seized me, that my flesh had a very queer appearance, and that I should turn rotten, die, and go to hell. My sins and follies sprang up before me like grim spectres. Death, the judgment, hell, and eternity became dread realities indeed. A resolution was soon formed to pray, and reform, and try and secure God's favour (I was then utterly ignorant of the plan of salvation). With trembling and heart-fluttering pardon was sought. Old associates were at once abandoned. Evil practices were a terror and were shunned as deadly vipers. After a time, the terrors having somewhat subsided, the inward evils of the heart not having been really discovered, a pharisaic spirit possessed me, I was proud of having made good progress. The foundations of the great deep had need to be broken up. A sermon one Sunday evening, in the Spirit's hand, cut me up root and branch. My goodness vanished. More than thirty years have not erased the feeling, nor obliterated the memory of the groaning that night, "God be merciful to me a sinner." Darkness and wretchedness prevailed. Day by day, and week by week, sin, and guilt, and fear, made me miserable. After a time a sermon preached by J. S. Wyard, from Mal. iii. 16, proved encouraging to me, but no sense of pardon was realized. The day of light and liberty and peace came, on hearing the late Philip Arber, in "Ebenezer," from Hos. ii. 19, 20. The exercises of my soul were clearly traced out. His words were like balm to my wounded heart. A sweet consciousness pervaded the mind that the Lord had pardoned my sins. My soul inwardly exclaimed, "I know that my Redeemer liveth." My burden was gone. My mind soon became exercised about baptism. Being ignorant of the doctrine of conservation (as also of the other doctrines), a fear possessed me that, if I was baptized I should prove like the fruitless fig-tree, and be cut down as a cumberer of the ground. However, God gave courage and strength to relate to the Church a little of His gracious dealings with me, and on July 31, 1860, I was baptized by Mr. J. S. Wyard in the river, with eighteen others; one of whom afterwards became my wife. Many hundreds of spectators were on the banks of the river.

"What is truth?" now became a matter of deep concern with me. A man named Dawson lent me one of Mr. James Wells' sermons. It was light and food to my soul. Shortly afterwards it was my privilege to hear him preach at St. Ives. It proved a blessing. After this, Mr. Wells' Sunday morning sermons were obtained and eagerly read. They were sweetly blessed to me. Not only was my soul fed as with marrow and fatness, but the difference between law and Gospel, between the old covenant and the new covenant, was opened up to me, and so my mind became established in the everlasting verities of "the Gospel of Christ." During that period, God in His providence was leading me in a trying and mysterious pathway. My father, who was a butcher and gardener, meeting with an accident, while I was yet a lad, which brought on paralysis, was rendered weaker than a child, and which lasted for some years. The burden of the business fell chiefly upon me. My hopes were overturned and my projects crossed. At the same time my mind was much exercised about preaching the Gospel. The thought of my ignorance, natural bashfulness, and timidity, seemed utterly against it. My exercises were kept a secret in my own bosom. It appeared afterwards, that Mr. Jonathan Webb, an itinerant preacher with whom I

was acquainted, had quite an impression God had designed me for the ministry. On one occasion he got me to drive him to Chittering, when he tried hard to get me to preach instead of him, but I stoutly refused. At length, however, through his instrumentality, I used to go to Rampton, and read a chapter and make a few remarks, and God eventually enlarged my heart, and opened my mouth.

Removing to Saffron Walden, in Essex, my soul passed through another terrible ordeal. Deliverance came only by obeying the words, "Set the trumpet to thy mouth." Unsought and unexpectedly God opened doors and blessed the Word. After some months, the Church at Glemsford, Suffolk (now "Ebenezer") sent for me. Having supplied for them eight months, I went and lived there, till the cloud removed to "Zoar," Ipswich. There, for about eight and a-half years, the Lord's goodness was made to pass before us in many ways—sixty-eight persons were added to the Church. Being permitted to leave a peaceful and united Church, to go to New-street, St. Neots, for a time, He who worketh deliverances for Jacob, evidently led me to Over, Cambs, where, for upwards of seven years, God gave testimony to the word of His grace. On March 26th of the present year a remarkable coincidence occurred. On that evening I was much helped in preaching my last sermon at Over. The very same evening the Church at "Zion" Chapel, High Wycombe, unanimously resolved to invite me to the pastorate. That invitation was accepted, and now the cry of my own heart is, and evidently that of the Church also, "O LORD, I BESEECH THEE, SEND NOW PROSPERITY." Amen.

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## IMPUTED RIGHTEOUSNESS.

BY S. GRAY, PASTOR OF EBENEZER, BRIGHTON.

### PAPER I.

TO the God-stripped sinner, no word is sweeter than this: "God imputeth righteousness without works." The needle makes way for the thread, so a sense of unrighteousness makes way for the doctrine of the "righteousness of God." He who, with Luther, has cried, "My sin! my sin!" is in a fair way, with Luther, to cry, "Thou, Lord Jesus Christ, art my righteousness, and I am Thy sin; Thou hast taken what was mine, and hast given me what was Thine; what Thou wast not Thou didst become, in order that I might become what I was not."

Of the righteousness of God, which is upon all them that believe, the seamless coat of Christ may be considered

#### A SYMBOL.

"Now the coat was without seam, woven from the top throughout" (John xix. 23). This coat may serve to exhibit the should-be unity of the Church of God, according to the fathers; or, according to good Dr. Gill, may serve to suggest the unbrokenness of the Scriptures. But it answers equally well for the purpose to which we put it. Let us gather some hints from it.

*The seamless coat was wrought FOR Christ; but the robe of righteousness was wrought BY Him.* Whether the motherly-kindness of Mary wove the coat, or the loving fingers of one of the holy women who ministered to Him of their substance, matters little. It was wrought for Him.

But of the righteousness which justifies the ungodly, Christ was Himself the Worker; and He wrought it expressly for the people of His choice. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The Holy Ghost will see the robe into the hands of those for whom it was prepared.

*The seamless coat was not indispensable to the soldier; but the robe of righteousness is absolutely indispensable to the sinner.* It must ever hold true that without it the sinner remains a hopelessly *condemned* man; and, furthermore, that being unjustified, he must ever remain *unsanctified*. Can it be well with such? "Say ye to the righteous, It shall be well with him. Woe unto the wicked, for it shall be ill with him." It is a human figment that man is in a state of probation. He is not on his trial, but is "condemned already."

"In vain we ask God's righteous law  
To justify us now;  
Since to convince and to condemn  
Is all the law can do."

Freedom from condemnation is found in Christ alone, and this explains Paul's absorbing desire to be found in Him. Such as are found in Him are ever conformed to Him; justified in His Name they are *sanctified* by His Spirit. Now, as without righteousness God could never justify a sinner, so without holiness God could never make a sinner happy.

*The seamless coat was of comparatively little worth; but the robe of righteousness is of incalculable value.* The external appearance of Christ during His ministry was, I suppose, that of a reputedly poor man. His garments were neither sordid nor splendid. His coat had its value. But the robe of righteousness is valuable beyond estimate. Are rare things valuable? How rare this robe is! I would rather be arrayed in His "only righteousness" than arrayed in Adam's robe of innocence. I would rather wear the soul-garment wrought by Incarnate God than appear in angelic arrayal. The word that dropped like a voice from the skies into Bunyan's heart was, "Thy righteousness is in heaven." And this is a word for every "guilty, weak, and helpless worm," who has dropped on the kind arms of Christ the Lord. His righteousness is rendered valuable by its *utility*. Clothes comfort, and the garments of salvation comfort too. A sinner, moodily pondering his own wretched state by nature, was returning home from divine service one Lord's-day morning, about 20 years ago. Clouds overspread the heavens; but there was a sudden rift in the clouds, which the home-going mourner noticed, as he lifted up his eyes. A bit of heavenly blue was visible through the cleavage of the clouds. In the twinkling of an eye, two words dropped from the excellent glory beyond the blue into the beholder's heart: "Everlasting righteousness." These words brought with them a rapturous sense of acceptableness in the Beloved. Was the dejected one black as the cloud, considered *in himself*? He was everlastingly fair as the heavenly blue beyond, considered *in Christ*. And the writer realized this; for he refers to none other than himself. But let us go on.

*The seamless coat was obtained by the casting of dice; but the robe of righteousness is the gift of God.* Think how the rattling dice must have grated on the sensitive ears of our blessed Lord! Let worldly men pursue their ways; but let us forsake their company. "Forsake the foolish and live." The hand which clothes all who forsake iniquity is a

royal hand: righteousness is the gift of *sovereign grace*. Deep in His heart God resolved to have a faultless people. He found it in His heart to render them faultless. The faultlessness of His well-beloved Son is made over to believing ones, and "they that receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." An American Baptist lately passed away whose munificence was great; but whose trust was in Christ. He passed away saying, "Grace, sovereign grace!" Let me cry, "Grace, sovereign grace!" all my days, and end my days in like manner. Glory be to the God of sovereign and *effectual* grace.

*The seamless coat was desired by those who failed to possess it; but the robe of righteousness is never desired in vain.* Since it is the Spirit of God who makes the awakened sinner desire it, he cannot fail to be an obtainer. He that desires it has it already. He who cries, "O put the spotless robe on me," already wears it. The penitent publican went down to his house justified. God has never said of this goodly, heavenly garment, "Thou shalt not covet"; but everywhere the Bible looks with favour upon desire after it. The smile of God is victory; the approval of the Word of God is a sure sign that what is coveted shall be enjoyed. But listen further.

*The seamless coat fell to the lot of one who cared nothing for Christ; but the robe of righteousness, and esteem for Christ, go together.* It is incredible that any sinner ever seriously cried, "Give me Christ or else I die," to whom He was not precious. What numberless leagues there are between the man that cares nothing for Christ, and the man to whom Christ is all! Festus, the Roman procurator, spake of Him to King Agrippa as "one Jesus." "One Jesus," that was all! "What think ye of Christ?" Is He in your view "the Chiefest among ten thousand, and the Altogether Lovely?" We should get on very well together then; for "This is my Beloved (I love Him), and this is my Friend (He loves me)." Christ was not always everything in my eyes, nor in yours.

"I once was a stranger to grace and to God,  
I knew not my danger, and felt not my load;  
Though friends spoke in raptures of Christ on the tree,  
Jehovah Tsidkenu was nothing to me."

But all is changed now, and changed for the better. "The Lord our righteousness" is everything in our song.

*The seamless coat was perishable; but the robe of righteousness is for ever and ever!* The smell of the holy coat of Treves bewrayeth it. Rome makes much of it; but makes little of the righteousness of God and our Saviour Jesus Christ. She confuses justification with sanctification. But, upon the banner uplifted by Protestant hands, the legend is traceable:—"Justification by faith." He that wears the robe which justifies *lives for ever*. His righteousness entitles him to live. Blessed is the man that has a right to live! The sword of Divine justice will never slay such a one! Why should it? How can it once be? Echo must ever say, why? how? Then hail ye grace-justified ones! Untouched and untouchable ye stand. Fair, *eternally fair*, you are destined to be. The robe of righteousness is sumptuous arrayal indeed!

"This spotless robe the same appears  
When ruined nature sinks in years,  
No age can change its glorious hue,  
The robe of Christ is ever new."

## SABBATH THOUGHTS.

WRITTEN A FEW MONTHS SINCE BY OUR DEAR SUFFERING  
BROTHER, WILLIAM HAZELTON.

“Thy testimonies are very sure.”—Psalm xciii. 5.

THE key to this Psalm is found in its first sentence, “The Lord reigneth.” These words explain and throw a radiance over all that follows. The world is stablished, and all things are controlled by Him who wears the crown and wields the sceptre of universal might. Clothed with strength and girded with power He—

“Sits on no precarious throne,  
Nor borrows leave to be.”

“The floods,” not only literally, but floods of error and sorrow, “have lifted up their voice,” and huge waves, rolling mountains high, threaten destruction far and wide, when lo, they reach and kiss the lowest steps of His throne, and own Him Master. “The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” This fact brings sure comfort to the child of God. There is much to distress and perplex in that which is around us. Nothing is long stationary, and changes of a painful character are continually felt in the heart, the home, and the Church. Sometimes we are called to part with treasures long held dear, until briny tears are shed in utter desolation. Then, ere long, the Eternal Spirit wipes the weeper’s eyes, and whispers, “God lives and reigns unchangeably the same, and His testimonies are very sure.”

The Psalmist was no fanatic; his experience was both wide and deep; many years of toil and conflict had strengthened his convictions, and without hesitancy he declares his faith in the immutability of his reigning Lord, and the virtue of the Scriptures. In this, however, he was not singular. Patriarch’s had long before proved the same truth, and walked in the same light:—

“A glory gilds the sacred page,  
Bright shining as the sun:  
It gives a light to every age,—  
It gives, but borrows none.”

Let us bless God, the way home is in the old beaten track where appear the footprints of ancient worthies, who fought and conquered, and now victoriously rest. We have not to dig fresh wells to try and discover the water of life, but drink of the same everflowing streams, and with joy draw water from the same “wells of salvation” that supplied the earliest saints. Truth is old as God Himself, and firm as His eternal throne. Every new thing is artificial, and will soon be superseded by some other invention. Truth, however, can never be invented, it can neither be made, or improved, and admits nothing but itself. All that truth requires is revelation, without dress or embellishment of any kind, but simply to stand forth in its native purity. This revelation God has been pleased to make, and mysteries so divinely great that angelic minds cannot comprehend, have been *apprehended* by living faith. “We have not followed cunningly devised fables,” but believe and love the testimony of God which is able to make us wise unto salvation, and is so sure that none who rest thereon shall be ashamed. The *object* and *ground* of the Psalmist’s joy appear to be the two natural branches of the text.

Let us first consider THE OBJECT OF HIS DELIGHT—the testimony of God. We understand by this the whole divine revelation. Our Lord wears many crowns, and is known by many glorious names, and the Gospel like Him, its great Author, is designated in various terms, all to show its fulness and grandeur. That used in our text is by no means the least suggestive. God was under necessity to give and enforce a law; but not to testify of grace and mercy to fallen man. The great moving cause was love, and He has so expressed Himself as to lay the surest foundation for faith and hope.

It implies *perfect knowledge*—a complete grasp of all the facts, without which sure testimony cannot be borne. The Bible tells us what God knows, not conjectures, and in His testimony about Himself, sin, salvation, time, eternity, men, devils, angels, heaven, and hell. It is the outcome of perfect wisdom, and contains no redundancies, and needs no additions. The Lord has never speculated or conducted an experiment. He is the only one who fully knows the character of sin and the claims of His holy law: hence, He alone could provide and make complete atonement:—

“ This was compassion like a God,  
That when the Saviour *knew*  
The price of pardon was His blood,  
His pity ne'er withdrew.”

He could foresee and fully comprehend all the need of His chosen Church, and fathoming their deepest sorrow, made ample provision for them all. Satan's malice with all the rage of hell, He understood, and determined to overrule and defeat. His own wrath against sin, and justice against ungodly sinners, He resolved to declare: while He would set before His child the road to heaven, and the eternal bliss of being there. “Great is our Lord, and of great power, His understanding is infinite;” and in the infinity of this wisdom, He has opened His mind and given, once for all, His testimonies to man.

Furthermore, a *declaration must be made*. Whatever a person knows it is not testimony until declared. “There is a God in heaven that revealeth secrets,” and the purposes of His grace are the grandest revelation He has ever made. Angels have been long at school, looking into and learning these great mysteries, and have not finished their studies. The revelation was gradual; it began when man first began to want. Before the fall Adam saw and knew enough to make him happy, and yearned for nothing more; but directly afterward bitter pangs were felt, and he groped in moral darkness; God then appeared in the midst of the awful ruin, and poured forth one ray of light, declaring that the seed of the woman should bruise the serpent's head. How often the weeping penitent, while wiping the sweat from his weary brow, must have gazed on this one star of hope. At length other stars appeared, in which light Abel saw the way to heaven, and Enoch walked with God. Still more shone forth upon the patriarch's pathway, till Abraham rejoiced to see the dawning of Christ's day; “he saw it and was glad.” The revelation continued, and in the twilight of that early morn “Moses in the law, and the prophets did write,” and David penned his Psalms, and tuned his harp to Immanuel's praise. At last the glorious sun appeared, and reached meridian splendour in the doing and dying of Incarnate God. The Gospel day was ushered in, the sun arose no more to set. “The people which sat in darkness saw a great light; and to

them which sat in the region of the shadow of death light is sprung up." Jesus brought from heaven all the good news God could send. "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." He is the sum and substance of all God's testimonies. The Bible is the fullest and grandest record of His wondrous life, showing who He was, what He did, why He did it, for whom it was done, and what He is doing now. It sets Him forth as the Chiefest among ten thousand, makes Him all in all, and takes the trembling penitent to His mediatorial throne, and gives the only satisfactory reply to the heart-rending question, "What must I do to be saved?"

Let us ever remember *these testimonies are divine*; against which there is no higher court of appeal, although these may be appealed to in every case. To the real Christian they are unspeakably precious, his constant companion and guide, never to be tampered with, but consulted on every occasion, and held sacred as the loving gift of his dearest Friend. They may be denied, but can never be refuted. Two classes of professors please the devil well—those who claim to hold the whole truth, and live so abominably inconsistent as to give the lie to all their pretensions, and those protean beings, having no settled creed, who dare to mutilate God's Word as though it were some human composition of questionable authority.

The Gospel is a harp beautifully attuned, and the great want of the Church is men, who with God-given skill, will touch all its strings. We need to hold as dear as life itself *all* the words of this Book. He that would loosely hold one branch of divine truth is likely to deal traitorously with all the rest. To lightly esteem the word spoken is greatly to dishonour the Divine Speaker. It is surely high treason to truckle with what God has said. To add thereto is adulteration of the vilest kind, and to wilfully hold back any part thereof is downright robbery. He who could coolly barter away the written word would as readily sell our living Lord; but it is to be feared would not, like Judas, hang himself as soon as it was done. The apostle exhorts to hold fast even the *form* of sound words. Surely divine testimonies are best as God gave them. When rightly received and practised they become food to the hungry, drink to the thirsty, a stay to the mind, the light in the believer's path, and the joy of his soul:—

"Let all the forms that men devise  
Assault my faith with treacherous art;  
I call them vanity and lies,  
And bind the gospel to my heart."

We notice THE GROUND OF THE PSALMIST'S JOY. God's testimonies are not only sure, but *very* sure. In proof of this we might appeal to history, and there read of divine judgments against sin, the fulfilment of prophecy, the progress of error, the persecution of the Church, and how it survives them all; but for want of space we limit our remarks to the following particulars.

They are sure, because *God's honour secures them*. He has built His throne upon His truth, and its eternal pillars never shake. "Because He could swear by no greater, He swore by Himself." He pledged the whole of Himself to be faithful to His word. All His attributes are here engaged, what love and wisdom uttered, truth upholds, power

performs, justice maintains, and all His glory is involved therein. What astonishing grace made "God willing, more abundantly to show unto the heirs of promise the immutability of His counsel, confirming it by an oath: That by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." He can do what He pleases, and will do what He promises. Bible language is not "it happened, or came by chance," but "it came to pass." As though a long list of written purposes was unfolded, and in due order "it came to pass" that each was fulfilled. The performance of His promise is as important to God as it is to His people, they cannot enjoy Him, nor can He save them without it, and all He has done would be useless if His faithfulness could fail. Some of us cannot forget the unutterable joy we felt when first this truth filled our heart, and we even dared to sing:—

"I trust His righteous character,  
His purpose, purchase, and His power;  
His honour, and His name's at stake,  
To save me from the burning lake."

Furthermore, *they are ratified by Christ's blood*. The Father's purpose and the work of the Son are one. Moses sprinkled with blood the book, and all the people, and Jesus calling heaven to witness, has sealed with blood all that God has said. He claims as His personal right everything and everybody on which His blood is found, and demands, as a debt due to Himself, the fulfilment of the word. Christ is the grand library of heaven where all the promises are kept and read continually by the great Eternal Three. When He had finished His work on earth He took the book and sat down on the right hand of God to see the whole of it accomplished, and though heaven and earth shall pass away, not one jot or tittle of His word shall fail. Eden, with all its joys, was not secured to Adam by love and blood, and all his estate was loseable; but ours is held on a very different tenure. His was that of a servant; ours is that of sons and daughters. His was held on uncertain terms; ours is placed above human conditions, and made sure by all the bonds of heaven. Certainly many of us are only half believers. We forget that so long as Jesus wears His priesthood, and looks like a Lamb as it had been slain, not one good thing can fail of all that God has spoken concerning us. While He can show those scars of honour, and bears our names upon His breast, in providence and grace, we must be well supplied. Christ is both a Redeemer and Friend, and will make us happy, as well as redeem from hell. He is exalted a Saviour to save, and a Prince to bless us with all the munificence of His love. Gospel provision covers all our need, and the whole is secured by covenant oath and precious blood.

Again, our *individual experience proves the same truth*. It is a great mercy to be experimentally acquainted with the Bible. Bless the Lord, we speak that we do know. To us the book is no myth; but a glorious reality of unspeakable value. We have tested its truths under bitter trials, and have never known it fail. Even when Providence seemed contrary to the promise, and the struggle against hellish unbelief was sharp and long, we have lived to sing, "He is faithful that promised." Trouble indeed has endeared the word; for like beautiful stars, its promises clearly shine in the deep dark night of sorrow. The child of



God with only one promise to plead is immensely rich, because divine failures are impossible. Without assuming the peculiar denomination, we are of necessity Bible Christians. We have fought and conquered with no other weapon than this. It has been our staff when travelling through long and dreary wastes, and we lean upon it still. In thickest night it has been our guide, and a light unto our path. When drawn aside by the tempter, and an evil heart has yielded to his wiles, this has checked and reproved us, and bade us return to the Lord. May we not exclaim, "O how I love Thy law. Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of my heart"?

The writer may be pardoned for referring to himself, in the early part of the long and painful affliction through which he is now passing, when life seemed fast ebbing away, deep conflict was endured, evidences were beclouded, and almost all hope was gone; then, in bitter anguish, day and night he cried, "Be not silent unto me, O Lord, lest I become like them that go down into the pit," at length was applied with sweetness and power the words of the poet:—

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

This was followed with "I have loved thee with an everlasting love," etc.; and O what a change was produced; we could laugh at the storms and challenge death to smite; Christ was enjoyed, and all heaven seemed ready to welcome us home. Yes, friends, there is a reality in these things, faith can certify that God is true.

We notice, in conclusion, *to this all the glorified bear witness*. Our fathers trusted the same Lord, and believed the same word, and were not confounded. They had no other light, they trod the same path, and their faith embraced the same sure promise. It was this that quenched the violence of fire, without extinguishing the flames. On this the noble martyrs leaned and triumphed, sealing the faith they held with blood. Time would fail to tell of those worthies who died in faith, having seen and embraced the promises. Up yonder Mr. Fearing and Ready-to-halt wear new names, and sing the same song with the apostle Paul. That poor, tried saint, who used to be tossed about with fear, and never seemed to have but one little word on which to hope, often fearing even that was gone, is now in full enjoyment of all God can give. In heaven are hundreds who were as weak and wicked as any now travelling thither. They had our Bible and were satisfied with it. Having read the same words, around which their faith entwined, they died, and entered glory to know more fully that God's testimonies are very sure:—

" They range through heaven's unmeasured plain,  
And find new cause for praise ;  
See more of Jesus, and again,  
Loud Hallelujahs raise."

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"Look at that truth—that sin is atoned for—that it is done; here it is we have all boldness and access to God; here it is we are to live, and here it is we are to die."—*Late James Wells*.

## “THE BLESSINGS OF A FREE GRACE GOSPEL.”

BY E. WHITE, PASTOR, CLARE, SUFFOLK.

THE etymology of the word Gospel is a proof that it is a blessing. For is it not a message of glad tidings and good speech of God to sinful men? But as in the apostles' days, there were those who preached another Gospel, we are compelled to add an accompanying definition, “A free grace Gospel.” We do not add to the Gospel itself. This, indeed, would be a work of supererogation, to attempt to improve it is a daring act of sacrilege, and we should tremble to be guilty of such a crime. It is for us to study it, pray to understand it, then declare it as it is revealed. Blessed is that man who can say, “I delivered unto you first of all that which I also received.” It is sure to be the Gospel of free grace which the Holy Spirit imparts. If our views of divine truth are mixed with error, this cometh not from the Spirit of truth; for a pure fountain will not send forth an impure stream. It is important that we should have clear views of the Gospel for our own peace of soul as individuals; but how much more important it is that he who is a teacher of others should be under divine guidance, and constantly receiving fresh confirmation of the truth, the power of the blessings in the message he conveys to his fellow-men.

1st. Therefore, “A free grace Gospel” is a blessing to the preacher. It leaves him in no doubt as to what he is to preach; he has not to adapt his message to the tastes and wishes of men; he never thinks of asking what would the people like? Shaping, trimming, altering his preaching because he must, forsooth, keep abreast of the current thought of the age. Nay, he feels that the Gospel of God's grace is adapted for every age. Whatever advance is made in the culture of the mind, while men are born with a depraved nature, nothing but a free grace Gospel will meet their spiritual needs. He goes forward with unfaltering steps, “His work is before him, and his reward is with him.”

In his message there is no self-contradiction, but a uniform testimony borne through all his ministry. He feels that after long years of service he has not to recount any of his utterances; not that he claims infallibility by any means, but by preaching free grace he can lay claim to consistency.

2nd. “The Gospel of free grace is a blessing to an anxious enquirer.” Such persons, as a rule, are in great perplexity. They are ready to follow any method which promises to remove their burden of guilt, and thus many are in bondage for years through their futile efforts to obtain peace and deliverance. They endeavour, by their doings, to find that satisfaction their soul longs for but in vain. When they think they have succeeded, some mighty wave of temptation comes and sweeps away their house built upon the sand. They are left homeless wanderers still. They are filled with despair. Where shall they look for a refuge from the storm? Where can they rest their weary head? What must I do to be saved? is still their cry. Have we no answer to these agonised appeals? Yes. In the Gospel all provision is made free of cost, without money and without price. How suitable is the Gospel then to such persons? It is just what they need, its blessings are adapted to their experience. Gladly they receive its soul-reviving message, and rest in the finished work of the Saviour whom it reveals.

3rd. A free grace Gospel is a blessing to believers. It is food to

their souls; their spiritual life cannot feed on husks; they have tasted heavenly bread, their senses have been exercised to discover what is good spiritual food. They find it in the Gospel. He who brings them this will feed them with food convenient, consonant to their new nature. It fills the heart of the believer with adoring gratitude; he muses upon electing love, and his heart grows warm with holy fire that God should have so freely chosen him. He contemplates his glorious surety voluntary, undertaking his cause, securing his eternal salvation at such an infinite cost to Himself, yet bestowing all the benefits of His life and death freely upon such an unworthy recipient, he cries, "What shall I render unto the Lord for all His benefits toward me." Called by grace to enjoy such rich blessings with the sealing of the Holy Spirit upon his heart as the earnest of the inheritance he has in reserve, "his cup runneth over."

A church sitting under such a ministry will be an active vigorous church. Fed well they will work well,

"Love will make their willing feet,  
In swift obedience move."

They will be satisfied with their minister—in harmony with one another. A free grace Gospel has a cementing power, binding the hearts of God's people together as the heart of one man.

4th. "A free grace Gospel is a blessing to the nation." Let the Gospel be preached in its purity. Men's minds become untrammelled. Priestcraft, with its superstitions, will be no longer needed; Ritualism, with its imitations of the Papacy, will be a thing of the past. These things can only exist where ignorance reigns. Atheism, with its blatant tones, must succumb before the power of God's truth; sin, that hydra-headed monster, destroying the bodies and souls of men; where are the weapons that can slay the giant? Can legislation accomplish this? Wise laws may give and maintain our civil rights, but they cannot emancipate the soul from the thralldom of sin, but the smooth stones taken from the pure brook of God's Gospel shall smite this foe a deadly wound. Oh, for more heavenly-anointed Davids to go forth in this holy war!

Lastly. The Gospel of free grace fills heaven with blessed inhabitants. Whatever differences of opinion there may be on earth about this matter, in heaven they are of one accord. There each will ascribe all praise to the glory of God's free grace, and we are pleased to reflect that the number of those voices joining in this glad acclaim will not be few. As not one voice will be missing in glory who has tasted that the Lord is gracious here below; and all who share this bliss will be richly blessed with all spiritual blessings in heavenly places, in Christ Jesus. The thought of what is yet to be revealed causes every gracious heart to long for that blest land where grace shall be consummated with eternal glory.

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A NOTE FROM OUR SUFFERING FRIEND AND BROTHER,  
MR. W. HAZELTON.

DEAR BROTHER WINTERS,—Since I last wrote to you I have had a very serious relapse, and was two or three times "nigh unto death." I came to this hospital three months ago, and am now a little better. I still crave an interest in the prayers of God's people. As so many enquiries are made, kindly inform friends, in next month's E. V. & G. H., that my new address will be, 154, Courthill-road, Lewisham, S.E. May the Lord bless you by granting to all His ministers larger measures of His grace and Spirit. WM. HAZELTON.

3, National Hospital, Queen's-square, Bloomsbury, W.C., Aug. 18, 1890.

## THE BLESSED DEAD.

MRS ELIZABETH BROAD.

Died, on June 24th, Mrs. Elizabeth Broad, aged 89, formerly of the Surrey Tabernacle. Baptized by Mr. James Wells about the year 1835, our sister maintained a consistency of character adorning the profession she then made. She cast in her lot with us at Chelmsford at the commencement of my ministry here; but for the past two years she had been unable to attend. She was blessed with a quiet, trusting faith in the person and work of her redeeming Lord; she would often say, "I want the bright shinings of His face." "I want a word from the Lord." Her health, which had been remarkably good, especially for one in her ninetieth year, began to fail about the end of April, when I visited her, finding that she had taken to her bed. Upon asking her what I should pray for, she said, "All I want is the Lord's presence." This was sought, and the desire granted, for on visiting her again, I found that her mind had been kept in peace, trusting in the Lord. She was quite conscious that her end was near, and only desired the Lord to take her home.

She loved the sanctuary and its services, and verily rejoiced at the accessions that were frequently made to the Church's ranks. Her language was, "I have loved the habitation of Thy house and the place where Thine honour dwelleth." She kept her bed but seven weeks, during which time she was kept patiently waiting for the coming of her Lord. Once she was heard to say, "Who can tell, perhaps He will come to night." On another occasion, "Accepted in the Beloved," and then, "Sing, Victory through the blood of the Lamb." She exhorted her daughters and grandchildren to "stand by the old Gospel." Before her departure a brightness overspread her countenance, and her ransomed spirit took its flight, without a sigh to be for ever with the Lord. Those who witnessed her end can truly say that it was indeed peace.

She was buried in Chelmsford Cemetery on June 28th, in sure and certain hope of a joyful resurrection to eternal life. Her death was improved by us on the following Lord's-day morning, in preaching from Rev. xiv. 13. We were helped to set forth the blessedness of the "dead who die in the Lord," and to add a few words of warning in pointing out that none but those who die in the Lord can be blessed. We all feel that our loss is her eternal gain.

F. G. BURGESS.

RUTH GRAVES.

MY DEAR BROTHER WINTERS.—As "the memory of the just is blessed," I thought it would not be out of place to send you a short account of the very peaceful departure of Ruth Graves, a member with us at Shouldham-street. Our sister was heavily afflicted for some considerable time before her death, and had been highly favoured with sweet communications of the Word of God, which had stayed her soul, and been her guide and support in, and through a critical operation in an hospital, which, although blest to the prolonging of life, did not eradicate the disease (tumorous cancer) to which she succumbed.

As long as she was able she was found at the means of grace, and after this it was good to visit her and hear the testimony she was enabled to bear of the manifested mercy of God to her in the varied stages of her experience, and to see the power of divine grace chasing away all fear of death (which had in the past been a sore trouble to her), and imparting a confidence in Jesus and His atoning work, which enabled her to look forward with joy to the period when she would be with and like Him.

Although she sometimes had to endure great pain, her testimony was, "My Jesus had done all things well," and "He is dealing gently and

tenderly with me." The last few days she was too feeble to converse; but indicated her abiding confidence in Jesus to her last moments, and entered into the joy of her Lord, June 26th, 1890, to "sing of the mercies of the Lord for ever."

With love, yours very sincerely,

EBENEZER BEECHER.

130, Maygrove-road, West Hampstead, N.W.

MR. F. KING, BAPTIST MINISTER.

IN loving memory of Mr. F. King, of Carlton, Beds., who fell asleep in Jesus, on Saturday, July 26th, 1890.

Our dear friend was a tried Christian, but he did not parade his troubles in the pulpit. He was careful not to speak about himself, but his sermons were brimful and running over with a precious Christ. I have seen the tears start in his eyes, and an expression of glory in his countenance, while he exclaimed in Rutherford's language:—

"O Christ, He is the fountain,  
The deep sweet well of love,  
The streams on earth I've tasted  
More deep I'll drink above."

His sermons were sweetly interspersed with choice hymns, and they were always most appropriate. I asked him once how it was that he expressed himself so often in poetical language, and he quietly replied because hymns or verses expressed his feelings in better language than he could. I have known the dear departed one for *thirty* years, and am acquainted with many incidents in his life and experience as a minister. He was from first to last a firm, upright, faithful, affectionate friend. He began to preach when very young, and the first Church over which he was settled was Aldreth. The people loved him, and many souls were added to the Church. In 1859 he resigned his pastorate, and accepted the charge at Great Gransden. The chapel was endowed by the immortal Anne Dutton of blessed memory. In this place he laboured for a period of twenty years, and he left them amidst tears of deepest regret and sorrow. He then became settled at Carlton, in 1881, where he laboured very hard for nine years, generally preaching three times on the Sabbath, and five times during the week. When I called his attention to the fact that he was trying his physical health, he said with a smile, "Well, my dear sister, I would rather wear out than rust out, and I should like to go from my pulpit to heaven. I hope that I may preach while I *live*, and *live* while I preach.

"I'll speak the honours of His name  
With my last lab'ring breath,  
And dying clasp Him in my arms,  
The antidote of death."

I loved to hear him extol Christ. He did not know where to find a name good enough, or an epithet endearing enough in speaking of Him. His utterances on the person and work of Christ were such, that I rarely heard from any lips excepting those of such dear men of God as John Hazelton, John Foreman, James Wells, C. W. Banks, P. Dickerson, and I. Atkinson. He was very unassuming in his manner. His bronchial organs were weak; his delivery was not altogether pleasing, especially when he had a cold; but his cheerful manner soon made one feel at home in his society.

Mr. King was called by grace in very early life at Waterbeach, and his soul was delivered by that sweet text, "His going forth shall be as the morning." These words were frequently sweet, and were ever memorable to him. Once when he preached from them himself a dear mourner was comforted and delivered, and soon came before the Church, and testified of the Lord's goodness to her. He was called to endure great family bereavement, and other trials, but in January, 1873, his eldest daughter was given him in answer to many prayers, and she was soon added to the

Church with the sister who was delivered under the sermon from "His going forth shall be as the morning."

Mr. King had resigned his pastorate at Carlton, and had engagements for three months ahead. On Saturday night, July 26th, he went down to St. Ives, and asked his youngest daughter to meet him there; his train was late, but he arrived safely, and went to the refreshment rooms to get tea. This he seemed to enjoy, and talked about me to his daughter. They left in about an hour to go to Fen Drayton; but as he felt poorly, he leaned against a fence. She fetched him something to drink, and he partook of a little, but as he grew worse, she sent for a doctor, and in the meantime he laid his head on her arm, and expired in about five minutes:—

"Softly he lay his fainting head  
Upon his Maker's breast;  
His Maker kissed his soul away,  
And now he lies at rest."

I could, with Divine assistance, write a book of him, but must wait for direction. Once Mr. King dreamed the following verse, quite original:—

"The cup of glory's at my lips,  
Christ fills me to the brim;  
The waves of Jordan touch my tips,  
I soon shall be with Him."

The remains of our dear brother were interred by Mr. Jull, of Cambridge, on Wednesday, July 30th, in the presence of a large concourse of friends who had come to pay their last tribute of respect to his memory.

M. L. PELLATT (late Walker).

Dean House, Caxton, Cambs.

[In our next issue we hope to give a portrait of our brother F. King, with a sketch of his life.—ED.]

#### SARAH CLOUTER.

OUR sister, Sarah Clouter, departed this life on 21th July last, at the residence of her sister and brother-in-law, Mr. and Mrs. Hoff, 5, Meynell-road, South Hackney, with whom she had lived 22 years. She was in her 66th year, and was daughter of the late Richard Clouter, for many years at Bagster's, Paternoster-row, and a deacon of the late George Francis' Church at Snow's Fields, then pastor at Horsell Common, and afterwards at Bethlehem Chapel, Woolwich, who entered into the joy of his Lord, at Harwich, in the year 1857. Our sister was of a very retiring disposition, and never had the courage to make a public profession of her faith in Christ. Yet she was evidently a secret disciple of the Lord Jesus Christ, and one of the lambs of His fold, and though she was called to endure a life long suffering from neuralgia, and for the last three months from the prevailing epidemic, from the effects of which she sank. Her sorrows are all now over, and we trust she is for ever at rest with the Lord. The writer of this notice can testify from a friendship of life-long duration, of her love for the best things, and attachment to those who proclaimed the glorious truths of the Gospel. She heard such men as G. Francis, Stevens, Murrell, Foreman, and others with delight. He has often heard some of the above in days bygone with her, and seen her pleasure when they delivered the Gospel message in the old fashioned style. She always had a very humble idea of herself, as her favourite hymns testify: the chief of which were, "When Thou, my righteous Judge, shall come;" "Come, ye sinners, poor and wretched." The writer's late dear father, mother, and aunt Elizabeth were very attached to her, and it is with pleasure that he states she helped to nurse his mother in her last illness very tenderly, and he always found her a kind, patient, and affectionate friend from his earliest recollection, and her loss will long be felt by all who knew her. She was interred at Nunhead Cemetery, July 31st, by Mr. Mitchell, of Chadwell street, in the writer's private grave, to await the resurrection of the just. Mr. and Mrs. Hoff, and Mr. Edward Mote (an old friend), followed her remains.

W. C. SOPER.

## MR. WILLIAM ASH.

"THE memory of the just is blessed," and will, indeed, apply to our late beloved friend and brother William Ash, of Salem Chapel, Hayes, Middlesex. A brother well known, and highly esteemed by hundreds who have visited this time-honoured sanctuary, within which has been heard the voices (on anniversary occasions) of Brethren Stevens, Foreman, Bloomfield, Hazelton, Box, Sears, and others. On July 1st we missed the friendly smile and cordial greeting and firm grip of the hand of Brother Ash, but was cheered by the thought that he was then employed in the sweeter service of the Upper Sanctuary.

Of the early life of our departed brother we know but little. However, like the rest of the fallen sons of Adam, he went astray till sought for and reclaimed by the Shepherd and Bishop of souls. He often sung with much feeling, "Jesus sought me when a stranger," &c., and this wandering continued until he reached the age of 25, when it pleased the Lord to call him by His grace. The means used was a simple enquiry made by his elder brother, a godly man. He (William Ash) had been to the funeral of a fellow workman, and strange as it may seem, had intended with others to pass the evening at cards in a public-house close by, but passing his brother's shop on the road thither, was asked by him, "Well, Will, are you going to chapel this evening?" With a contemptuous remark, he declined the invitation and passed on. But the appointed time had come, and instead of the public-house, the chapel was visited, and conviction sent home to his heart, which brought him to the feet of Christ crying for mercy. Wonders of grace to God belong. His attendance on the means of grace was now very regular and prayerful, and sometime after we find, having given his experience before the Church, he was baptized by Mr. Webster, of Kingston, in Surrey, and for the space of 52 years witnessed a good profession before men, proving the power of divine grace to keep and sanctify in life and death. In the providence of God he was removed to Hayes, and joined Salem in 1849, and was a deacon of that church 37 years; and nearly the whole of that time superintendent of the Sunday-school.

Of late years our dear brother suffered greatly from a painful affliction, which often prevented his attendance at the house of God, but his heart was there, and his constant prayer was for Salem's peace and prosperity. His disease was of that character which needed much grace to keep the mind calm and the speech free from irritability, but his prayer for patience was granted. During the intervals of extreme restlessness and suffering, he would say, "the Lord is good, I feel as if I must keep saying the Lord is good." When he was taken so much worse, he repeated several times,

"Mercy, through blood I make my plea,  
O God, be merciful to me."

We would often, says his beloved daughters, repeat to him his favourite hymns which were many, especially "Dear refuge of my weary soul," "Jesus is precious, says the Word," "Rock of Ages," "O Lord, I would delight in Thee," and when repeating a line in the second verse, "May I with this be satisfied," he would alter the words and say, "My heart with this is satisfied." There were many precious promises applied to his soul, among them being, "Fear not, I have redeemed thee," &c., "I will come again and receive you to Myself." Yet he often expressed himself to the writer, as wanting more communion with the Lord; but so precious was Christ to his soul, he would say,

"Oh, let Thy visits oft'ner be,  
And let them longer last," &c.

It is pleasant to record, that he was not greatly assailed by the enemy of souls, though not free from his attacks. He fully proved what I told him would be the case, viz., "that at even time it would be

light," and glory immortal filled his soul. In his darkest seasons, when the adversary tempted him, he would plead with the Lord for the fulfilment of His promises, and say, "I cannot but think He will appear again."

On the Sunday previous to his departure, when a dear friend came to see him (he had hardly been conscious all day), he said to him, "what shall I ask of the King for you?" he replied "His presence," and the friend said, "do you think He will grant it," he answered so brightly, "He has promised to do so." When taken for death, he said to his daughters, "Don't let us have any flowers! if I am clothed in the righteousness of Jesus, it will be everything!" He prayed very earnestly to be gone; and exclaimed "Why are His chariot-wheels so long in coming?" his daughter said to him, suppose father, dear, you can best glorify Him by stopping here. Then, said he, I am quite willing." Another time he said, "If the Lord would but come and take me to Himself, how I would bless and adore Him for saving such a sinner as I am." His request was granted, and on June 7th, 1890, he entered into rest, and so is now for ever with the Lord. His remains were interred at Hillingdon Cemetery on the following Friday, in the presence of a number of sorrowing relations and friends. Brethren Grew and Burrows officiating, in the absence of the writer through illness. Our brother was a man of God, a man of truth, a man of peace, loving and lovable. During my 10 years pastorate at Salem, there was never a harsh or unkind word spoken by him. The Church has lost a most valued member and officer. He was a kind and an affectionate father, one of the best. May the dear Lord support and comfort the family. Most of them are following in his footsteps.

I have lost a personal and valued friend. I close with the wish expressed by his dear Sarah in her letter to me. May the same grace be vouchsafed to us, that we, too, may live worthy of our high calling, and ere long join our loved ones in crowning Jesus Lord of all.

JAMES CURTIS.

DEATH OF MR. S PONSFORD.—Our aged brother S. Ponsford departed this life on Saturday, August 16th, 1890, in his 89th year. Particulars in due course.—C. CORNWELL.

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## Our Sunday Schools.

### THE PARABLE OF THE POUNDS.

*Notes on the International Lesson for September 14th, 1890.*

BY R. E. SEARS.

*(Written at the request of the Sunday School Committee of the Metropolitan Association of Strict Baptist Churches.)*

**P**ARABLE OF THE POUNDS.—Luke xix. 11—27. A parable is an earthly picture with a heavenly meaning. Scenes with which the people were familiar were often used to convey spiritual truth. Our Lord used passing events to illustrate His kingdom.

"A certain nobleman" (ver. 12). Was there anything to suggest this? Two "nobles,"—Herod the Great and his son Archelaus—had actually gone from Jericho to a far country, even to Rome, for the express purpose of "receiving a kingdom" from the all-powerful Cæsar: and the same thing was subsequently done by Antipas. It is deeply interesting to see how Jesus thus utilises any incident—social or political—as a vehicle for spiritual instruction. Probably if we knew the events of His day more minutely, we should see the origin of many others of the parables. (Cambridge Bible).

*The Parable of the Pounds is distinct from the Parable of the Talents (Matt. xxv. 14—30). The first was given on the journey from Jericho to Jerusalem; the latter from the Mount of Olives. There is, in some respects, a similarity:—(1.) The*



"lord" and the "nobleman" both took a journey into "a far country." (2.) Their "goods" were committed unto their servants. (3.) In both, the "lord" returned to reckon with his servants. (4.) In both parables mention is made of two faithful servants, and one who was unfaithful.

"It is necessary"—says one—"at the outset to indicate the relation which subsists between this parable and the talents. Although in many of their features they are the same, in others there is a decisive difference. Both show that the Lord bestows privileges on His servants, and demands faithfulness in return; and both show that the diligent are rewarded, and the unprofitable condemned. But the one supposes a case, in which all the servants receive equal privileges, and shows that even those of them who are faithful, may be unequal as to the amount of their success; the other supposes a case in which unequal privileges are bestowed upon the servants, and shows that when unequal gifts are employed with equal diligence, the approval is equal in the day of account. Both alike exhibit the grand cardinal distinction between the faithful and the faithless; but in pointing out also the diversities that obtain among true disciples, they view the subject from opposite sides, each presenting that aspect of it which the other omits. The parable of the talents teaches that Christians differ from each other in the amount of gifts, which they receive; and the parable of the pounds teaches that they differ from each other in the diligence which they display."

Jesus likens Himself to a nobleman, who went into a far country. *It was necessary for Jesus "to go away":*—by death, by resurrection, and by ascension; in order that He might be invested with "all power."

Jesus left behind Him *two classes of persons*; His servants, and His citizens who hated Him. There are only two classes of persons now: those who *hate* the Saviour, and those who *serve* Him. There is no neutral ground; those who are not for Christ are against Him.

The servants of Jesus *each receive a portion to trade with*. "And he called his ten servants, and said unto them, Occupy till I come" (ver. 13). A pound was not a large capital to begin business with (not more than £3 10s. of our money). The Master gives us all that is necessary; and we are to use the gifts He has bestowed for His glory! "Occupy till I come," means "Carry on business for Me while I am away." We are to *occupy* for the Lord; every penny of our Lord's money must be used for Him. What He has given is not to be "Kept laid up in a napkin." No! use the gift; bring the truth to light. A sharp tradesman keeps his eyes open for "the main chance!" He watches for every opportunity to "increase his goods." O for a little more of this sharpness in the spiritual kingdom! The Lord's servant should be able to say, "For me to live is Christ."

*We expect Jesus to return*. The second coming of Christ is constantly referred to in the New Testament. *He will come!* All Christians believe that; but do all believe that He may come *soon*; that even *now* "the Judge may be at the door?" There is a *spiritual returning*; "I am returned to Jerusalem with mercies." And, also, the hour of *death* is the time of our Lord's coming.

*An account must be rendered*. "We must all appear before the judgment-seat of Christ." What have you done with your pound? How have you employed your time? What have you *personally* done for the extension of My kingdom? What have you "gained by trading?" This accountability must not be explained away; but enforced, for the quickening of our sluggish powers. The Lord has given to every man his work. Are we doing it?

*Watchfulness, and faithfulness*, are of paramount importance. Among those who possess equal gifts, varieties occur in the skill and success with which the gifts are employed. If others are obtaining greater results than you strive to imitate and equal them. The parable of the *talents* should keep us from *despondency*; for equal diligence will meet equal approval. The parable of the *pounds* should keep us from *indolence*; from lagging behind.

*Faithfulness will be rewarded*. Diligent service proves the reality of grace within. Those who are faithful with *pounds* may rule over cities. Faithfulness is rewarded *in this life*; diligence in the Lord's work leads to higher honours. We don't believe in degrees of glory; but we do believe in degrees of honour and esteem in the Church on earth. If gifts are used, they will increase. God giveth "more grace" to those who use what they have. The diligent student will find the light shining upon his ways; and he will become ruler over difficult parts of truth. The keys of ten cities will only be given to those who are qualified by faithful service.

*The wicked servant* (ver. 22). Only a servant in name. Slothfulness is wickedness,

Indolence in life is the sign of a graceless heart. There are many things even a professor may seem to have; but even these shall be taken away. He shall be stripped of all, and left naked to his shame. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. xxv. 30).

*The enemies of Jesus will all be destroyed.* "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me" (ver. 27). Open rebellion will meet with open punishment. The sinner who "would not" acknowledge the Kingship of Jesus *must* feel His power. In life, his wicked prayer was, "Depart from me, I desire not the knowledge of Thy ways;" but now, before the Lord he must appear; but not to be *saved*, but *slain*. If the closing word is not, "Come, ye blessed," it will be, "Depart, ye cursed."

*Closing thought.* Am I a servant, faithful, diligent, and true? Or, am I an enemy? "BEHOLD HE COMETH."

*Faithfulness will be rewarded! Hypocrisy will be detected! Rebels will be slain!*

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION SERVICES AT HIGH WYCOMBE.

At Zion Chapel, High Wycombe, Bucks, special services, of a most interesting order, were held on Wednesday, July 30, 1890. The day was fine, and a goodly number of friends came from neighbouring Churches to encourage the cause, and to wish Brother Josiah Morling, the pastor-elect, God-speed in his new sphere of labour. At 2.45 Brother E. Mitchell announced the opening hymn (865, Denham's):—

"Enthroned on high, Almighty Lord,  
The Holy Ghost send down:  
Fulfil in us Thy faithful word,  
And all Thy mercies crown."

Brother F. Tilbury, pastor of Wooburn-green, ascended the pulpit, and read with feeling 1 Tim. iii.; and Brother E. B. Lloyd, pastor of Sydenham, Oxon, read hymn 759; and after fervent prayer by Brother Tilbury, Brother G. Ives, a gospel minister, gave out hymn 757, and W. Winters stated the nature and constitution of a gospel Church, from 1 Tim. iii. 15—"The Church of the living God." The preacher having discoursed on that which led the apostle Paul to write to his beloved son Timothy, divided his subject as follows: (1) What is meant by a gospel Church? (2) its true nature and use; (3) those who constitute it, and (4) its officers and ordinances. At the close of the discourse, Brother J. Morling, pastor, read hymn 758—

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

which was heartily sung.

A large number of friends adjourned to the beautiful schoolroom at the rear of the chapel and partook of a well-provided tea.

### THE EVENING SERVICE

commenced at 6 o'clock, Mr. W. Winters presided, and Brother Lloyd read 2 Tim. ii., and offered earnest and appropriate prayer for the success and happiness of

pastor and people; and Brother D. Witton, a minister of the gospel, read hymn 764, beginning,—

"Shepherd of Israel, Thou dost keep."

The chairman then gave a short address, in the course of which he congratulated the Church at Zion in their choice of Brother J. Morling as pastor, as he had known him for many years as a faithful exponent of the word of God, and as a consistent Christian. He had also known and highly esteemed two of the previous pastors, the late Mr. T. Chivers, and Mr. W. E. Palmer, now pastor of Rushden. The Church at Zion had been kept firm in the truth during its widowed state, and many good brethren had supplied the pulpit. Many prayers had also been offered for a pastor, and God had answered them in sending one in the person of Brother Morling. He hoped the presence and blessing of the Lord would be realized in their midst for many years. The chairman called on Brother G. Ives, as a representative of the Church, to relate the leadings of the Lord in inviting Brother Morling to the pastorate. Brother Ives said: Mr. Chairman, I thank you for your kind presence to-day, and am glad to say that we, as a people, believe in cause and effect, we have prayed that God would send us a pastor after His own heart, and the effect of our united prayers is seen to-day. Some friends have thought that we, as a Church, have been rather too precipitant in the matter. But eight and a-half years have passed away since our Brother Morling came here first and sowed the seed of life, and I will remember the two portions of Scripture he then took as his texts. The word, too, on that occasion, greatly impressed the mind of Brother Austin, it entered into his heart, but he kept it in his own breast lest it should get to the ears of Brother Morling, and unsettle him. During the time we had supplies, Brother Austin wrote to Brother Morling, seeing in the January E. V. &

G. H. that he was at liberty, and he replied, and came and preached for us twice. The matter of asking him to preach again was then brought before the Church, and not a dissentient voice was raised. I therefore do thank God for him, and for the unity of the spirit in the Church, respecting his coming to us. There is another thing for which I am thankful, we have a good Sunday-school and Bible-class, the latter had dwindled almost away before our pastor came, because no one appeared suitable to take it, but we soon found Brother Morling to be just the man to take it. There is much hard work connected with the class, and we hope our dear young friends will rally round and encourage our Brother Morling. Thus, dear friends, the seed sown eight years and a-half ago has been kept alive in Brother Austin's heart and in my heart, and in the hearts of many others, and may the Lord long prosper our beloved pastor in his great work in this place, for Christ sake, Amen.

The chairman thanked brother Ives for his lucid and interesting statement, and called on Brother Morling, the pastor-elect, to state the reasons which led him to accept the pastorate of the Church at Zion. Brother Morling said: It is not my intention to enter into my call by grace and call to the ministry, but to state the leadings of the Divine Spirit in my coming here. Brother Ives has already told you that I came here eight years and a-half ago. I had no feelings at that time that I should come here. About that time I received an invitation from the Church at Over, in Cambridgeshire, and being persuaded it was of the Lord, I went, although against my own natural feelings. After a period of unbroken peace with the Church there, a circumstance occurred over which I had not the slightest control, and during last summer my mind became very painfully impressed that the period of my sojourn there would soon terminate. I reasoned and prayed, prayed and reasoned, but all to no avail. The mental agony through which I passed, for six or seven months, God alone knows. During that fearful ordeal these words were almost continually with me, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." Also, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." I knew that God was faithful, but the tempest raged and the night was dark. During this time I wrote to Brother Winters, and told him I thought it probable that my ministry at Over would close at the end of the year. A week afterwards an announcement appeared in the EARTHEN VESSEL to that effect. But I was asked to stay for three months longer at Over. Within a day or two of the publication of the

E. V. & G. H., I received an invitation from Brother Austin to come and preach for a Sabbath or two at Zion, I came. You know the result. It is somewhat remarkable that the very evening I preached my last sermon at Over, the Church here at Zion resolved to give me an invite to the pastorate. That invitation certainly took me by surprise. I had not expected it. Indeed, my mind was in quite another direction—namely, Chatteris, and I believe their minds were towards me. However, I took the letter, and laid it before the Lord, when these words came to me, "Whatsoever thine hand findeth to do, do it with thy might." Not being satisfied (for I have a good deal of Gideon's spirit about me), I still continued to make it a matter of earnest prayer, when these words came to my mind, "I will surely do thee good." And again I thought, Is not the voice of the Church the voice of God? "This call (I said) is the unanimous call of the Church, not one against." What could I do? I felt that God's hand was in the matter, therefore I decided to come. Before this meeting I consulted the deacons as to the propriety of stating the doctrines which God helping me, I intend to preach, and they thought it would be best for me to do so; I will therefore read a statement of my faith, that ministers and friends may know that I am not ashamed of what I believe. I am not a jellyfish man, neither am I a backboneless man, for a backboneless man cannot stand upright. Mr. Morling proceeded to read his belief, and which we hope to give in its entirety next month. The chairman then gave the pastor the right hand of fellowship, wishing him every needful blessing in his work of love. He also, clasping the hand of brother Ives, as the representative of the Church, gave him a few kind and appropriate words. Brother Osborne announced two verses of hymn 768.

"A pastor, Lord, of Thee we sought,  
To feed Thy fold, so dearly bought;  
Him from Thy hands we now receive,  
And to Thee all the glory give."

The chairman then called on Brother Edward Mitchell, pastor of Chadwell-street, London, to address the Church and congregation on

#### THE UNITY OF THE SPIRIT.

Brother Mitchell remarked that he came to the meeting at the pastor's request. The occasion was a solemn and interesting one. He was glad to hear the nature of a gospel Church, as stated by the chairman, and considered that the friends had already had the cream of the gospel. Our brother gave us a splendid address, which all present appeared to enjoy. The words chosen, as the basis of his subject, were most appropriate—viz., "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). Having pre-

faced his address with a few remarks on the Apostle Paul as a wise master builder, and the doctrinal foundation and experimental structure he was enabled of God to raise, our brother divided his discourse in the annexed order—(1) We will consider a little of what this unity is; (2) how we are to keep it, and (3) the exhortation.

The speaker ably treated of the unity of the Spirit, setting it forth as a spiritual and divine unity from which proceeded true spiritual fellowship. He went on to show, in a most explicit and interesting manner, the difference between unity and uniformity, that the unity in the text was one of affection, sympathy, aim, and Christian service. He spoke of the Church of God, figuratively, as a temple and a family. The unity of the Spirit was to be kept as stated in the verse preceding the text, "With all lowliness," &c., by Church members, deacons, and ministers. The text was considered as an *exhortation*, and which required strong, personal effort, knowing at the same time that it was God who worked in His people before they could work out their own salvation with fear and trembling. Our brother, in loving and faithful language, exhorted the friends to imitate Christ, and to reverence the hallowed name of the Father at the throne of grace. He concluded his masterly address with words of sound advice to the beloved pastor, deacons, and members of the Church at Zion. The chairman gave out the closing hymn (769), which appropriately ends as follows:—

"May all the blessings of a God,  
In rich abundance fall;  
Pastor and people all rejoice,  
And Christ be all-in-all."

The happy and profitable services of the day terminated with prayer from the heart and lips of our dear Brother Mitchell. Brother John Dulley, a worthy deacon of the Church at Wooburn-green, and Brother C. Price, a faithful minister of Christ, were present, as also friends from Chesham, Askett, Prestwood, Wooburn-green, and other surrounding places. Deacons Austin, Maunders, Ives, Tilbury, and Rogers, were active in making friends comfortable. The ladies, too, worked hard to make the occasion a success as regards provisions, &c., and were successful in their united endeavours. High Wycombe is a central spot, and well suited for the conducting of initial meetings connected with the Strict Baptist Association newly organized, and which we heartily wish God-speed.

EDITOR.

RAMSEY, HUNTS.—Successful services were held in connection with our Sabbath-school on July 6th, when two sermons were preached by the pastor. In the afternoon an address was given

to the scholars and friends, after which the annual prizes were distributed, and on Monday, July 7th, the scholars met for their annual treat in a field kindly lent by Mr. Hyde. A public tea was provided in the school-room for parents and friends, and a goodly number sat down. The tea was free to scholars. Our school is increasing, about twenty being added to our number since Christmas, for which we desire to give God the praise.

STONHAM.—On July 20th, Sunday-school services were held; the pastor, Mr. J. Grimwood, preached morning and afternoon, and Mr. Dickerson, of Mendlesham, preached in the evening. The children recited several pieces to the great satisfaction of all present. The collections amounted to £3 11s.—A. G. HALL, Superintendent.

IPSWICH. — BETHESDA. — Sunday, July 20th, being the occasion of the anniversary of the Sunday-school, a large number of persons assembled to listen to the stirring, suitable, and able discourses preached by Mr. George Pung, of Norwich. The address in the afternoon, founded on Exod. xxxv. 34, 35, was especially adapted to edify and instruct parents and teachers in the nature and utility of Sunday-schools, showing their origin to be of God, and their bearing on society at large. The above schools are under the efficient management of Mr. J. Bird, while the training of the children in preparation for pieces and singing has been under the conduct of Mr. J. Last, Mrs. Last ably presiding at the harmonium. The children on Sunday departed themselves admirably, and rendered their singing pleasingly and correctly, to the evident appreciation of the people who crowded the large building in every part. It is satisfactory to announce the collections taken during the day for the above laudable object amounted to £15 17s. On Wednesday afternoon, July 30th, this school, numbering about 300, had their annual treat in Christchurch Park, kindly placed at their disposal by Mr. T. N. Fonnereau.

MARCH, CAMBS.—The anniversary services of the Sabbath-school were held on Lord's-day, July 20th, when the pastor (Mr. B. J. Northfield) preached. The children sang special hymns during the day in a praiseworthy manner. At all three services the congregations were large, that in the evening being remarkably so, when the chapel was full to excess. Collections in advance of last year. On the following Tuesday the children's treat took place, when they thoroughly enjoyed themselves, friends and teachers doing their best to make them happy. About 300 partook of the public tea, after the children had been similarly regaled.

## TROWBRIDGE, HILPERTON, BRADFORD-ON-AVON, SEMINGTON, AND ALLINGTON.

MY DEAR BROTHER WINTERS,—Enclosed are a few notes made during a recent visit to Wiltshire, which may, perhaps, prove a little interesting to some of your numerous readers. In thus moving about it has been our pleasure to meet and converse with many valued friends in connection with the Church of Christ, among whom were two well-known ministers of truth, brethren James Clark and Edward Carr, who sent Christian greeting to yourself and other friends. One very important and encouraging feature that we witnessed was the great and increasing interest taken by lovers of truth in the young and rising race. It was our privilege to be present at the anniversary of the Sunday-schools at Hilperton, Trowbridge, and Bradford-on-Avon. The Established Church and the Church of Rome are making strenuous efforts still to get the children; it is, therefore, a cause for rejoicing to see so much activity and zeal among our own people in training up the little ones under the sound of the truth of God. May the Lord bless all the dear friends who are engaged in Sunday-school work, and reward them by seeing many of their charge called by grace in early life.

To walk about Zion is a delightful work, and to observe, as Watts says—

"The orders of His house,  
The worship of His court,  
The cheerful songs, the solemn vows,  
And make a fair report."

On Sunday, June 29th, we were once more gathered with the friends at Zion, TROWBRIDGE,

and were privileged to listen to the faithful ministrations of Mr. Parish, of Abingdon, Berks. Mr. Parish is a man who evidently feels the responsibility of having to stand up as a witness for truth between a living God and poor, helpless sinners. On this occasion he (Mr. P.) preached two sound Gospel sermons on the substitutionary work of Christ, in which he entirely and completely swept away all creature merit in the matter of Divine favour. He also dwelt forcibly on the leading and teaching of the Holy Spirit, as the ground-work of a believer's hope.

Sunday, July 6th, was the anniversary of Zion Chapel Sunday-school, when Mr. Carr, of Licoester, officiated. The evening service was specially devoted to the young, the scholars singing suitable hymns under the direction of Mr. H. Minty, assisted by Mr. G. Gore. The large chapel was crowded in every part, and Mr. Carr was helped to deliver a discourse well suited to the occasion from the words, "At His feet" (Luke vii. 38). The preacher said: "The text is a very short but important one," and

pointing first to the boys, then to the girls in the gallery, and afterwards to the sea of upturned faces, declared in a most emphatic manner, "If you are not found at His feet here, you will not be found at His feet yonder."

Our readers are acquainted with the deeply-touching and truly valuable history of Mary Magdalene, from which these words are taken, and Mr. Carr noticed that this woman, like all the rest, was a sinner; it was the *knowledge* of her sinnership that brought her to His feet. There is such a thing as a natural knowledge of sin: when you boys tell a lie, and when you girls disobey your parents, you know you have sinned. There is such a thing as a natural conviction of sin, which does not get far enough. This poor woman had a spiritual conviction; she had been made to hate and loathe her sin, and knew the consequence, and, like Esther, she ventured to get at His feet, feeling, as the poet states:

"I can but perish if I go,  
I am resolved to try;  
For if I stay away, I know  
I must for ever die."

Mary Magdalene was taught by the Holy Ghost to forsake her former evil ways and to look to Christ for salvation; and if you are never brought to do that, you will never go to heaven. She stood at His feet in suspense, wondering whether Jesus would order her away, and if He had sent her away she would have justified Him; but our Saviour never yet turned a poor penitent sinner away, and never will, and if you go to Him as this poor woman did, you will find what she found—acceptance with God and forgiveness of sins. It is a blessed thing to be found at the feet of Jesus, for there—and there only—you will find salvation. Mr. Carr seemed quite at home in the service, and was not wanting in earnestness; and while the discourse was more immediately directed to the young, it was equally pointed to those more advanced in years. The sermon from beginning to end was plain and simple, and yet a forcible exposition of the great plan of salvation; and as the preacher was evidently under Divine influence and happy in his work, there cannot be a shadow of doubt but that it will bear fruit. Mr. Carr then presented a handsome Bible, with a few suitable words, to each of the following persons:—Edith West, Ada Gingell, Bessie Loxley, Annie Linzey, Annie Hussey; Samuel Carr, Hubert Payne, Samuel Linzey, and Llewellyn Cogswell. We should rejoice to know that the Lord in His all-wise providence had sent to the Church and people worshipping in this place "a man after His own heart" to feed them with the bread of life. It is a numerous Church and large congregations, and presents a sphere of great

usefulness for a good and gracious man of God. We hope and pray that should Mr. Carr leave Leicester, a door may be opened for him where he may exercise the gifts God has favoured him with for preaching the Gospel in a way that shall redound to his honour and glory and to the good of the Church of Christ.

#### HILPERTON.

Hilperton is a village about two miles from Trowbridge. A cause of truth has been maintained here for a number of years, and whose walls testify, being embellished with tablets memorialising departed saints who in their last moments did not forget the Church with which they had so long been connected.

On Sunday, June 29th, the anniversary of the Sunday-school was held, when Mr. West, the pastor, preached morning and evening and Mr. Parish in the afternoon. In company with our kind friend, Mr. Applegate, we walked over, and were delighted to see so excellent a congregation. The children, under the able tuition of Mr. Simmons, and the leading of Miss Simmons, sang very sweetly the hymns chosen for the occasion. The preacher delivered a faithful discourse from the words, "And the boys grew" (Gen. xxv. 27), in which he set forth the work of providence and grace and gave good advice to the young in the choice of literature, and spoke of the difficulty in procuring suitable books to put into the hands of young people. These remarks were occasioned by the fact that the collection was for re-furnishing the Sunday-school library.

It might not be out of place here to remark that the Metropolitan Association of Strict Baptist Churches have appointed a sub-committee to draw up and issue a catalogue of books which it can recommend for use in Sunday-schools connected with Churches advocating the truths of the Gospel, which will, no doubt, prove most useful to such.

Mr. West, the pastor, labours on here with a loving people; he is a man for whom we entertain the highest esteem. He plods on through the week at his daily avocation, and on the Sabbath-day

"Tells to poor sinners round,  
What a dear Saviour he has found;  
Points to His redeeming blood,  
And says, Behold the way to God."

It was our pleasure on the 9th ult. to walk with him and visit a good and gracious man, who was laid by with bronchitis, and we felt it good to listen to the sweet utterances of this afflicted saint, and to bend the knee at his bedside. The good man was very weak in body, but strong in faith, clinging to the finished work of Christ as his only hope for salvation, and blessedly favoured to meditate upon His great and holy name. This good brother's name is Moody, and is the father of one who is in membership with us at Chadwell-street. After leaving here, we

went to the prayer-meeting, an opportunity we greatly enjoyed, and from the earnest, fervent prayers which the brethren were enabled to send up to the throne of mercy, we believe that our good brother West is held in high esteem by the people at Hilperton Strict Baptist Church. It is needless, perhaps, to add that we heartily unite with the friends here in their prayers for their pastor. From a visit we were favoured to make at his residence, we gather he has a disposition for reading and storing his mind with much that may prove useful in the future both to himself and the Church of Christ with which he is more immediately connected; and as he has not yet reached the meridian of life, we pray that he may have a long, useful, and successful career before him. We believe Mr. West's only complaint, and only enemy, is his own heart, for he told us that "he carried about with him a heart that is deceitful above all things and desperately wicked," and that "when he would do good evil was present with him." Well, as this is a chronic disease of the living family, it will stick to him and them as long as life here lasts, and then, when sighing is turned into song, the ills of nature left behind, and the ransomed soul freed from the contagion of sin, then, and not till then, will these complaints be taken away.

#### BRADFORD-ON-AVON.

Sunday, July 13th, was the Sunday-school anniversary at the Old Baptist Chapel, where our much-loved and highly-respected friend and brother, James Clark, is pastor. Having known our brother nearly ever since he was called to speak in the name of the Lord, we could not refrain from going over to the afternoon service. It matters not where we go, we invariably find much interest is devoted to the young, and Bradford-on-Avon is no exception, for when the scholars, who occupied the galleries, stood up to implore God's blessing in their first hymn of praise, their cheerful voices sweetly blended in one harmonious strain and melodiously sounded out—

"God of Glory, God of grace,  
Hear from heaven, Thy dwelling place,  
While our feeble voices sing  
Grateful praises to our King;  
While we meet at Thy command,  
Asking blessings from Thy hand;  
God of glory, God of grace,  
Hear from heaven, Thy dwelling-place."

It really was delightful, and our earnest prayer was that they might be the subjects of that grace which had employed their tongues, and feed thereon and grow. After Mr. Clark had given a short and suitable address, each scholar was presented with a book. The noble chapel was well attended, and after the service we were favoured to spend an hour with our brother and his family, whose friendliness and hospitality we

much enjoyed. A very painful occurrence took place here a fortnight before. An elderly lady by the name of Harriet Norris, aged 73, hurried to chapel in order to escape a shower of rain, and expired a few minutes after getting inside. It somewhat unnerved the friends for a time, but Mr. Clark referred to the circumstance in a feeling and solemn manner, remarking, that as she was a chosen vessel of mercy, she was present with her Lord.

## SEMINGTON.

Semington is a village midway between Melksham and Trowbridge. Here is situated the Union Workhouse, belonging to those two parishes, and by the influence of Mr. Applegate, who is a Guardian, we were favoured to go over the building, and could not but admire the good order and cleanliness not only of the place but of the inmates. We spoke to several of them, but could not feel the vibration of a chord till we got into the infirmary, where we fell in with an elderly person whose choicest possession was a copy of the E. V. and G. H., containing a portrait of the late John Warburton. It was carefully wrapped in a piece of brown paper, with some string wound several times round it; this, amid the unavoidable gloom and necessary restrictions of Workhouse rules afforded her, at times, no small amount of comfort, and acted quite as a charm to her in her solicitude. "Did you know Mr. Warburton?" we inquired.

"Oh, yes, I did know he very well, and I do know, through grace divine, poor auld John's Master, and I do hope to zee he zum day."

"Do you like to read the E. V. and G. H.?"

"Yes, I do, and zumtimes I do read he to the others in the room; but they have no liken for it."

"Are you a member of any Church?"

"Not now. I was a member at Bethel, in this town, and was the first baptized by the late Joseph Rudman, in a stream in the open air one Lord's-day."

"I knew Joseph Rudman very well."

"Ah, so did I know he; he was made a great blessing to I. But I had to leave Trowbridge, and went to London to service; and I used to hear the late C. W. Banks, Mr. Wells, John Foreman, and I do love the truths these men did preach."

To hear this dear old soul talk of the power and sweetness of sovereign grace, quite cheered our heart, and through the courtesy of Mr. and Miss Childs, the master and matron, we were enabled to make arrangements for each of the poor old ladies to have a cup of tea, for which they were very thankful. This is one of the Workhouses where the E. V. and G. H. has been regularly sent for more than two years, and has proved very acceptable, sending a cheering ray of sunlight along the pathway of some of

those within its walls. When will every Workhouse in our country be favoured with a copy of our magazine monthly? When? Again we ask—WHEN?

## ALLINGTON.

In walking from Devizes towards Allcannings, we just had a look in at the neat little chapel at Allington, where Mr. Porter preaches the Word of life with power. Some few weeks back this quiet village (which lies in a valley across the downs) was quite alive. Mr. Bush, a gentleman lately come out of the Church, preached morning and evening, and friends drove in from Calne, Devizes, Bishopcannings, and numerous other places. The chapel and grounds were crowded, and the ministrations of Mr. Bush were most acceptable to the tried believer. God grant that Mr. Bush may be greatly favoured in preaching Christ for many years to the comfort and blessing of a large number connected with the sect everywhere spoken against.

## JOHN WATERS BANKS

SUDBURY, SUFFOLK.—This cause of truth is in much better condition than it was a few years ago. The friends are favoured to secure good ministerial supplies on Lord's-days, and the remaining portion of the debt on the chapel will, we hope, be liquidated at their next special meeting. The friends in connection with the Church are all poor, but we trust the Lord will appear for them and raise them up kind friends as He has done in the past. On Lord's-day, July 27, anniversary services were held in the interest of the Sunday-school. Mr. W. Winters preached three sermons to good and attentive congregations. Several of our dear friends from Glemsford were present, noticeable were Mr. and Mrs. Crick, Mrs. Clarke, Mrs. Keeble, and Mr. O. Clarke. We were also pleased to see friends Scott, Alston, Bone, Savage, Underwood, Wilsmore, and several dear old friends from the workhouse, whose souls are often more happy than many of the great of this world. On the following day the children and teachers, including dear friend Thomas Scott and his hard-working wife, and other friends, were conveyed to Mr. Clover's meadow, in vehicles kindly lent by G. G. Whorlow, Esq., and under the shady tree, in the centre of the field, friends gathered round and chatted freely till tea time, and there we met and enjoyed fellowship with brethren Ward (of Glemsford), Perry (of Sudbury), and Bowles (of Colchester). After a plentiful tea, the school children were amused, and all present appeared to thoroughly enjoy themselves. God graciously bless the cause at Sudbury, and those who take special interest in its welfare, for Christ sake. Amen.

**BOROUGH GREEN, KENT.**—On Lord's-day, July 13th, the Sunday-school anniversary services were held, when three sermons were preached by Mr. J. Whatmough, of Plumstead. The attendance was very good; old friends from Swanley, Shouldham-street, London, and other places being present. Recitations were given by the scholars in a very creditable manner, the singing also being very good. One notable feature was a concluding dialogue, written by Mr. Wood, one of the teachers, on "Heaven," three very suitable verses being introduced and sung by the congregation. It was unique, but very solemn and profitable. The collections were very good, amounting to £6 5s. 10d. Our dear brother Betteridge read a report, from which we gather there are upwards of 150 scholars, 4 female and 14 male teachers.

**PRITLLEWELL, NEAR SOUTHEND-ON-SEA.**—In this pleasant and fast-growing village is a neat little sanctuary, situate nearly opposite the ancient church. We hope, as the population continues to increase, the chapel roof will be raised, also proper ventilation, without draughts, be made; the vestry thrown into the body of the chapel, and porches added, with inner folding doors back and front; and a respectable notice board outside, facing the road, stating the order of services. On July 22 the anniversary services were held, when Mr. W. Winters preached to a crowded congregation in the afternoon. In the evening, Brother G. Lovelock presiding, read Psalm cxxxviii., and Brother James Lee very earnestly prayed. The chairman gave the opening address, in the course of which he dwelt faithfully on the perfection of salvation. Brother W. H. Lee was powerful on the gospel as a joyful sound to God's people. Brother J. Haines announced hymn 135, and Brother H. Myerson was eloquent on the finished work of Christ. Brother J. Hitchcock announced hymn 4, and after a speech by Brother W. Winters, Brother W. Symonds dwelt sweetly on the riches of the gospel. Brother F. C. Holden gave us a precious portion of his personal experience, and of the way the Lord had led him from his youth up. Brother H. Lee gave out a hymn, and the chairman closed the happy and successful services with prayer. Brother J. Chandler and Brother W. Potter conjointly accorded a hearty vote of thanks to the chairman, including those friends who had helped them with their presence and substance. Brother W. Beddow was in the company, also friends, (J.) Moss, Spendlow, Frost, Burbridge, Heymer, Carter, Rice, Allen, White, Ling, Wells, and others. Brother J. Chandler, of Great Wakering, Essex, preaches the gospel at various places

with much acceptance. We enjoyed a little time with our beloved Brother W. Potter, of Southend, and other brethren visiting the locality. May the smiles of the Lord rest upon the cause of truth at Prittlewell, prays the Ed.

**MEOPHAM.**—Through the goodness of our covenant-keeping God, we celebrated our 62nd anniversary on Tuesday, July 15. We blessedly realized the Sun of Righteousness in our hearts, throughout the day, as we were favoured to listen to the Lord's honoured servants in proclaiming the gospel of our salvation. Friends from surrounding causes, and from London, including a goodly number from the Surrey Tabernacle, came to favour us with their presence and help. The morning service commenced by our pastor, Mr. A. B. Hall, announcing the hymn, "Descend from heaven, immortal Dove," which was heartily sung. Mr. O. S. Dolbey was then much helped of the Lord in breaking the bread of life, and making known the healing power of the Lord Jesus. The service concluded in singing, "Jesus heals the broken-hearted." An excellent dinner was provided, of which a large company partook. In the afternoon Mr. W. Beach, of Chelmsford, commenced the service by announcing hymn, "Rock of Ages, shelter me," then Mr. Dolbey preached with much earnestness. Mr. A. Dalton then announced the concluding hymn, "When mercy's building to complete." A very large company partook of an excellent tea. The evening service commenced by our pastor giving out hymn, "Awake, my soul, in joyful lays"; then Mr. E. Mitchell ascended the pulpit, and with much sweetness and unction described the provision and dwelling-place of the Lord's living family. The service closed by singing "Now let the feeble all be strong." Thus in every way we were favoured of the Lord with a good and successful day.

**STAINES.**—Anniversary services were held at the Baptist Chapel on Thursday, July 17, when two sermons were preached by Mr. E. Mitchell. The afternoon subject, "The silence of Christ at Pilate's Bar;" the evening, "They shall see His face," &c.; both discourses were full of thought, and Christ-exalting. The services were as well attended as could be expected, considering the terrific storm raging nearly the whole of the services. The collections (£20) were for our afflicted pastor, who has not been able to preach since the first Lord's-day in February. We believe more help will come from friends prevented being with us by the storm. We believe many Churches are uniting with us in earnest prayer for the recovery of our beloved pastor, subject to the will of God.



**CENTENARY SERVICES AT GREAT GIDDING, HUNTS.**—On the 29th of July last was the day chosen to celebrate the centenary of the Particular Baptist cause at Great Gidding. The chapel is situated in a beautiful shady nook at the foot of the rising ground, upon which the village stands, the building is of stone, and nearly square, and will seat three hundred worshippers. On its front is a stone with an inscription, "ERECTED 1790." The chapel is a great credit to the denomination to which it belongs. As we looked at the structure we could well admire the zeal which actuated our forefathers to raise such a noble edifice in which to worship God. This chapel, when it was first built, and up to the middle of the present century, was a central point where the villagers gathered for miles round to hear the Gospel. The writer of this has known of persons coming regularly from Alconbury-Weston, Old Weston Winwick, Thurning, Luddington, Sutton, Stilton, Sawtry, and Hamerton, and over roads that were so rough that a light cart in some parts of the year could scarcely be driven. For the most part, those who came from these different villages were amongst the poor of this world, and came on foot. In those days the Gospel was precious. I remember about the year 1826, when coming over a hill in Great Gidding, in a field we got a view of the different paths leading into the village; we could see here one, and there another, whom we expected shortly to meet in the house of God. One of the party remarked :

"Broad is the road that leads to death,  
And many walk together there;  
But wisdom shows a narrower path,  
With here and there a traveller."

The little cause has shown great reverses since then. I believe not twelve persons, besides those belonging to Gidding, attend for worship now. It was at its zenith about the year 1855, when two side galleries were added. The late Mr. Fish, who died at Boston some time ago, was the minister at that time, and then it might have been said of this little hill of Zion, "O Naphthali, satisfied with favour and full with the blessing of the Lord." Well, there appears to be a little life still amongst the people, although they are very small. A short time since a centenary working committee was formed, and prayer and perseverance crowned their efforts with success. The services of Mr. W. J. Styles and Mr. J. Jull were secured, and the 29th of July fixed for the day, when the centenary services were commenced at 2.30 by the singing of "The Lord in Zion placed His name." Mr. Styles preached a powerful sermon from the words, "To him that overcometh." Many strangers flocked from the villages around to the service. A spacious

marquee was erected in a field adjoining the chapel yard, which was very tastefully decorated with flags, flowers, and evergreens, and at five o'clock more than three hundred sat down to a sumptuous tea. Tea being over, the tent was by the energetic committee speedily cleared for the evening service, when a public meeting was held, commencing with the well-known hymn, "God in His earthly temple lays." Mr. Styles presided, and there were several ministers present—Mr. Jull, of Cambridge; Mr. Turner, of Peterboro'; Mr. Garner, of Yaxley, and Mr. Parker, of Alconbury. After an opening address by the chairman, and prayer by Mr. Garner, Mr. J. Favell, of Cambridge, a grandson of Mr. John Lettice, who a century ago was a farmer at Great Gidding and contributed greatly to build the chapel by carting and otherwise then read a very interesting paper, giving the history of the Church from 1779 at Winwick, which was removed to Great Gidding when the chapel was built, in the year 1790. The Lord appears to have made use of the ministry of Dr. Haweis, an evangelical minister in the Church at All Saints, Aldwinkle, as a means in the formation of a cause of truth at Gidding. Verily, our God moves in a mysterious way in bringing about the purposes of His grace, love, and favour to Zion. Mr. Jull then made a few sweet, pointed, and practical remarks, after which Mr. Gardiner spoke principally respecting singing and to the singers, to whom we all felt greatly indebted in leading us so melodiously in the songs of Zion throughout the centenary services. It is cause for gratulation and thankfulness that, amid all the adverse scenes through which the cause has passed, the singers have never deserted it. Votes of thanks were given to the ladies for providing such a beautiful tea, and to those who had at so much pains erected the commodious tent. The meeting was a very cheering and soul-stirring one, and the enthusiasm and happy feeling manifested throughout seemed to augur well for the future of this interesting cause, and as the shades of evening were fast closing—a day that will long be remembered at Gidding—the meeting was closed by singing that hymn so dear to us all, "Guide me, O Thou Great Jehovah." The next day the centenary was finished by the Sunday-school and the choir taking tea in the tent together.—J. FAVELL, Cambridge.

**BETHNAL-GREEN (HOPE CHAPEL, NORTON-STREET).**—On Monday, August 4, special services were held at the above place. In the afternoon Mr. J. H. Lyne was divinely helped in preaching the discriminating word of grace. After tea in the schoolroom, a public meeting was held at 6.30, Mr. G. Sawyer was

quite at home in presiding; after an hymn of praise he read 2 Cor. v., which proved the ground of precious seed-thoughts to what followed. A. Markham engaged in prayer. The speakers, Messrs. Bootle, Griffith, Noyes, and Sears, spoke words which found an echo in the hearts of God's people. Mr. Copeland, at the close, thanked the dear friends from other causes for their presence and words of cheer, which we think had encouraged our dear brother and his friends.

#### COLNBROOK.—THE JUBILEE OF MR. JOHN HOWSE.

An exceedingly interesting event was celebrated in Colnbrook on Tuesday, June 24th, in the jubilee of Mr. John Howse, as a Sunday-school teacher and worker. There was a service in the afternoon, at which Mr. R. E. Sears, of London, delivered to a large congregation an extremely appropriate sermon; while the choir, conducted by Mr. Walter Howse, and accompanied on the organ by Miss Wild, sang series of hymns specially selected for the occasion. Tea was provided in the public rooms, and at half-past six o'clock, again in the chapel, a public meeting was held, at which there was a very full and gratifying attendance. In the chair was Mr. W. J. Styles.

After prayer by Mr. Cowdry, one of the teachers of the Sunday-school, the Chairman pointed out that he was present as a friend who had enjoyed fellowship with Mr. Howse for twenty years past, and he departed from the conventional plan of making a set speech from the chair. He did something that was better; he gave an extremely pleasing introduction to the twenty-third Psalm, which he read, commenting upon its sweetness and adaptability to the circumstance.

The first address was delivered by Mr. McKee, sen., of Staines, who commenced with the remark that Mr. Howse had pre-eminently "witnessed a good profession," and had taught the truth to very many who were now in all parts of this country and many parts of the world. The heartiest words of congratulation Mr. McKee found for him, and aptly described the course he had pursued as "patient continuance in well doing."

Mr. W. Gill, of Grundisburgh, Suffolk, had to bear testimony, as an old boy in class under Mr. Howse, to his Sunday-school teacher's good Christian influence in the days of the original Colnbrook Baptist Chapel, which stood on the site of the present new and comely structure. Mr. Gill commended to the emulation of the young people present the unselfish devotion invariably shown by Mr. Howse to his Master's work.

Mr. McKee, jun., likewise one of Mr.

Howse's former scholars, having given a short address, the pastor of the chapel (Mr. Albert Knell) followed. He took the opportunity at the outset of explaining that on the following Thursday Mr. Howse intended to give all the Sunday-school children of the town a festival tea in commemoration of the event now being celebrated. The Church schools had declined acceptance of an invitation sent them. Then the pastor proceeded to present to Mr. Howse, as a small token of the esteem in which he was held, a handsome arm-chair and an illuminated address. Mrs. Wild, Mrs. Weekly, and Mrs. Knell had been chiefly instrumental in the solicitations which had led to the testimonial; and had been assisted by the pastor, all meeting with a spontaneous response. The address, which was signed by a number of representative persons, read as follows:—"June 24, 1890—This testimonial is presented to Mr. John Howse in affectionate recognition of the valuable services he has rendered to the rising race, by his sedulous endeavours to promote their highest interests, as a Sabbath-school teacher for ten years at Thame, Oxon, and for the last forty years at Colnbrook, Bucks, of the school in which latter place he has long been the honoured and beloved superintendent. His fellow-teachers, and numerous other friends, including many of the dear children at present under his care, having the honour to assist in the celebration of his jubilee, unite in wishing him every blessing in coming years, and in praying that when he has served his generation by the will of God, he may receive an abundant entrance into the world of everlasting glory. They will also include his beloved wife when thus expressing their congratulatory desires, and implore that they both may live long and happily, and that their heavenly Father's smile may continually gladden their hearts." Upon the back of the address were inscribed the names of all the Sunday scholars and teachers, together with those of many old scholars, and numerous friends who had contributed to the presentation.

Mr. Howse assured the congregation that he had neither desired nor deserved this token, which, however, was not the first nor the second that had been presented to him. He had heard not a single sentence about this; but that fact did not lessen his appreciation of the kindness which had dictated it. He hoped, he humorously said, that the intention was not to turn him from a compeer to a peer; to get him to sit at home on a Sunday in the new chair while the school work was being done by others; for no such result as that would accrue, he was quite sure. While he was able to get backwards and forwards to the school, he should certainly be there. He went back in reminiscence

to his early days, and spoke of what induced him first to begin Sunday teaching; and he besought increased attention to the work by all those who were now engaged with him in it.

Mr. Sears delivered an address at last, and embodied in what he had to say, a few words of hearty and sincere thanks to those who had been responsible for the work connected with the testimonial, and to those who had been instrumental in arranging and successfully carrying out this day's proceedings.

The excellent meetings of Tuesday were followed by a tea on Thursday. A large number of children from various Nonconformist Sunday-schools in the town were well entertained in a meadow kindly lent by Mr. John Rayner. On arrival at the Public-rooms each teacher and scholar was presented with a medal struck as a memento of the day; on one side was an open Bible, with the motto, "Christ our Light," on the reverse "Jubilee of Mr. John Howse as a Sabbath-school worker, ten years at Thame and forty years at Colnbrook, June, 1890."

Cheers were given at the request of Mr. Knell, the pastor to Mr. John Rayner, the helpers and teachers, after which the gathering broke up. Unto God be all the glory. Amen.

**STREATHAM COMMON.—PROVIDENCE, HAMBRO-ROAD.**—Services to commemorate the fifteenth anniversary were held on Tuesday, July 15th, when an excellent sermon was preached in the afternoon by Mr. J. Bush from 1 Peter i. 7 (first clause), after which a number of friends sat down to tea, and in the evening a public meeting was held, when the following ministers gave very encouraging Gospel addresses:—Mr. Lambourne presided; Mr. Parnell on "The believer's reward in heaven," Mr. Bush on "A little that a righteous man hath is better than the riches of many wicked," and Mr. Carr on "The everlasting love of the Father." One of the happiest and most cheerful services held at Providence closed with a song of praise and prayer. Collections were good, amounting to £4 0s. 3d., for which we desire to render our thanks to the Lord. May many such happy seasons be experienced is the prayer of—M. J. R.

**GREAT YELDHAM.**—At Hope Chapel we were favoured to preach the anniversary sermons on July 13th and 14th, assisted by our brother A. J. Ward, of Glemsford. Monday found us rejoicing together with friends from all parts. Brethren Perry (of Ballendon), Scott (of Sudbury), Willings (of Hedingham), and others from Halsted, Toppesfield, Weathersfield, &c. We have, during the past twelve years, regularly visited these parts, and have had fellowship

with numbers of Zion's children, yet at no time did we feel more happy or at home than on the present occasion. The order of services was thus: I preached three times on Lord's-day, and on the following Monday night. My brother Ward preached morning and afternoon. Our brother stands in need of a month's rest; it would be wise of his good people to see that this necessary change be afforded. In the interval a public tea was provided to a fair attendance. The haying prevented many being present. The deacons, brothers Chaplin, Carter, and Mrs. Chaplin, with other ladies, kindly contributed to make all glad. To our covenant God be all the praise.—J. D. FOUNTAIN, Little Ilford, Essex.

**HACKNEY-ROAD, OVAL.**—Tuesday, June 10th, was recognised at Shalom Chapel, as the thirty-first anniversary of our pastor, Mr. Henry Myerson. Our brother Dolbey gave a solid discourse from John xv. 16 in the afternoon. Tea followed, attended by a good number of ministers and friends. The public meeting, presided over by our kind-hearted brother, James Lee, Esq., commenced at 6.30. A hymn having been sung, the chairman called on our brother Branch to invoke God's blessing on the meeting; our brother responded in a fervent manner. Brother Cornwell addressed the friends from Job xxiv. 8; brother Burbridge's address was from Heb. x. 14; brother Mobbs spoke from 1 Cor. xv. 3, 4; brother Copeland from Jeremiah, "I have loved Thee," &c.; brother Holden's address from the word, "Casting all your care upon Him"; and brother Sears from "This God is our God"; after which our pastor spoke in reference to the heartfelt gratitude he experienced towards the chairman, ministers, and friends for their kindness in being present. A vote of thanks was unanimously accorded to our dear brother J. Lee, and, after a few words from our brother, the meeting closed with a hymn and the Benediction.—J. A. S.

**BRADFIELD-ST. GEORGE.**—Sunday-school anniversary services were held on Lord's-day, July 27th, when three sermons were preached by our good brother, Mr. E. White, of Clare. In the morning he took his text from Psa. cxxviii. 5, 6, and divided his subject thus—1st, promised blessing; 2nd, perpetual blessing; 3rd, parental blessing; and 4th, peaceable blessing. Afternoon, Matt. xix. 14—1st, the kingdom; 2nd, the inhabitants; 3rd, how they came by Jesus Christ; and 4th, hindrances some of the little children met in coming. Evening, John xxi. 15—1st, inquiry; 2nd, response; 3rd, commission. In the afternoon some of the girls recited some suitable pieces for the occasion.

WALTHAM ABBEY (EBENEZER).—The pastor's anniversary was celebrated on Thursday, July 17. Although the latter part of the day was exceedingly wet, a goodly number of friends attended the services. A splendid sermon was preached in the afternoon by Mr. C. Cornwell, of Brixton, from the words, "The wind bloweth where it listeth" (John iii. 8). The attendance at the tea was good, although not so large as usual. In the evening our dear brother James Lee, presiding, called on brother J. Flory to read and pray. Brother Lee in his opening speech testified of the sovereign mercy of Jehovah, as realized in the past, and of the anticipation of joys to come. Brother J. W. Banks made a very cheering speech. Brother Cornwell dwelt on the subject of the new birth, and the condition of his mind and feelings when last visiting the place he knew in his early days, and which caused tears of joy and sorrow to flow from the eyes of many present. Brother E. Langford spoke with great freedom of soul on the true saintship of God's people. Brother W. Osmond dilated with much savour on the Christian's helper, God. Brother J. Flory enlarged, with warmth of feeling, on the power of prayer. Brother A. Markham advanced many blessed things on the spiritual gladness of God's dear ones. Each brother in turn now and again addressed the pastor, Mr. W. Winters, personally, in the most affectionate manner. A few kind and suitable remarks were given by the beloved chairman between the several speeches, and after a few words from the pastor, in the shape of thanks, the chairman closed the happy and profitable meeting. The friends of the cause very heartily thank Mr. James Lee and others for their presence and help on the occasion. Brethren R. Alfrey, J. Hitchcock, and others were present. On Bank Holiday, August 4, upwards of 300 children, teachers, and friends, were conveyed in 13 or 14 vehicles to the charming grounds belonging to Sir Thomas Fowell Buxton, on the verge of Epping Forest, where they enjoyed themselves much.

HORHAM, SUFFOLK.—The best Sunday-school anniversary ever realized was that held on Lord's-day, July 13, and Wednesday, 16. Three sermons were preached on Sunday by W. Winters. In the afternoon there were no less than 1,400 persons present (including children). On Wednesday the day was fine, and a splendid gathering of friends assembled in the chapel to listen to the children's service. On the platform were Mr. J. R. Debnam, pastor and President of the meeting; Mr. Berry, of Hoxne; Mr. Broome, of Fressingfield; Mr. Cobb, of Stradbroke; Mr. Burrows, of Earl Soham, and others. Mr. Broome

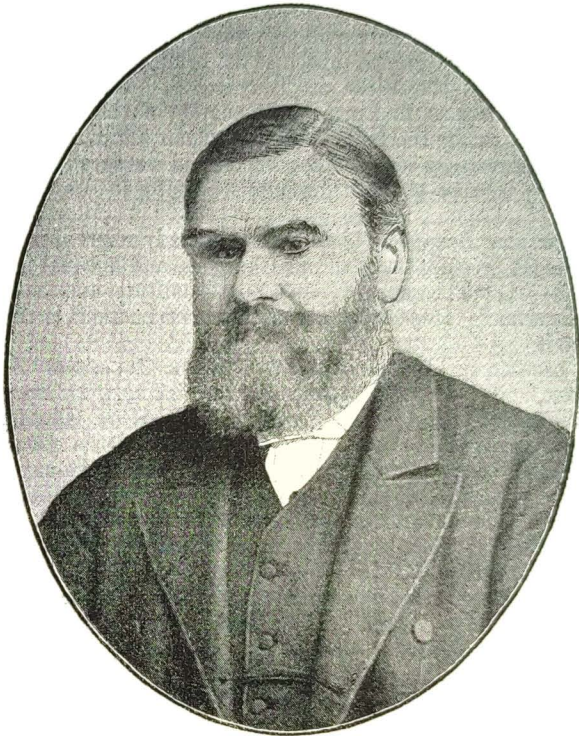
read Prov. iv., and offered earnest prayer. Recitations and dialogues, of a Scriptural character, were well given by several of the young connected with the school, and which reflected great credit on those friends who had laboured so successfully in teaching them. The Service of Song was indeed beautifully and effectively rendered under the conductorship of Mr. David Throwers, assisted by Mr. W. Smith (who played the harmonium), Miss M. A. Hawes, Miss P. Ward, and others of the choir. Brother Berry gave a short but suitable address to the children, and the pastor closed the afternoon service with prayer. The indefatigable superintendents, Mr. Chapman, of Wilbey, and Mrs. Mayhew, of Worlingworth, together with the beloved pastor, deacons, and teachers, toiled hard to make the services a success. The chapel was decorated with appropriate mottoes and other floral designs. The children of the school were regaled with an excellent tea in the burial ground at the rear of the chapel, and a large number of friends partook of tea in the chapel. The school consists of 120 children, 20 teachers, and 2 superintendents. In the evening Mr. W. Winters preached to a full house, after which Mr. J. R. Debnam, pastor, thanked, in suitable terms, the various friends who had done their very best to assist in the good work of the occasion. Deacons Moore, Knights, Chapman, Whatling, Harding, and Barney, performed their work well. The school enjoyed another treat on the following day, in a field kindly lent by one of the friends of the cause. Collections on Sunday, £8 7s.—ONE WHO WAS THERE.

PECKHAM ROAD—MIZPAH.—Mr. C. Cornwell informs us of his adherence to that which he has written under the above heading, and concludes by saying—"As Mr. Edwards positively refuses *arbitration*, I must leave him and myself in the hands of that God who judgeth righteously." We cannot insert more on the subject.—ED.

## Marriage.

On May 27th, at Birch-meadow Chapel, Broseley, Shropshire, by Mr. S. K. Bland, of Ipswich, Mr. ARTHUR SHINN, pastor of the Church, to Miss MARY WINDSOR BRADBURN, of Coalbrookdale. The most cordial pleasure and congratulation was manifested by the Church, congregation, and school, in the midst of whom our brother Shinn has grown up from his youth and been held, as he still is, in much esteem.

At Homerton-row Chapel, by Mr. C. Cornwell, EBENEZER JOHN, son of Mr. E. Farrow, to ELIZA, daughter of Mr. J. Shakeshaw.



THE LATE MR. FREDERICK KING.

(See page 317).

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## The Present State of Zion.

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“How is the most fine gold changed?”—Lam. iv. 1.

STERLING men of God who know the truth and practise it are not to be met with everywhere. It is, therefore, very delightful to gain the acquaintance of a few of such men who are thoroughly sound at the core, and who are not afraid to advance in word and deed the *whole* of what they know to be the truth as it is in Jesus. The author of the *Circular Letter*\* recently issued by the *Suffolk and Norfolk Association of Particular Baptist Churches*, is, we unhesitatingly say, one of the worthy men to whom we allude.

There are, however, we regret to affirm, certain prominent individuals

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\* London: Robert Banks & Son, Printers, Racquet Court, Fleet Street.

who profess to know the discriminating truth of God, but who never dare tell it out in undisguised language :—

“ And exhibit lucid proof  
That they are *honest* in the sacred cause.”

Many of our Churches are evidently going over to Fullerism and Open Communionism ; and much mischief is being done in them by unprincipled men of the Vicar of Bray caste. We have been heart-grieved many times to find men, quite outside of the pale of our Faith and Order, chosen by the leaders of some of our Strict Baptist Churches to preach anniversary sermons for them, and to speak on their platforms simply because of their distinguished gifts to draw large congregations.

The *Circular Letter* to which we have already referred is most suited to the present pressing needs of our Churches, and is equal in every way to its title—*i.e.*, “ The Cause of Zion’s Low Condition, and the Best Means of Her Revival.” Brother Ebenezer Marsh, of Laxfield, is the honoured author of it.

Our brother, in his investigation of “ THE CAUSES OF ZION’S LOW CONDITION,” cites several in proof, viz., “ *The Veiling, if not departing, from the distinguishing doctrines of Free and Sovereign Grace.* Our fathers were wont to use great plainness of speech, and testified the glorious Gospel of the blessed God in words the Holy Ghost useth. To-day *ambiguous terms* supply the place of this *great plainness*, and an Arminian, or duty-faith hearer, may sit unoffended with what is advanced.” Much of Zion’s troubles originate, doubtless, from the “ *indifference on the part of Zion to the law of her Lord in relation to the men chosen to fill the pastoral office.*” The Lord will be enquired of by His people, to send them pastors after His own heart. “ The office must of necessity be filled for a morsel of bread wherever it is recognised as a ‘ *profession*,’ to which a teeming multitude are added annually who *must live.*”

Another point of interest to Zion in the *Letter* before us refers to the choice of suitable men to fill the office of *deacon*. Happily, we are not acquainted with such a “ self-important and overbearing individual ” in the form of a deacon as the one our brother describes on page 6 ; but we believe, from what has come under our notice relative to the diaconate in other Churches, that the picture “ of such tyrannical officialism ” is not too highly coloured. Good deacons are an unspeakable blessing to any Church, but bad ones a curse. Another prevailing cause of Zion’s low state is the “ *Lamentable absence of members from Church Meetings,*” and the “ fault-finding ” of absentees “ of what is done by those who are present.” Publishing, too, before the world the business transactions of a Church is ruinous to its peace and unity. “ How can that living confidence one with another, which ought to exist, be maintained, and the freedom of communion be enjoyed, when members have reason to fear there are those traitors to their unity present, who will go forth and expose them to the jeers of an ungodly world.” Many Churches suffer from the inconsistent conduct of some of their members, “ A whole Church may be visited for one member’s secret sin. Israel is at a standstill, while Achan sits undiscovered.”

Another hindrance to Zion’s prosperity is the “ worldly-mindedness ” of many of her members, and the little support she receives at their hands. The cries about chapel debts, and badly paid ministers, would

soon be silenced if Christians were to give according to their means and in God's appointed way. "In too many of our Churches does the burden lay far too heavy on those loving and willing hearts already doing more than their share, because many of their own brethren are doing *nothing*, or *next to nothing*, for that cause to which they belong."

Our author has not only most faithfully dealt with many of the causes which have reduced Zion to its present low condition, but he has given a few well-timed remarks on

‘THE BEST MEANS OF HER REVIVAL;’

and the first he offers is in the annexed quotation—"The causes being discovered producing the condition deplored, their removal will itself be the revival sought." Since we have known the value of "the house of our spiritual joy," we have thought with our brother, that our chapels themselves "should not be *less* cared for than our bright and happy Christian homes." We are glad to find that brother Marsh strongly objects to the spirit of worldliness exhibited by certain Churches in their endeavours to obtain money: "Let us (he says) *thrust from the house of God the so-called 'sacred concert,' and worse still the religious fair.* The Holy Ghost has never promised to preside over the distribution of a 'bran pie,' or divinely direct to success the issue of a lottery, though these God-dishonouring methods of getting money for God's cause are modestly said to be '*opened with prayer.*'" We honestly contend that if Churches cannot exist without "Bazaars," the sooner they come to grief the better.

Our sincere desire is that God would thoroughly saturate our Churches with a spirit of prayer. "By the means of *prayer* will the revival of Zion be brought about." "Prayer was appointed to convey the blessing God designs to give." "The *reality* of prayer is proved by the act that follows it; and a means of our revival will be found in that *hearty co-operation of each pleader to bring about the end desired.*"

Those who love Zion will be sure to seek her interest. The regularity of their attendance on the public means of grace and readiness to speak a word of kindness, without ostentation, to both constant and transient worshippers who may not be members, will soon prove the genuineness of their love to the cause of God.

"Zion is weakened by those characters who, unwilling to *co-operate* with their brethren in the Lord's work, filled with a diotrephesian spirit, despise all Church government, being only happy as their own pride can be satisfied in the exercise of ruling power. These are they by whom many a *little struggling cause is started*, to linger for a time, then eventually come to nothing, to the lasting grief of many of God's true Israel, and the disgrace of those by whom they were brought into such trouble." Sometimes, of course, circumstances necessitate the starting of a new cause. Those were happy times (although not altogether desirable now) when great central chapels were spread only here and there in towns and villages (as though under the old "Five Miles Act"), and were filled to overflowing by lovers of the truth, coming from far and near. The Free-will Baptists and other popular religionists, who hate the doctrines of Sovereign Grace, are ever on the alert, seeking out openings for the establishing of new causes, and it would be well, perhaps, if the Strict and Particular Baptists were as energetic as their enemies in unfurling the banner of truth where it is comparatively little known.

In endeavouring to promote the interest of Zion, many hearty and useful saints often get wounded and discouraged by the coldness and indifference to practical religion which they see in some of their fellow members. Brother Marsh wisely urges—with a view to Zion's prosperity—"Hearty co-operation with the Church in her work among the young; the visiting, for spiritual edification, one among another; the district meeting for prayer and Christian fellowship."

As a denomination, we are not too well provided with cheap, sound, and suitable literature for general distribution. It would be an excellent thing if the towns and villages in which Strict Baptist Churches exist were regularly supplied with pure Gospel tracts. If we could get subscriptions enough we should like to circulate gratuitously the *EARTHEN VESSEL AND GOSPEL HERALD*, and *Cheering Words*, from door to door in every parish in Great Britain. Such a worthy enterprise could easily be accomplished, if the well-to-do of our denomination were to set about it in right good earnest. The result would, no doubt, well repay for cost and labour. We would insert in each number (free of expense) a label containing the name, situation of chapel (as near as possible), order of services, &c., for each district.

We fully believe with brother Marsh that it would be better for Zion if, after having sown "broadcast Gospel literature," the Churches were to wait and watch "for the springing up of the seed." Brother Marsh, too, mindful of the young of our Sunday Schools, and the interest of Zion at large, says: "The gathering together of our youths and maidens in those Senior Bible Classes, in happy association with our Sabbath Schools; and above all, we repeat it again, *the certain sound of the Gospel Trumpet, with a forsaking on the part of its heralds, the company of those men untrue to its principles and practices*; these, among other means, which individual circumstances will themselves suggest, we believe will be owned and blessed of God to the revival of His best beloved from her present low condition. Brethren, beloved, while much undoubtedly remains to be said on the *means* calculated to produce a revival from Zion's low state, never more than now is demanded of us to that end,

"A SPIRIT OF LOVE AND LOYALTY TO OUR OWN PEOPLE."

We have written rather more freely than we at first intended to do on the all-important topics contained in brother Marsh's excellent *letter*, but to get at the real worth of the letter, friends should carefully and prayerfully read it through. We most heartily thank our beloved brother for his bold, trenchant, and truthful *Letter* written in the interest of the *Suffolk and Norfolk Association of Particular Baptist Churches*, and hope his valuable life will be long spared for Zion's welfare, and God's eternal glory. Amen.

W. WINTERS, *Editor*.

Waltham Abbey.

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"SURE MERCIES.—Precious soul, if thou art truly a branch of the living Vine, be assured of this, thou never didst receive one spiritual blessing from the Lord Jesus but what was connected with, and leadeth on to thy perfect glorification in the upper and better world."—*C. W. Banks, 1844.*



## OUR PORTRAIT GALLERY.—No. X.

## THE LATE MR. FREDERICK KING.

[We are obligingly indebted to our beloved brother J. Jull, pastor of Eden Chapel, Cambridge, for the annexed sketch of the life of our departed brother, Frederick King, of Carlton, Beds.—ED.]

OUR beloved brother, F. King, of Carlton, was suddenly called home when on his Master's errand to preach the Gospel at Over, in Cambridgeshire. He was born at Waterbeach, in Cambridgeshire, of truly godly parents, in 1825; his father being a deacon of the chapel, for many years reputed for his godly life and true devotedness to the cause of Christ. When about 15 or 16 years of age, our brother was baptized and joined the Church at Waterbeach. His first pastorate was at Aldreth, Cambs., for nine years, then at Great Gransden, Hunts., for twenty-two years, and his last pastorate was at Carlton, where he laboured nine years. In all three places the Lord used him as an instrument of calling sinners and feeding the people of God.

He was a very honourable, consistent, and godly minister of Jesus Christ, and very much respected for his uprightness of life and true devotedness to his Master's work. He was 65 years of age, and, after preaching forty years, without missing one Sabbath from the pulpit, through ill-health, was called away from his work on earth to a higher, holier, and purer employment and service in the home of the redeemed above on July 26th, 1890.

The mortal remains of the deceased were interred by his intimate friend (and predecessor as pastor of the Church at Carlton) in the Baptist Meeting-house burial ground, Carlton, on July 30th, 1890, in the presence of a large assembly of mourning and sympathizing friends. Many were moved to tears, feeling the loss they had sustained.

On Sunday, the 3rd August, in the evening, a memorial service was held, and conducted by Mr. Jull, to a very large congregation. The text spoken from was Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

May the Lord support and sustain the widow, and soon raise up a pastor for the bereaved Church, and sanctify this bereaving Providence to all for Christ's sake. Amen.

The following newspaper report of the death of Mr. King is considered to be very accurate:—

"The late Mr. F. King had recently resigned his pastorate at Carlton, and was on Sunday last to have preached at Over, in Cambridgeshire. With that in view, on Saturday last, Mr. King left home by the Harrold 'bus, taking train at Bedford for St. Ives, and it was near the railway station in that town the lamented gentleman passed quietly and quickly away. He suddenly complained of some pain, and before assistance could be procured, had ceased to breathe. The body was brought to Carlton on Monday, and amidst manifest tokens of sorrow and esteem was laid to rest in the chapel graveyard on Wednesday afternoon. Mr. John Jull, of Cambridge, an old and intimate friend of Mr. King's, conducted the sad service, at which there was a large and representative gathering, friends being present from Harrold, Odell, Rushden, Higham Ferrers, Bedford, Wellingborough, Wollaston,

Turvey, Stevington, Lavendon, and several other villages. This may be accounted for by the fact that Mr. King was a true pastor and worker; it was his regular custom to preach six times a week to his own people, and wherever help was wanted or good could be done, Mr. King was never asked in vain. He was a constant visitor to the sick and afflicted, and, as will be seen, he died in harness. Mr. Jull gave an excellent and stirring address to the congregation, and, speaking of his deceased friend, said he had been in the ministry forty years, during the whole of which time he had never missed preaching on the Lord's-day. His first pastorate was at Aldreth for nine years; next he went to Great Gransden, in Huntingdonshire, where he remained for twenty-two years; and the last nine years he had been with them at Carlton, where his quiet yet earnest Christianity had won him troops of friends in all classes for many miles around. Wreaths were sent from the friends at Zion Chapel, Wollaston; Mr. and Mr. Clayton, Harrold; Mrs. Medlow, Chellington; Mr. Risely, Carlton; Mr. Reynolds, of Higham Ferrers; Mrs. Knight, of Colworth; and one from his former congregation at Gransden. Mr. King was 65 years of age. In connection with this sad event, it may be noted that Tuesday was the chapel anniversary, when two sermons were preached by Mr. Reynolds, of London, to good congregations. It had been intended to have made a presentation to Mr. King at that meeting, of a purse subscribed by his friends as a token of esteem and regard on his leaving them, but, of course, that could not be. It was, however, decided to give it to Mrs. King, and the sum of £11 5s. 6d. was thus handed to the bereaved widow, who touchingly thanked her dear friends for it, and more for their kindness in that time of deep sorrow."

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### HOLY TOILERS AND THEIR REWARD.

*Outlines of a Sermon Preached by PASTOR T. JONES, of Slaithwaite, May 18th, 1890.*

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 58.

THESE words form the conclusion of the most profound and most sublime argument ever brought before the Church. To the Apostle all was certain. To him the Gospel of Christ was not a fabrication of uncertainties, but a system of absolute, well-grounded, and established facts. To him the assurance of victory was as certain as though already attained. The ultimate triumph of the Christian over his last enemy was no obscure truth, but a firm and deeply-rooted conviction, wrought in his soul by the Holy Spirit.

It is observable that the Apostle always spoke of the great future as real, nor did he entertain any doubt. After years of toil and suffering, the same spirit is manifested by him: "I am now ready to be offered"—"I have finished my course." This was not all, "the crown" was within sight, "the weight of glory" about to be realized. To be "absent from the body," with Paul, meant to be "present with the Lord." And here the Apostle notes the complete and perfect victory, and holy triumph of the disciples of Christ—a being brought off "more than conquerers." Hence the timely admonition embodied in our text;

amounting to an earnest exhortation to toil and labour on; and above all, to be "unmovable," and firm in the faith of the Gospel. To be true to their conviction of the doctrines the Gospel teaches, and especially the great doctrine of the resurrection; not to be moved by the temptations of the adversary, or to be misled by the tradition of a false philosophy, neither were they to give way because of the tribulation through which they would be called to pass; but to abound in the great work in which they were engaged with a tenacious grip, arising from the deep conviction that "their labour was not in vain in the Lord." Their reward was sure, their heaven certain, their glory absolute. In proportion, then, as we believe in the great cardinal doctrines of Christianity, so will our earnestness manifest itself, whether ministers or Sunday-school teachers, or in whatever capacity we seek to labour in the Master's vineyard. In approaching our text we have to consider:—

I.—*An endearing relationship*—"My beloved brethren." We admire the union of heart so transcendently exhibited by the Apostle towards all the saints in every Church; would that the same spirit was felt more powerfully amongst the Churches to-day! But observe this relationship.

1. *Is spiritual.* There are natural ties that bind us together, associations that form the human family into one common brotherhood, sympathies that are felt in our hearts, and that manifest themselves in tender and loving regard for others. Our trials, sorrows, and our joys, are very much alike, and have a tendency to bring us into closer fellowship. But here is a higher relationship that lifts us into the purer life of the Spirit of Christ, that forms deeper, closer bonds of affection. This spiritual relationship arises from union and fellowship with Christ; and from this spiritual life implanted, and divine love inculcated. It is this spiritual relationship, this holy aspiration that unites the whole family constituting the household of God. Such a divine power and influence clasps our hands and unites our hearts; and such an experience arises from being in Christ, and drawing constantly from Him the Fountain-Head of spiritual life and love.

2. This *relationship is honourable.* Mark, we are "brethren in Christ." The fact that we are brethren in Christ makes us worthy of high esteem. This shows the exalted rank of God's children—the excellence of their personal character. It must be regarded in this light, that whatever honour exists among men, the honour of brethren far exceeds it: "It is the virtuous principle of our Christianity that there exists no selfishness." Christ will share His glory, and deal honourably with all His people. That is, He will, according to John xvii., share the glory with the purchased of His own blood. And hence the prophet, speaking of this honourable relationship, declares: "Since thou wert precious in my sight, thou hast been honourable." So that "unto you that believe, He is precious." Without doubt it is a very precious thing to claim relationship with the "household of God." To be brethren with Christ, because in Him.

3. This *relationship is lasting.* The deepest, strongest, and dearest earthly ties are broken, we know by bitter experience. No matter how deeply rooted the affection, how fond the attachment, it will terminate sooner or later. But this relationship will continue, no power can sever, no enemy can cut asunder the bonds of unchangeable love; no power on

earth, neither life nor death, principality, nor any existing force, can accomplish such an act. "Once in Christ, in Him for ever." This is our joy, glory, strength, and boast.

4. This relationship reminds us of *the power of the Gospel*. The Gospel of the grace of God has accomplished wonders; we must bear in mind that, by means of the Gospel operations, men, whose minds have been at enmity against divine things, are brought into blessed fellowship; men, who were as far asunder as the poles, are brought nigh; men, who cherished hard thoughts and cruel designs, are, by the Gospel, brought into loving obedience to God and His Christ.

When the Gospel comes with power to the heart it breaks down all prejudice, removes all unkind feeling, and produces a loving, and an affectionate attachment between the brethren. No other power can effect such beneficial results.

II.—Let us now turn our attention to *what this relationship INVOLVES and DEMANDS*. Our text will supply us with at least three thoughts under this part of our subject.

1. *Stedfastness to Christ and His truth*. To be firmly fixed and established in Christ and the truth of the Gospel, was the desire of Peter on behalf of the "strangers scattered abroad," when he wrote that they might be "stablished and settled." It was precisely so with the Apostle Paul in writing to the Ephesians, that they "may be rooted and grounded in love." If, then, the truth has come with power to the heart; if you have in very deed tasted and handled of the word of life; *be firm*, be constant in the faith once for all delivered to the saints; be resolute for the truth as it is in Jesus—not carried about with every wind of doctrine, nor led astray by every "down-grade" bubble.

2. We are to be *unmovable*. There is an absolute necessity for you as the followers of the "one Lord, one faith, one baptism," to stand firm and unalterable in the sublime doctrines of sovereign grace; especially in this day of laxity and false charity. It behoves men who believe in the fundamental doctrines of the Gospel to be inflexible; and that they resist to the uttermost of their power all the innovations of modern theology; that they be "unmovable" against all the advanced gospel held by so many; that they maintain their position against both wind and tide, and be not carried away with every new-fangled notion. That we hold the faith that embraces gospel truth and revelation, a faith that embraces and strongly adheres to all gospel ordinances. A faith that believes in the resurrection of Christ, and accepts it as a divine pledge of our own. A firmness should be evinced by us in contending with and overthrowing the opposing forces—putting to flight the army of the aliens, and dethroning the enemies of the cross: and putting to silence the gainsaying of the evil-doer.

3. *Constant progress in divine service*—implied: hence, says our text, "always abounding." To abound, is to be full, to have plenty, no scarcity of will, no lack of purpose. It has the idea of a continual flowing as wave after wave; there is a copiousness implied here, a constant going on in the Lord's service, "to be instant in and out of season." This we take to be the mind of the Apostle in the words before us. The more service we render, the more fitted for greater service. Continued and unabated toil develop our strength of body. So perpetual service in God's cause increases our love to His service. Hence the cold and

indifferent worker in the cause of Christ, is the one that does little, and that little is a burden.

III.—*A powerful inducement to the fulfilment of the duties arising out of this relationship.* Again, I ask you to look into the text, and there you will see—

1. *It is the Lord's work.* "The work of the Lord." The ministers of the Gospel are not going a warfare at their own charges. The great battle in which we are engaged is the "battle of the Lord." The success of our work depends upon divine blessing. We should never forget that we are ambassadors for Christ. His mouthpiece to deliver His message. Surely such thoughts should stimulate us in the glorious service to which we by divine grace have given ourselves. We have been induced by divine love to lay hold of the plough, may divine power keep us faithful unto death.

2. *It contributes to our own spiritual comfort and advantage.* It is certainly true that in our case it is more blessed to give than to receive and we prove the truth that he who scatters still increases. In this holy; enterprise the toiler is unquestionably the gainer. In our study we enrich our own mind. The accumulation of knowledge is the enriching and ennobling the powers of our mind. The watering others is a means of refreshing to ourselves. The new discovery of truth is a means of spiritual illumination to ourselves.

3. And lastly, our fellowship is with the Master. Hence we read, "In the Lord," the great object of the Gospel is to produce likeness to the great Founder of the Gospel. The ground of confidence and assured hope is "in the Lord." "In Christ" is the essence, the life, the vitality of godliness. With Christ is the highest hope of the renewed man: the fulness of our highest expectation. The crowning of our present hope, the highest point to which faith aspires.

"In the Lord" our work arises not from external power; but is the grand outcome of being "in the Lord," and the indwelling power of the Holy Spirit. This I take to be the secret spring of holy toilers, their sure, certain, and glorious reward. May we go on in this great work until we hear the Master say, "Well done. . . Come up higher."

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## L I F E .

BY PASTOR A. E. REALFF, GUILDFORD.

**L**IFE—what a mystery! Who can understand it—who explain it? Can anyone tell what it is, what produces it, or where in the body is its local position? We may, by observation and science, note, and perhaps understand a little, some of its phenomena; but the thing itself eludes us altogether. We may support life, destroy life, but no man can give life, or restore it after it has once departed, even to a worm or tiniest insect.

Who can understand the life that is in a seed, or an egg? The tip of an egg, if not rotten, will feel warm to the tongue; but animal life is much more than warmth, although there is no animal life without warmth.

Satan is the great thief, who comes "to steal, and to kill, and to destroy." That which he steals is our innocence, our happiness, our peace; that which he kills and destroys is the human soul. But Jesus

came that we might have life, yea, abundantly. The reign of Satan is one of death, but the reign of Jesus is one of life. Satan introduced sin into the world, and this is what it has effected—"Sin, when it is finished, bringeth forth death. To be carnally-minded is death. The wages of sin is death." Satan, then, is the arch-destroyer, but Jesus is the Life-giver.

Christ's life quickens the human soul. If death be stillness, life is motion; if death be decay and putridity, life is growth and development; if death be ugliness, life is beauty; if death be inertia, life is activity and energy; and if death be stupidity, life is intelligence, sensation, enjoyment. Look for one moment at the language of John v. 24—26. To have ears to hear the Word of Christ, and to have a heart to believe in Him, prove that such a person has already been quickened by the Spirit of Christ, though the time and circumstance, when this most important event took place, may be quite unknown to the individual himself. "You hath He quickened who were dead in trespasses and sins." Soul-quickening cannot take place otherwise than by the Spirit of Christ; and in whatever individual that is effected, there is evidence of election and redemption; and every such soul really possesses "everlasting life," and has already passed beyond—for ever beyond—man's natural condition of death through the Fall. All life has a beginning—a birth; so Christ's life in the child of God. The Word of truth is the germ or seed of that life, but the Holy Spirit is the energizer of the germ (1 Pet. i. 23; Jas. i. 18).

The soul being quickened, Christ's life works powerfully in that soul. There is wonderful power in life—even of a tender vegetable—this is one of its phenomena. The flagstone at a cottage-door became so elevated that by-and-bye the door could not be closed. On taking it up to re-set it, the lifting power beneath it was discovered to be nothing more than a fungus, which had grown there. A short time ago, when visiting at Barnet, I was taken into a conservatory, where I was asked to examine the hard asphalt path. I saw that it was pushed up in several places in a most unsightly and inconvenient fashion. I could not guess the cause, but my friend explained it by saying that previously to the erection of the conservatory, that part of the garden had been a bed of rhubarb. All the roots had been carefully taken up, but some few small pieces had been unavoidably broken off and retained. They had now grown, and this was the result.

Christ's life in the soul operates mightily against all the evil that it finds there. It has a wonderful uplifting effect, and a wonderful overcoming effect. A disused millstone was thrown away in a field. Upon that very spot, where the millstone fell, there happened to be an acorn. By-and-bye the acorn began to grow, and it shot up through the hole in the centre of the millstone. So it grew on for years, until the trunk of the sapling became large enough to press upon the millstone. What happened then? Did the heavy millstone crush down and stop the growth of the tree? No; there was so much power in the life of that young tree that it gradually lifted up the heavy stone. The trunk, of course, could not grow any larger than the hole in the stone, in the place where the stone pressed upon it, but it went on enlarging above and below, and lifting the stone higher every year. So indeed is the life of Christ a mighty power in the soul of man, elevating his thoughts, raising

his desires, making his motives good, his aims heavenly. Thus we are enabled to swim *against* the stream, as living fishes do, though dead ones float *with* the current. We are strengthened to go counter to the world's ideas and opinions, and to brave the misunderstanding, and even the scorn of unregenerate men. This the mere worldling will by no means do. "Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world."

Christ's life grows and develops in the soul. There is not only life, but abundant life. Jesus is the Good Shepherd, who provides abundant pasture for His sheep (John x. 9). This thought made David say, "I shall not want." The life of Christ in the soul is sustained instrumentally by faith (John xx. 31; 1 Pet. i. 5). As the life of Christ grows and becomes developed in the soul, it pushes out the evil that is there, and conquers, so to speak, by *displacement*. Two things cannot occupy the same space at one time. Thus if you have a vessel full of water, or any other liquid, and then you drop a number of solids, stones for instance, into that vessel; the liquid will be pushed upwards and run over, being displaced by the stones. So when the life of Christ expands in the soul, it must push out, so to speak, some of the evils that are there already. The love of God, of His Word, His people, His ordinances, pushes out of the soul that love of this world, its pursuits, and its sinful pleasures, which all have, more or less, by nature. Lord, make this love to *abound* in us, that it may wholly possess us, actuate us, inspire us; that so we may become less worldly, carnal, selfish; that the old man of sin may be more mortified, and the life of Christ within us be *our* life, as was the case with the apostle (Gal. ii. 20). Where sin abounded, may grace much more abound. To this end let us give due attention to the exhortations contained in 1 Thess. iii. 12, 13; iv. 1; 2 Pet. i. 4—11.

Christ's life in the soul is eternal life. Wheat has actually been grown from grains taken out of an Egyptian mummy, where they had lain quiescent for more than 2,000 years! What wondrous vitality was in that seed! But that is nothing to be compared with the vitality of the believer in Jesus. "This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." The saints' resurrection will be the fruit and effect of the indwelling life of Christ, and of their vital union unto Him. According to God's decree the saints are already raised up together with Christ, and made to sit together in the heavenlies with Him. The Head is there, and He represents all the members, for they are all in Him. And their resurrection, which now is decretive, by virtue of their vital union unto Him, will by-and-bye be an accomplished fact, and that, too, in the case of every one of them, without a single exception; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Thus the Good Shepherd gives to His sheep eternal life," and they shall never perish."

It is as great a matter of joy to the godly, that God reigns, as it is a terror to the wicked (Psa. xciv).—*Charnock*.

THE passion of our Lord is like a great river flowing down from a mountain which is never exhausted.—*Vianney*.

## S H O E S .

BY I. C. JOHNSON, OF GRAVESEND.

"How beautiful are thy feet with shoes, O prince's daughter."—Solomon's Song vii. 1.

**D**IVINES are almost all agreed that the Song of Solomon is typical, representing the mutual love existing between Christ Jesus the Lord and the redeemed Church. The latter is here addressed as a Prince's daughter, and is the Bride of Christ. In reading and in meditating on this interesting and sacred part of the Word of God, it is necessary to divest the mind of all thoughts and ideas except those that are purely spiritual.

The Bridegroom here admires the feet of the Bride, and declares them beautiful with *shoes*. Confining our thoughts to these pedal adornments of the Bride, I would humbly ask the reader what we are to understand by the *shoes*?

I beg to suggest that they represent the doctrines of the Gospel of Jesus. Should the critical reader ask what authority I have for that idea, I should refer him to Eph. vi. 5, where the apostle exhorts believers at Ephesus to have "their feet *shod* with the preparation of the Gospel of peace," and also to Isa. lii. 7 and Nah. i. 15, where these prophets divinely taught, look forward to Gospel times and exclaim with pleasurable admiration, "How beautiful upon the mountains are the *feet* of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth." How nicely the poet has paraphrased this passage, "How beautiful are their *feet* who stand on Zion's hill, &c." These *shoes* render beautiful the feet of those who are favoured to wear them. Unlike the Gibeonites who deceived Joshua by coming to him, having on their *feet* "*old shoes and clouted*," pretending they came from a far-off country (Josh. ix. 5), persons wearing neat and good shoes present a respectable appearance, even though some parts of their dress may be a little the worse for wear. What a wretched appearance the ragged and barefooted prodigal son must have presented when he wisely returned to his father's house with repentance in his heart and a confession in his mouth, "Father, I have sinned"! What a blessed change took place in his circumstances when the father said, "Bring forth the best robe and put it on him; put a ring on his hand and *shoes on his feet*" (Luke xv. 22). These Gospel shoes are not only ornamental but are very useful. Pilgrims to the heavenly city often have a rough journey to travel, where briars and thorns are in their pathway and have to be passed over.

This, however, is graciously provided for. The promise to the travellers to Zion is, "Thy *shoes* shall be iron and brass, and as thy days so shall thy strength be" (Deut. xxxiii. 25). Wearing these *shoes* the seventy sent forth by our Lord (Luke x. 19) "had power to tread on serpents and scorpions and over all the power of the enemy." Happy they who are favoured by our Almighty Friend to be the possessors of these *Gospel shoes*.

I have suggested that these *shoes* are the doctrines of the Gospel of God's grace. I take as a sample the doctrine of God's eternal and immutable election of persons to everlasting salvation as the foundation of all the subsequent manifestations of divine mercy. I know ~~there~~ are



many who profess to be pilgrims to the heavenly country, but greatly dislike these *shoes* of election and predestination, although they are provided by a gracious Saviour in heaven's wardrobe. Their feet of pride and rebellion swell so much that they prefer nice, easy, elastic, *free-will shoes*, although it is recorded, "It is not of him that willetth nor of him that runneth, but of God that sheweth mercy."

It is a bad sign when professors of religion cannot wear or walk in these Gospel shoes. Ancient Israel, whom God brought out of Egypt to go to the promised land, knew that they were the chosen people of God and distinguished from all other nations, and they were reminded (Deut. viii. 4): "Thy raiment waxed not old upon thee, neither did thy *foot* swell these forty years." To walk in predestination shoes is to proceed in the loving reception of this precious revelation of God's mercy, and renders the feet of the wearer beautiful, because they are the provision of the ever-faithful Lord and Saviour. Surely this is a safe and comfortable doctrine to walk in, when we consider that it proceeds from the eternal love of God in Christ Jesus, and secures to its object safety in time and everlasting happiness in the world to come.

"For whom He did foreknow, or love, He also did predestinate to be conformed to the image of His Son," and this act of grace is associated with effectual calling, justification, and glorification (Rom. viii. 29, 30). Surely that cannot be a bad doctrine that secures to believers conformity to the Son of God, making them manifestly the children of God by adoption into His family on the ground of being chosen in Christ before the foundation of the world, and that we should be made holy and without blame before Him in love (Eph. i. 4, 5), and secures to us an inheritance purposed by the Lord (ver. 11).

Another of these doctrines of the Gospel in which true believers walk is the absolute and uncontrollable Sovereignty of the Most High, or God's right to do as He will with the creatures He has made. How many there are who rebel against His right in this respect, who set up the dagon of free-will of the creature in opposition to the clearly revealed plans and purposes of the God of heaven, and will not allow the Potter power to form His vessels as He please. If we are to walk with God as did Enoch, our feet must accommodate themselves to the *shoes* that infinite wisdom has provided, that is in all the truths of the everlasting Gospel of Christ.

Reader, how are you shod? What shoes do you wear? Are your feet beautiful with Gospel shoes, being shod with the preparation of the Gospel of peace? Or are you wearing "old shoes and clouted"?

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## DIVINE LOVE.

THOUGHTS ON SOLOMON SONG VIII. 6, 7.

**H**ERE we have set before us a beautiful description of the bond which binds together the Lord and His people—love. Who can explain its height, depth, length and breadth. Looking at love naturally, how grand it is. It seems to form part of one's self and nothing can sever it, where it is true. Thus might the preacher well say in this beautiful song, "Love is strong as death." Once get into the hands of death, and nothing can bring you back so with love in its entwining power. When the

heart is full of love nothing can sever it. "Many waters cannot quench it, and many floods cannot drown it," for true love will last through it all, and like gold when it has passed through the refiner's fire, it will be all the better, and the cry will be, "Set Me as a seal upon thy heart, as a seal upon thy arm."

If natural love is strong and lasting, how much more so the indissoluble love of the Lord Jesus Christ to the seeking repentant sinner, and the sinner saved by grace to his Lord and Saviour. "I have loved thee with an everlasting love, therefore, with lovingkindness have I drawn thee," are the words of the Bridegroom to His bride. Oh, the height, the depth, the length, and breadth of sovereign love to poor lost and needy sinners. Hear Christ's dying cry, "Father, forgive them, for they know not what they do." He who was passing through untold sufferings forgot not His persecutors, but prayed for them. It is well said, "Greater love hath no man than this, that a man lay down His life for His friends. Ye are My friends, if ye do whatsoever I command you." What a privilege to own such an unchanging, loving friend. How great ought to be the love of the sinner to his Lord; He who has stood in his place and paid all the law's demands. Oh, what amazing love to unworthy sinners! Who can contemplate the scene on Calvary's Tree and be able to say, "It was all out of love for me," without shedding tears of sacred joy, and saying:—

"Here I'll sit for ever viewing  
 Mercy's streams, in streams of blood,  
 Precious drops my soul bedewing,  
 Plead and claim my peace with God?"

Can we not envy Mary her blessed and happy lot to be able literally to bathe her Saviour's feet with her tears. O favoured Mary.

And how lasting is this love. "What can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword? nay, in all these things are we more than conquerors through Him that hath loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"His banner over me is love."

Love crowns our every pathway, and will do so till life's latest breathe and then on the wings of eternal love, we shall be taken to our home above.

E. C.

## GEMS FROM CHRISTIAN AUTHORS.

A REMINISCENCE OF NEW YORK.

DEAR BROTHER WINTERS,—I find I was somewhat amiss in my last to you in that I did not state the Beulah Baptist Church met for worship in New York city, not in Brooklyn. With your permission, I propose to set the matter right in what perhaps may appear in rather a round-about way. It may, however, not be altogether uninteresting to you; if it is, I suppose you have a *waste-basket* not very far from you.

In the E. V. and G. H., for March, 1890, there is on page 92, a

short, but to me very interesting piece, headed, "Gems from Christian Authors," containing "Remarks by Mr. James Wells on the death of Mr. Thomas Reed." On reading that article, my mind was immediately carried away back for over half a century, to the time when Mr. Reed came to New York city. After he had been here a short time, a room was hired for him to preach in, located in Greenwich village, once a suburb of New York city. Quite a nice congregation gathered to hear him, services being held on Sundays at 10.30 a.m., and 3 p.m. In course of time I providentially heard of this place of worship being opened, but as we lived some three miles away, we had to walk to it, there being no means of riding on Sundays in those days. I had a young wife and an afflicted babe at that time. I was lively in my first love of the truth as in Jesus, and on learning there was a place of truth accessible, gladly walked the distance to hear Mr. Reed preach.

My late dear wife had been brought up among the Wesleyans in England, and was now under deep exercise of mind in reference to her state and standing before a heart-searching and rein-trying God. When I told her how well I liked Mr. Reed's preaching, she expressed a desire to hear him too. As we could not both be away from home at the same time, we agreed that one should remain with the child while the other went to the meeting. This we did alternately while Mr. Reed preached here, and many very blessed seasons we had in hearing him, though having to walk over three miles there, and three miles back each time. Ah, my brother, but we were well paid, by the dear Lord accompanying His own truth with power to our souls. I want to just mention one sweet season my dear wife told me she experienced while in the meeting listening to the word from Mr. Reed's mouth. His text was Songs of Sol. vi. 11, "I went down into the garden of nuts to see the fruits of the valley, to see whether the vine flourished, and the pomegranates budded." Many times in years after has she spoken to me of how the word was blessed to the joy and comfort of her soul that day. [But I forget myself; I am not writing an obituary.]

Perhaps, by this time you may be ready to ask, what has all that to do with the meeting of the Beulah Church now? Well, my brother, just this—the room where Mr. Reed preached over fifty years ago was in an old watch-house, and on that very spot Greenwich Hall now stands, and in that Hall the Beulah Church meets for worship, situated at 501, Hudson-street, North-west corner of Christopher-street. Sundays at 10.30 a.m.

Wishing you, my dear sir, and those with you, every new covenant blessing, and may you be long preserved a successful captain of the "Vessel," with the "Cheering Words" of the "Gospel," to "Herald" the glad tidings of salvation by grace alone "to earth's remotest bounds,"

I remain, yours in that blessed hope, JOHN AXFORD.

Brooklyn, N.Y., March 13, 1890.

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"SURE MERCIES. — The 'sure mercies' which the chosen family received from their dear Lord, are all bestowed so strictly in accordance with the arrangements and provisions of God's immutable purpose, that He calls it 'giving unto them' the words—the decrees, the commandments, the promises—which, as the covenant Head, the Father had first given unto Him; and to show you that these gifts are all identified with the good pleasure of the Father on the one hand, and salvation of His people on the other"—*C. W. Banks, 1844.*

## THE BLESSED DEAD.

MR. SAMUEL PONSFORD, BAPTIST MINISTER.

I HAVE by me a brief history of the cause at Courland-grove, Clapham, where our late brother Ponsford laboured so long. I gather from this that between fifty and sixty years ago there was a Baptist chapel somewhere in Stockwell, which was sold about that time, and turned into a school. About twelve of the members agreed, if possible, to keep together, and met in a room, I think, in Russell-street, Brixton. Our departed brother Ponsford (who had been heard preaching on Kennington-common) was invited in 1837 to preach to these few. In a short time the room became too small. They then took a workshop in Larkhall-lane, Clapham; this room was fitted up with pulpit and seats for a hundred persons. A church was formed, and Mr. Ponsford became the recognised pastor. This room became too small, and the foundation-stone of the present building in Courland-grove was laid on October 29th, 1840, and this chapel was opened on Good Friday, April 9th, 1841. (Next year will be the Jubilee). Here our brother's strength was spent, and the heavens alone can reveal the amount of good done during nearly forty years of faithful and earnest ministry. I well remember a conversation I had with our late brother at Hayes some few years before he resigned his pastorate at Courland-grove; he told me then he had had a happy and successful ministry, but had never been followed by the multitude; few men are who preach discriminating truths; for the closer a man cleaves to God's truth, so much the more will he be shunned by the whole host of foolish virgins. But though these continued to frown upon our late brother, yet God continued to smile upon him, so that he brought forth fruit, even in old age.

Some eleven years ago, he resigned his pastorate at Courland-grove, and for a short time became a seat-holder, and attended Brixton Tabernacle. But his work was not yet done, for soon after he began preaching to the people, who were then worshipping in Baker's-lane, Streatham. Here he formed a Church, and was the means of erecting a small iron chapel, which was paid for the same year. Here he continued to preach the Gospel until about two years and a-half ago. God owned and blessed his labours at Streatham. I baptized several, on three different occasions, whom the Lord was pleased to call by mighty grace under his ministry. The first Lord's-day in November, 1887, I received him and Mrs. Ponsford into communion with the Church at Brixton, and since then he has been one of our best hearers and one of my dearest friends. For years past he has held a little service with two or three friends in his own house on Thursday evenings; this he continued until nine days before he died. For some weeks previous to his death, his weakness visibly increased, but he did not take to his bed until the Sunday before he died. His death occurred at half-past one o'clock on Saturday, August 16th, 1890, in his 89th year. He was interred in his own grave at Norwood Cemetery, on August 22nd, brother R. Burbridge, of Camden Town, and myself officiating on the solemn occasion. His having preached the Gospel for upwards of fifty years, brought together a large gathering of friends around the grave from Courland-grove, Bedford-road, Wertemberg-street, Streatham, Auckland-hill, Brixton, and Surrey Tabernacle. A funeral sermon was preached by myself on Sunday evening, August 24th, which I think will be published. The chief themes of the deceased were justification by the imputed righteousness of Christ, and the operation of the Holy Spirit in a sinner's heart. He has for years been ripe for glory. I will not enter into the personal friendship which has for years existed between myself and him; but I am much indebted to him; he was a faithful friend, a wise counsellor, a mild reprover, and a firm believer in all the glorious doctrines of distinguishing grace. The poor widow, whose grief is well nigh overwhelming, sought no rest for herself during the

week he kept his bed; but, with the thorough devotion of a noble English lady, watched over him by day and by night, administering to his every want with her own hands, in all love and tenderness. And when weak and weary, her only relief seem to be obtained from her tears, for weeping seemed to refresh her and to renew her strength. He died in peace, without a doubt upon his mind with regard to his safety, and no gloom upon his spirit. During the last six days he wandered in his mind, but was sensible at intervals, on which occasions his spirit was full of the blessing of the Lord. The last time I spent a few minutes in prayer with him was on the Tuesday before his death; he was then quite sensible, and when I rose from my knees I could not help admiring his heavenly countenance. His response to my closing amen was, "How *sweet* the name of *Jesus* sounds." Not much conversation could be held with him after this. On the following Saturday, about four o'clock in the morning, he became quite unconscious, and remained so till his spirit took its flight to the mansions of bliss. Thus he went to his "grave in a full age, like as a shock of corn cometh in in his season." "Let me die the death of the righteous, and let my last end be like His."

C. CORNWELL.

Brixton.

## ANN HOW GLEAVES.

Our departed sister, Ann How Gleaves, entered into her rest July 15th, 1890, aged 97. She was baptized with twenty-two other candidates, chiefly from Willingham, by the then pastor, Mr. Palmer, on June 1st, 1836. I visited her several times during her long affliction, being a member of the same Church. Her age and infirmities prevented her attending the public means of grace, which deprivation she bore with great patience. Her experience was varied; sometimes she felt to be on the mount of joy, at other times in the valley of sorrow, but the Lord was very precious to her soul. I saw her just before she departed, and she appeared happy, the Lord had blessed her greatly in prayer. Her countenance seemed as though she realized an earnest of heaven. I simply write of what I knew her to be by grace in the Lord. Thus I doubt not she is now where the sun will no more go down, and where she will enjoy the presence of Jesus for evermore.

JOHN FISHOCK.

Castle-road, Bedford.

## JANE VAUGHAN.

On July 30th the Lord saw fit to take to Himself Miss Jane Vaughan of Southampton, after a short illness. She attended the prayer-meeting on July 14th with much pleasure, and during the night, her niece, whom she had adopted in early childhood, was roused by the groaning of her aunt who was lying on the floor in excruciating agony, but perfectly sensible. As soon as possible medical assistance was called in, and she lay some days suffering acutely, and was not allowed to see anyone but her attendants. Every attention was afforded her; but the case proved serious from the first. She expressed a desire to see her pastor, Mr. W. Webb, who immediately went to her, and after a little conversation with her, she told him that the Lord had visited her with a view of Himself, remarking, "Cannot you see the glorious light shining yonder, nor yet hear that melodious music?" On bowing the knee in prayer, he said, "What shall I pray for—that the Lord may restore you to your wonted health again?" She said, "Oh, no!" "Shall I ask the Lord to take you to Himself?" She said, "Oh, yes!" The following day when I called, she said "I am so glad you have come; I want you to hear the music; it is so delightful; I never heard anything like it; cannot you hear it?" While Mr. Webb was in prayer, she said, "The music ceased, but the melodious strains returned again when he finished." Four days before her death she became unconscious, and on the above date she entered her blissful mansion.

She was highly favoured by having godly parents, and was brought to a knowledge of her state as a sinner when very young; the Lord led her about; He instructed her, and kept her as the apple of the eye; and in August, 1849, the ministry of the late Mr. Felton having been greatly blessed to her, he baptized her at Zion, New Cross, London, where she remained an honourable and useful member for some years. And in 1884, she, with a sister, had their membership removed to our community, where she devoted her time and attention to the well-being of the Church here. Her loss to the Church is great, as it also is to the family; for she had charge of a sister who is very deaf, and nearly blind, and cannot read, nor work, and although an attendant at the house of God, cannot hear a word. Wonderful are the ways of the Lord; His purposes are past finding out.

On August 3rd, our pastor, Mr. Webb, preached a funeral sermon from Phil. i. 23, to an attentive and numerous congregation, in which he was divinely assisted.

Southampton.

JAMES HAWKINS.

MRS. J. CATO, TRING, HERTS.

Mrs. Cato, my dear sister, died on August 27th, and was buried in Akeman-street burying-ground. Mr. G. W. Thomas conducted the funeral-service on September 1st. Mr. Kendall, and a great many other members and friends of West End Chapel were present, to pay their last tribute of love to her memory. Deceased was in membership at Ebenezer, West End, at her death, and to which she had been united for 18 years, and was brought up there from a child in the Sunday-school. She had never been strong, and a year last June she was seized with a most distressing cough, which abided by her to the end. About four months ago she went to Hemel Hempstead Infirmary, and there remained nearly six weeks. We all thought when she returned home she would regain her strength, but the Lord ordered it otherwise. I know the solemn trial has been very mysterious to my brother, Mr. Cato, but the Lord has given him strength accordingly. It was also a source of great anxiety to my dear mother. Deceased has left a beloved husband and three children to mourn their loss, which is her gain. She was helped at last to leave them all in the Lord's hands. She got down-stairs on the 20th of August, and told me, as I was much with her, that she had seen the great white throne, and angels harping with golden harps, and singing "Unto Him that loved us," &c. Oh, it was a splendid sight, she said. Her mind was very comfortable throughout, although now and again the enemy was permitted to worry her a little, but Jesus was very precious to her. The night before she died, although very low in body she spoke with all her might—

"Jesus can make the dying bed  
Softer than downy pillars are."

On the day she died, she enjoyed much of the presence of the Lord<sup>d</sup> and longed for home in glory. A short time before, my sister entering the room, the dying one said, "Oh, Lizzy, I am disappointed, I thought I should have been at home before now." Then she asked the Lord to give her patience to wait His time. Her end was peace.—J. ROWLAND, Tring.

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

*Aged Pilgrims' Friend Society.* We gather from the society's *Quarterly Record* that the past three months have been filled with interesting events in connection with the institution. Through the blessing of the Lord, a steady enlargement of operations is going on, there being now 1,224 pensioners, living in all parts of the country, on the books, and an expenditure among them of upwards of £7,900 per annum. 180 of the recipients dwell in the four homes or asylums. The committee earnestly desire to increase the annual subscription list. Collections after sermons and drawing-room meetings are most encouraging forms of help. J. T. Morton, Esq., has continued his noble gifts of

coals and groceries. Among the pensioners recently elected to the Camberwell Asylum, is an aged man, who formed one of the "gallant six hundred," who charged at Balaclava. "Widows, indeed," who have been such for nearly fifty years; others more recently bereaved; single women, who for long years have known the pinch of penury; the "man with his staff in his hand for very age, travellers to Zion, some of whom have been walking in the ways of the Lord forty, fifty, and sixty years; such as these are the society's recipients.

*Zion's Witness.* Full of precious gospel truth.—*The Day Star.* An interesting religious paper, published in Tasmania, price 3d.—*The Life of Charles Waters Banks*, Part VIII. To be completed in 12 parts. Price 2d.—*Consecration*, a religious monthly magazine, published by S. W. Partridge and Co., Paternoster-row.—*The Surrey Tabernacle Witness*, "without overflowing, full" of the good old corn, wine, and oil of the kingdom.—*Life and Light.* Always something in it worth reading; suitable for scattering broadcast.—*The Banner of Israel.* True to its title. Published in monthly parts, price 7d., post free 8½d.—*The Silent Messenger.* A precious little halfpenny monthly, edited by John Hunt Lynn, pastor of Zion Chapel, New Cross.—*Australian Particular Baptist Magazine.* Solid, spiritual, and savoury. Published at Sidney, N.S.W., price 2.—*The Regular Baptist Magazine* contains a variety of gospel subjects, and is published semi-monthly at Mexico, Mo.—*Hand and Heart.* A family, social, and temperance journal, price 1d. monthly.—*The News.* A national fireside journal and review, full of interesting reading. Published weekly, 1d.—*The Gospel Magazine.* Full of spiritual meat. Price 6d. monthly.

*Geometry in Religion, and the Exact Dates in Biblical History after the Monuments*, &c. London: E. W. Allen, 4, Ave Maria-lane. The writer of this profound work says: "I have essayed to trace the method in which the Bible, our sacred Book of Prophecies, was composed. I found that both the historical and the dogmatical part were built up after the Egyptian pattern, although the Accad Theology forms the basis of worship." From certain monuments, and "the teaching of the ancients by the cube, square, circle, pyramid," &c, our author sets forth "the fundamental principles of Christianity," the processional year," &c The work contains several illustrations, with a table of Egyptian history.

*Looking Round* (1890) London Y.W.C.A. (Price 6d). London Young Women's

Christian Association Report for the year 1889. This association is doing a very great and important work.

*The Bible in England.* By C. Guy, Baptist Minister, Uckfield, Sussex (price 2d.). The little book before us contains a most interesting and instructive account of the history of the Word of God. We hope the worthy compiler will be well rewarded for his labour.

*The Word in the School.* By A. S. Lamb. London: J. Nisbet and Co., 21, Berners-street. There are many wise and instructive lessons to be drawn from the book before us. Our author's exposition of the *Moral Law* is good, but some little explanation is needed as to what is meant by "God's proffered salvation" (see p. 55). The words as they appear under the heading "Application" we do not understand, i.e., "A renewed will present in a regenerated heart, the life of the possessor of which is 'hid with Christ in God,' can only be obtained through personal acceptance of God's proffered salvation. In the acceptance of that lies the application of the only remedy for sin and uncleanness," &c. (The italics are our own.) *Proffered salvation is offered salvation*, which of course means that salvation rests with the will of man to accept or to refuse, which is strictly opposite to Bible teaching. Christ says, "I urge unto them eternal life," &c. (John x. 28).

*A Short Account of the Work of Grace on the Heart of a Child.* By E. Littleton, Baptist Minister, Withyham, Sussex. A few weeks since our brother W. Beddow enclosed the above-named book in a letter to us, and truly we esteem it as an interesting record of the development of grace in the heart of a dear young child. May God reward the author of the tract, and greatly bless it to very many souls.

*Leaflets.* M. A. Chaplin, of Galleywood, near Chelmsford, Essex, has just published two very excellent leaflets, "Rome's Tactics," and "Make Way ('The Religious Disabilities Bill')." It is necessary that these leaflets should be well known at the present moment, we therefore, urge friends of truth and liberty to purchase copies and scatter them broadcast everywhere. Price 2d. per dozen, 1s. per 100, post free, 1s. 2d.

*The Baptized on Behalf of the Dead—Who?* By R. A. Macfie, F.R.S.E. London: J. Nisbet, 21, Berners-street. Price 6d. A learned dissertation on a much disputed point of Scripture.

*Fruits of Teetotalism in the Churches.*—Endorsed important! A warning to the Churches, to pastors and deacons. A scathing protest against "making 'the pledge' the first essential step to salvation."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION SERVICES AT HIGH WYCOMBE, BUCKS.

(See page 302.)

*Declaration of Faith read by the  
Pastor Elect, Mr. Josiah Morling.*

I believe that the Scriptures of the Old and New Testament, in their entirety, are the real Word of God; that they are the full and perfect revelation of His mind, will, works, and ways; that holy men of God wrote them as they were moved by the Holy Ghost, and are the only infallible rule of faith and practice (Psa. cxix. 128; Isa. viii. 20; John v. 39; Acts xvii. 11; Rom. xv. 4; 2 Tim. iii. 15-17; 2 Pet. i. 19-21.)

I believe there is but one living and true God, who is a Spirit, infinite, eternal, independent, and immutable; that there are three co-equal and co-eternal PERSONS in the glorious GOD-HEAD. Father, Word, and Holy Ghost, and that this glorious God, in the Trinity of His Persons, is the one only rightful Object of worship. (Gen. i. 26; Deut. vi. 4, 5; Isa. vi. 3; John x. 36; Rom. ix. 5; 1 Cor. viii. 6; 2 Cor. iii. 17; 1 John v. 7, 20.)

I believe that this Three-One God from everlasting decreed and irrevocably ordained whatsoever takes place in time; either efficaciously in bringing to pass all good, or permissively, in allowing and overruling all evil; that He, by His uncontrollable will and Almighty power, gave being to all created intelligences and all things that exist, and that He, by the same will and power, upholds and, by His providence, governs and directs all things for His own pleasure and eternal glory. (Prov. xvi. 4; Isa. xlvi. 10; Amos iii. 6; Acts ii. 23, iv. 28, xv. 18, xvii. 28; 1 Cor. viii. 6; Eph. i. 11.)

I believe that before the foundation of the world God did sovereignly, and uninfluenced by anything foreseen in the state of the object, choose and predestinated in and by Christ Jesus a certain but vast number of the human race to adoption, salvation, holiness, and everlasting happiness; that those who were so chosen and predestinated in Christ Jesus from eternity were indissolubly united to Him as members of the Head, and were regarded as one with Him, and were represented by Him. On this eternal union is founded God's everlasting and immutable love to, of complacency and delight in, His people. (Isa. xliiii. 4; Zeph. iii. 17; Rom. ix. 11; 1 Cor. xii. 27; Eph. i. 4, 5, v. 23-33; 1 Pet. i. 2.)

I believe that the Sacred Three from everlasting entered into a covenant of grace, mercy, and peace, in favour of all the elect, whereby one of the Divine

Persons was constituted the Surety and Mediator of His people, and assumed those offices by which the Lord Jesus Christ is made known in the Word of God; in this covenant all spiritual blessings were freely given and made eternally sure to the whole Church. This covenant can never be altered, broken, or disannulled. (2 Sam. xxiii. 5; Psa. lxxxix. 3, 19, 28, 34; Isa. xlii. 6; Heb. vii. 22, viii. 10, 13, ix. 15, xii. 24.)

I believe that Adam was the first man, and the father of all mankind; that he was created in the image of God, upright, holy, and innocent, and was constituted the federal head and representative of all his posterity; that the law he received was to him not merely a rule of action, but a covenant of works, perfect conformity to which was to him and his seed the condition of permanent happiness; on his disobedience was suspended the awful punishment of death. He having broken the law, his offence was so imputed to all his descendants, that they were reckoned and constituted sinners, and as from a corrupt fountain corrupt streams issue, so from their fallen head all mankind derive total depravity of nature, are prone to every sin, children of wrath, under sentence of condemnation to death, and are therefore totally destitute of all ability to do anything spiritually acceptable to God. (Gen. i. 27, ii. 17, iii. 6, vi. 5; Psa. xiv. 1-3, liii. 2, 3; Eccl. vii. 29; Rom. iii. 9-23, v. 12, viii. 7, 8; 1 Cor. xv. 21, 22; Eph. ii. 1-3.)

I believe that in the fulness of time, our Divine Surety and Almighty Saviour took on Him our nature, a real human body, and a real human soul, together and at once, and by this assumption became "Immanuel," "God manifest in the flesh," and in His complexity as God-man and Mediator, He fully obeyed the law for His people, and as their substitutionary sacrifice, suffered and died for their sins, so making perfect satisfaction to the law and justice of God: and having thus put away sin, He was buried, and rose again the third day, and ascended up into heaven, where He ever liveth to make intercession for all those that the Father hath given Him. (Matt. i. 23; John i. 14, x. 11-15; Acts i. 9-11; Rom. viii. 34; 1 Cor. xv. 20; Gal. iv. 4; 1 Tim. iii. 16; Heb. vii. 25; 1 Pet. iii. 18.)

I believe that the atonement and redemption, which Christ effected by the shedding of His blood, is special, particular, complete, eternal—*i. e.*, God only intended it for His people called the elect, His sheep, His portion, His jewels, His bride, &c. In other words, the atonement is co-extensive with the love of God and the Saviour's represen-



tation, and that the efficiency of the atonement is co-extensive with its sufficiency; therefore the atonement and salvation are necessarily inseparably connected. (Deut. xxxii. 9; Isa. liii. 8, 11; Mal. iii. 17; John x. 15; Rom. v. 8, 10, viii. 32—39; Eph. i. 7, v. 23, 27; Col. i. 14, 20—22; 1 Pet. i. 18—21; Rev. i. 5, v. 9.)

I believe that all who are predestinated to the adoption of children, and to be conformed to the image of God's dear Son, and are redeemed by the precious blood of Christ, are, in the day of His power, regenerated or made new creatures in Christ Jesus, not by the free-will or power of man, but by God the Holy Ghost, by whose Almighty power they are effectually called from death into life, from darkness into light, from Satan to God, and from sin into holiness, and that repentance and faith in our Lord Jesus Christ are the evidences of so being born again. (Psa. cx. 3; John i. 12, 13, iii. 3—9, vi. 37; Rom. i. 7, viii. 29, 30, ix. 16, x. 9, 10; 2 Cor. v. 17; Eph. i. 5, iv. 1; 2 Thess. i. 11; 2 Tim. i. 9; 1 Pet. ii. 9; 1 John iii. 14.)

I believe that all who are chosen of God and called by divine grace are justified, which justification is the sovereign and gracious act of God Himself, by imputing to them the perfect righteousness of the Lord Jesus Christ independent, or without the consideration of any of their own works; that every one who believes in Jesus Christ is justified, and that the full, free, and eternal pardon of their sins, past, present, and to come, is through the meritorious sacrifice of Jesus Christ alone, and that they can never come into condemnation. (Isa. liii. 11; Rom. iii. 25—28, iv. 6, v. 16—21, viii. 1, 33, 34, x. 4; Eph. i. 7; Phil. iii. 9; Col. ii. 13; 1 Pet. ii. 24.)

I believe that the work of God in the hearts of His people, which is begun in the new birth and manifested in effectual calling, is maintained and carried on under the sanctifying influences of the Holy Spirit. That sanctification is not the remoulding of the natural or carnal mind, but is the work of the Spirit of God whereby believers are delivered from the dominion of sin, have the laws of God written upon their hearts, and in the exercise of faith in the new covenant promises of God, the Person, work, and grace of the Redeemer, are enabled by their lives to glorify God and adore the doctrine of their Saviour. (Jer. xxxi. 33; Rom. vi. 1—23, viii. 4; 2 Cor. iii. 3; Phil. i. 6, ii. 13; Titus ii. 10, 12; Heb. x. 14, 16; 1 Pet. iii. 15, 16; 1 John i. 7—9.)

I believe that those who are effectually called by divine grace cannot finally fall away, but that their certain conservation, in a state of grace and in the favour of God, is secured to them by the eternal purposes of Jehovah and

His immutable love, by the complete atonement and constant intercession of Christ, by the continual indwelling of the Holy Ghost, and by the absolute new covenant promises, and therefore they can never perish, but shall be brought home to eternal glory. (Job xvii. 9; Psa. lxxxiv. 11; Isa. xlv. 17, 25; John vi. 39, 40, x. 28, 29, xiv. 19; Rom. viii. 26, 27, 35—39; 1 Cor. iii. 16; Phil. i. 6; 1 Pet. i. 5; Jude i. 24.)

I believe that a Church of Christ, formed according to the New Testament, consists of a number of persons professing faith in the Lord Jesus Christ, being of the same mind, united together by mutual consent, for their common benefit and spiritual edification, worshipping God in the same place and observing such ordinances and discipline as Christ hath in His Word, enjoined on His people; and that such a Church has a right to choose its own officers as pastors and deacons, and that all religious officers are subject to none but Jesus Christ, the only Lord and Lawgiver in Zion. (Isa. xxxiii. 22; Acts i. 15, ii. 1, 41, 42, vi. 3, 4; 2 Cor. viii. 5; 1 Tim. iii. 13, 15.)

I believe that Jesus Christ has instituted two ordinances of a positive nature, and of perpetual obligation: First, Believers' Baptism, which cannot be rightly administered but by immersion, or burying in water, in the name of the Father, and of the Son, and of the Holy Ghost; and regenerated persons, having faith in Christ, are the only proper subjects. Secondly, the Lord's Supper; this is an ordinance to be observed in a *Church state only*, in which they commemorate His love to them in suffering and dying for their sins, and testify their love to Him, and communion with Him in His death, and their subjection to Him as their Lord, King, and Lawgiver, and that there is not the slightest authority in the Word of God for the admission of unbaptized persons into the Church, or to the Lord's Table. (Isa. xxxiii. 22; Matt. xxvi. 26, 27, xxviii. 19, 20; Mark xvi. 16; Acts ii. 41, viii. 12, 38; 1 Cor. xi. 23—28.)

I believe that the preaching of the Gospel, prayer, and singing of Psalms, hymns, and spiritual songs, are ordained of God for the edifying of the Church, and the ingathering of His people. That the present dispensation of the Gospel will be continued till the end of time, when the number of God's elect shall be fully accomplished. (Matt. xxiv. 14, xxviii. 20; Luke xviii. 1; Acts x. 42, xii. 12; Eph. iii. 8—10, iv. 11, 12, v. 19, vi. 18; Col. iii. 16; 1 Tim. ii. 8.)

I believe that it is appointed unto men once to die; at death the souls of the righteous being absent from the body, are present with the Lord; those of the wicked pass into a place of torment. (Luke xvi. 22, 23, xxiii. 43; 2 Cor. v. 6, 8; Heb. ix. 27.)

I believe that, at the end of the present Gospel dispensation, there will be a general resurrection of the dead, both of the righteous, and the wicked, and then shall come the final judgment, when Christ shall be the universal Judge. The judgment being over, the redeemed, who shall be raised in the likeness of Jesus Christ, will be introduced into the kingdom of everlasting glory, prepared for them from the foundation of the world, where they shall shine forth as the sun; and the wicked, for their own sins, will be righteously sent into everlasting fire, prepared for the devil and his angels. (Psa. xvii. 15; Dan. xii. 2; Matt. xiii. 40, 43, xxv. 31—46; John v. 28, 29; Acts x. 42, xxiv. 15; 1 Cor. xv.; 1 Thess. i. 7—10; 2 Tim. iv. 1; Rev. xx. 12, 15.)

**GUILDFORD (OLD BAPTIST CHAPEL).**—It was arranged that, on Lord's-day, June 29, a sister in the faith, who had known the Lord for many years, but who had not been baptized, should follow her Lord in His appointed way, but she was taken ill on the Saturday, consequently the baptism was obliged to be postponed. Mr. Realf, our pastor, however, preached a suitable baptizing sermon from Acts viii. 36, 37, and remarked that there was, no doubt, design in the postponement, that others might be brought to obey our Lord's command. So it proved, for two sisters were brought to decision, and offered themselves as candidates, one being Miss Alice Mitchell, a daughter of our late pastor (now of Chadwell-street, Clerkenwell), and the other, a good woman who, for many years, sat under the ministry of Mr. McKenzie, and afterwards, of Mr. Ormiston, in London—but on her coming to reside in Guildford, attended the ministry of Mr. Mitchell—who had not been led to understand the significance of baptism, till Mr. Realf explained it in a very kind manner, which satisfied her that she was called to observe it. Three were therefore baptized on Lord's-day evening, July 27, after a sermon by our pastor, from Matt. iii. 15. We therefore could see why our sister's baptism was postponed, that God was glorified thereby. On August 4 the Sunday-school teachers and friends spent an enjoyable day at Woking, in response to an invitation by our dear brother, Mr. Broughton. The party, in all about 90, started from Guildford by train soon after 11, and on arrival at Woking, proceeded to Mr. Broughton's farm, some riding, others walking, the route being along a delightful country road between cornfields, in which harvest operations had already begun. Shortly after arrival, the party sat down to dinner, given in handsome style by Mr. Broughton, in a tent tastefully decorated with lovely flowers, a tea being subsequently provided in the

same generous manner. After tea the interesting event of the day took place. Mr. Realf, our beloved pastor, after referring to the fact of this being Mr. Broughton's "jubilee," and after speaking from that word both as a Jewish and Christian institution, presented to him a handsome timepiece, in the name of the teachers and friends, as an expression of their love and esteem, and with the hope that God would continue to bless him, not only with health and long life, but with His blessed presence. Mr. Broughton seemed much affected, and, in thanking them, assured them of the pleasure he felt in helping them in their work. Mr. P. Pickett, the highly-esteemed superintendent, also added a few words. In the evening a few friends from the neighbouring Churches of truth, including Mr. Stanbrook, Mr. King, and others, paid a visit. At the close, hearty cheers were given for Mr. and Mrs. Broughton for their kindness.

**LINCOLNSHIRE.—A VISIT TO THE MARSHES.**—Saturday, June 14th, 1890, opened brightly upon the world, and as the day advanced, all nature was bathed in glowing sunshine; this made it all the more pleasant for me to yield obedience to a request, which had come to me,—so altogether unexpectedly—I had almost said *mysteriously*,—and yet, withal, so forcefully, that it seemed to be a command direct from God Himself; and, indeed, it was with this feeling that I started on my way to visit the Lincolnshire Marshes, where I had never been before, and where I did not know a single individual. Arriving at Skegness, I was met at the station by Mr. Nutsey, one of the good deacons of the Particular Baptist Church at Burgh-le-Marsh, who with heart, hands, lips, and smiles bid me welcome. With him was a good brother from Huntingdonshire, of the name of Southwell, who also spoke kindly and cheering words; both were entire strangers to me; but so free and hearty was their welcome, and the tone of their conversation, so gracious withal, that I was at one with them from the very first. A gentle drive of about four miles across the marsh, which lay between Skegness and Burgh, was very pleasant. The district is exceedingly flat, but the rich fertile meadows, spread out, as it were,—a lawn-like park—were beautiful in their "living green," and the browsing cattle that filled the meadows, were, indeed, a picture of contentment; altogether it was a scene of beauty, bespeaking the goodness of our covenant Lord, and calculated, not so much to fix the mind upon earth, as to raise it upwards towards the Paradise of God, where, as the poet says:—

"They range the sweet plains on the banks  
of the river,  
And sing of His love for ever and ever."

In the distance, as we drove along, might be seen on rising ground, the town of Burgh-le-Marsh, with its clusters of trees and handsome Church, but as we neared the town the shadows had already begun to creep over all, suggesting the thought that all the fair scenes of earth soon find a cloee. At the Chapel House, now occupied by a widow lady, I found, on my arrival, a fresh welcome and a pleasant home. The Sabbath which followed a night of rest, was, indeed, a grand day, bright throughout with the sunshine of nature, but brighter still with the warm glow and clear radiance of the Sun of Righteousness, which beautified the sanctuary of God, and made the place of His feet glorious, while the quickening influences of His Spirit melted the hearts of His saints who met for hallowed worship. Service, morning and evening at Burgh, and in the afternoon at the ancient meeting-house at Monksthorpe (for miles away), gave us a full day, but the stream of holy joy ran high, for the Great Master was manifestly present. The Church at Monksthorpe dates from 1669, and the meeting-house, which stands in the middle of a field, with a baptistery in the open air, was built at the time the five miles act was in force, and around both of these Churches there clusters blessed memories, but space will not permit me to mention them here and now. On the Monday, we had service at Burgh, in the afternoon and evening, with a public tea between. The congregations were good, tea-tables full to overflowing, and altogether, I should think, it was an excellent anniversary. The friends all seemed hearty, united, and true; lovers of the grand old Gospel of the grace of God, and the thrill of soul which was experienced, will not soon be forgotten. To me the visit was exceedingly sweet, and all the friends good, and gracious, but where all were so very kind, it would be invidious to mention names, and yet both the Burgh and Skegness friends will live in my memory and prayers for many a long day to come. I did not see the worthy pastor of the Church, Mr. Dowse (of whom the people all seem very fond), he being away at Birmingham, but my prayer is, that heaven's choicest blessing may be upon him, and the flock of precious and grace-taught souls under his pastoral care. Throughout the whole of the services the power of the Holy Ghost was present; God grant that blessed and enduring results may follow, to the glory of our covenant Lord, indeed, that this will be so, I do verily believe. Many a holy lesson was I privileged to learn during the visit, some of which may, perhaps, be put into form some of these days, for the the E. V. & G. H., or the *Cheering Words*, in the hope that others may be benefitted thereby, as well as myself.

The Lord be praised for His manifold mercies, and to Him be all glory for evermore. Amen! — W. ROWTON-PARKER.

CLARE, SUFFOLK.—DEAR BROTHER, —My pastoral labours will close here on the first Lord's-day in October. The people greatly regret my leaving. We have been six years together, and they have been very kind. But I have not been able to get about in the villages so well since an illness two years ago. Also we have lost a great many young people migrating to larger centres, though, on the whole, congregations have been good, and thirty-five have been added to the Church. May the Lord send them a suitable pastor, He will find a loving people. Since resigning my pastorate in May, I have received an unanimous invite for three months, with a view to the pastorate at Enon Chapel, Woolwich. —E. WHITE.

BISHOPSGATE.—ARTILLERY STREET.—On Tuesday, September 2nd, the 29th Anniversary Services were held, commencing with a most refreshing sermon, in the afternoon, by Mr. E. Mitchell, from the words, "Unto Him that hath loved us," which was listened to with pleasure and profit by a goodly company; after which we were favoured with some happy fellowship over a well-provided tea. At 6.30, Mr. Barmour, of Homerton-row, presiding, a well attended public meeting was held. After the opening exercises and chairman's address, Bros. R. E. Sears, F. C. Holden, E. Mitchell, C. Cornwell, H. Myerson, and I. Battson, spoke refreshing words, on announced subjects, which so far occupied the allotted time well. God grant that in this venerable sanctuary the Word of the Lord may have free course, run, and be glorified.—A. MARKHAM.

NEWQUAY, CORNWALL. Known but to few lovers of the truth as it is in Jesus, but "beautiful for situation" is the rising town of Newquay. Here the "little flock" who are the objects of Jehovah's everlasting choice have a "house of prayer," a neat and comfortable chapel of recent date which replaced the one that had weathered the storms of years and often witnessed the power of the Lord in the experience of many hearts, being the *oldest place of worship* in Newquay, and now experimentally rejoicing in its name of "Ebenezer," for truly "hitherto the Lord hath helped; changes of a varied description it has had, the enemy has used wiles and set gins and snares to drag it into captivity, death has gathered many who fought a good fight and finished their course with joy, but it has been upheld till now, and on Sunday, July 20th, three dear disciples declared in the presence of a crowded

congregation their love and obedience in the Gospel by following their Master in the precious ordinance of baptism. We experienced a good time in the ministration of the Word of the truth. We have, therefore, cause for rejoicing. The deacons of the cause are Mr. Pearce and Mr. Bellingham, and the one who (God-willing) will minister in the name of the Lord till the end of September is Yours in felt weakness and unworthiness. E. M. BACON.

**HOMERTON-ROW.**—The 70th anniversary of the Church at Homerton-row, and 67th of the erection of the chapel, was held on Tuesday, August 12, when sermons were preached by the brethren F. C. Holden and J. Crook. There was a good attendance, and the services were much enjoyed. The good folks here are anxiously hoping, waiting, and praying the Lord to send them a pastor, and we should rejoice to know the Lord had answered their prayers, as we know there are many in the neighbourhood seeking a spiritual home. Brethren Preston Davies, N. Oakey, C. L. Kemp, I. Battson, and other friends, from a distance, were present. Mr. W. Kempston preached on the previous Sunday. The deacons, Messrs. Haines, Barmore, and Dawson, gave all a hearty welcome.—J. W. B.

**LOWESTOFT.**—On Sunday last, July 18th, I attended the services at Tonning-street Strict Baptist Chapel, in this town. Mr. Sheldrake, of Halesworth, preached afternoon and evening. Mr. I. C. Johnson, of Gravesend, took part in the services, and on Thursday evening following he conducted the entire service. Speaking for myself, I was much edified, and others expressed the same feeling. It is a very commodious chapel, and it appears to me that if some devoted brother could take the lead, so that the week evening services could be regularly supplied, the cause would again flourish. Two gentlemen who were present at the services expressed their willingness to assist financially to enable a minister to take the oversight of the cause.—A VISITOR.

**BIERTON.**—Sunday-school anniversary services were held in the chapel on Lord's-day, July 20th, when sermons were preached by Mr. W. E. Thomsett, of Reading, the "blind preacher." His text in the morning was from Ezekiel xxxvii. 10, "So I prophesied as I was commanded." In the course of his address he took occasion to remark that many prophesied not according to commandment of the Word of God, but out of their own imaginations and theories. He also dilated upon the wondrous effects produced by faithful prophesying, namely, the quickening of

dead sinners. In the afternoon, Mr. Thomsett addressed the scholars and teachers on the conversion of Zacchæus. In the evening, when the chapel was so full that admittance could not be found; for, although even the steps of the pulpit were utilized as seats, he preached from the Song of Solomon ii 3, "I sat down under His shadow with great delight, and His fruit was sweet to my taste," dwelling particularly upon the deliciousness of the fruit of Christ to a believer. Good collections were made at morning and evening services. On Monday the children's treat took place in fields kindly lent for the occasion by Mrs. Bonham and Mr. Todd. At the dinner, provided at noon under a tent, about one hundred sat down. In the afternoon Mr. Thomsett distributed twenty-nine awards among the seventy or eighty scholars attending the school and also four Bibles to scholars leaving. His remarks to the scholars leaving were especially appropriate. He was assisted in the distribution by Mr. Arthur Lester, late of Northamptonshire, and also by the indefatigable superintendent, Mr. Markham.

**COTTENHAM, CAMBS (EBENEZER CHAPEL).**—On Lord's-day afternoon, July 27, three females were baptized by the pastor, R. C. Bardens, in the old West River, Twentypence Ferry, the weather being auspicious. A very large concourse of people were present; it was thought that about 800 persons witnessed the ceremony, while the best of order was maintained during the sacred service, which was entirely conducted by the pastor of the Church, to the approval of all interested in the delightful scene. On Lord's-day, Aug. 3, the minister had the pleasure of receiving the recently-baptized persons into full fellowship with the Church at the Lord's Table; after he had spoken a few words to each of them respecting their obligations, as Christians, to the Church they were now united to, and their general conduct towards society at large. A most happily spent afternoon was, I believe, enjoyed by all present, and superlatively so by the minister himself, who could hardly conceal his silent emotions.—DAVID PRIME.

**FRESSINGFIELD, SUFFOLK.**—Sunday-school anniversary on July 9th. The afternoon was occupied by a children's service, consisting of singing, recitations, &c. In the evening a public meeting was held, presided over by the beloved pastor, Mr. Caleb Broome, and suitable addresses were given by brethren Berry, Marsh, Debnam, and Kemp (Croydon). The meeting was a successful and happy one. To God be all the praise.

**LESSNESS HEATH.**—The 85th anniversary of the old Strict Baptist cause at Lessness Heath, Erith, was held. Brother Shaw, of Gravesend, preached a good sermon in the afternoon. After tea the evening meeting commenced. Brother J. Lee took the chair. One of the deacons prayed, and our esteemed brother W. H. Lee gave his testimony of Christ and His wondrous love to poor helpless sinners. Brother Shaw spoke of God's love to His people to whom He would say at last, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Brethren Kemp, Hitchcock, and Cowdry gave us sound Scriptural addresses. After sweetly singing of the wondrous love of Christ, we closed the happy meeting.—W. COLES, Junior Deacon, 40, New-road, Woolwich.

**WINCHESTER.**—On Monday, Aug. 4, special services, of a most enjoyable character, were held, much of the blessed Master's presence being felt. Brother W. Webb, of Southampton, preached in the afternoon from Heb. xi. 24—26, and was enabled to set forth the truths contained therein, to the approval of those present. The tea, held in the chapel, was well attended. In the evening a public meeting was held, presided over by our brother W. Everitt, of Bitterne, who made some very feeling remarks, and gave us a short account of his connection with our cause many years since. Brother F. Fells spoke mainly on the principles which, under God, we strove to maintain amidst much opposition. Pastor W. Webb then gave us some very savoury remarks from the words, "Who is gone into heaven" (1 Peter iii. 22), the address being deeply interesting, and well received. A few remarks by the writer were then made on the words of Paul, "We preach Christ, and Him crucified." After singing that favourite hymn, "All hail the power of Jesu's name," we closed a series of meetings which will be remembered for some time. Our thanks are due, and given, to those friends who came from a distance to encourage us.—J. SMITH.

**HOXNE, SUFFOLK.**—DEAR SIR,—No doubt you will receive an account of the anniversary services held at Hoxne, Suffolk, but may a visitor be allowed to add a few words? It was the writer's privilege to attend a Sunday-school meeting at Hoxne on Wednesday, July 30. The services were stimulating and encouraging, a solemn yet joyous feeling prevailed, the children sang heartily, the pastor prayed earnestly, while the speeches from the ministerial brethren present seemed to come as love-messages from our Father in heaven, to cheer and stimulate some of His way-worn children in this vale below. May God bless and prosper the pastor, Church, and Sunday-school.—P. BARRELL.

**STOKE ASH, SUFFOLK.**—Again we have to record the goodness of God in sparing the life and usefulness of our dear pastor, Mr. Charles Hill, through another year. Lord's-day, August 3rd, was a very happy day to us. Our pastor commenced his 42nd year of pastoral labours at Stoke Ash. In the morning he preached to us a powerful and comforting sermon from the words, "By the grace of God I am what I am" (1 Cor. xv. 10). In the afternoon a young member—a grandson of the late Mr. Cooper, of Wattisham—preached from John xiv. 27. Many hearts were gladdened, and prayed God speed and bless the youth. In the evening our pastor went (as he has been wont to do ever since he first came to Stoke Ash) to the village of Thorndon, and there conducted an evening service. He set forth Christ's purpose in coming into our world, and His ability to save, &c., and our hearts were enraptured as we listened to the "old, old story." We could only say:

"Compared with Christ in all beside,  
No comeliness we see."

Thank God for the prospect of spending eternity with Christ in His royal palace, there to be at home for ever.—P. BARRELL.

**WALTHAM ABBEY (EBENEZER).**—Harvest thanksgiving services were held in this neat and comfortable little sanctuary on Thursday, September 18th. After several weeks' fine weather the day of the meeting happened to be wet. However, the gathering at both services were large and appreciative. It has long been the custom of the beloved pastor and several friends of Elim Chapel, Limehouse, to pay a visit to Waltham Abbey at harvest time, instead of holding meetings of the kind at their own chapel, and which the friends here very highly esteem. It was much to be regretted on the present occasion that our dear brother, G. J. Baldwin, was deprived, through a severe illness, attending the meetings, and our dear brother, G. Turner, who had kindly consented to act as chairman in brother Baldwin's place, was taken ill too, and not able to leave his room. Brother W. Kempston, who is ever ready to help the Church of Christ, came and took the chair, and very ably filled it. In the afternoon, brother R. E. Sears kindly visited us, and read Psa. cxlv. and offered very earnest and appropriate prayer, and brother J. W. Banks announced the hymns. Brother F. C. Holden preached a most precious sermon from Psa. lxxviii. 20, which he divided as follows: I. The great God; II. A great privilege; III. A great blessing. A large number of friends partook of tea in the school-room. In the evening, brother W. Kempston presiding, read and expounded Psa. lxx., and brother R. Alfrey, of Enfield, offered earnest prayer. Brother Kempston, after

explaining the position in which he was placed consequent on the illness of brother Baldwin and brother Turner, dilated sweetly on the wisdom and love of God in His providence and grace to the saints of His choice which enabled them often to sing

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

Godly and suitable words were then given by brother F. C. Holden on Psa. xxxi. 19.; brother C. L. Kempton, the blessings attending God's seekers; brother G. Lovelock on Job. v. 26; brother A. Markham on Jonah ii. 9; brother J. W. Banks on the Lord's dealings with His beloved people. Between each of the speeches a few excellent words were given by the chairman which were much appreciated. The pastor, Mr. Winters, having thanked brother Holden and his friends, together with the beloved chairman (brother Kempston), brother James Lee, brother J. W. Banks and others, for their great kindness and liberality on the occasion, the doxology, and earnest prayer by brother C. Walters, brought the happy and successful meeting to a close. The collections were excellent. God be ever praised. Amen.

**STOWMARKET.**—DEAR BROTHER WINTERS.—I am thankful to tell you we are moving on in peace although we have not had much evidence of prosperity. The Word has been preached and some have received it with gladness. The Sunday-school goes on under the superintendence of our Brother Rayner. The anniversary was quite a success. The school treat was enjoyed by old and young. We are just getting through with the sale of the new chapel, so that we have but one Baptist chapel in Stowmarket. Mr. J. B. Lamb continues to preach for us, the Church having given him an invite for twelve months, but not with a view to the pastorate. We are thinking of renovating and rebenching the old chapel, and we hope before long to have a thorough good chapel that will be a credit to the Baptist community in this town.—JAMES GARRARD.

**BERKHAMSTEAD.**—J. R. Shipton, pastor, expresses his gratitude for the excellent services the friends had at their anniversary on August 27th. The beautiful little chapel was quite filled. Mr. R. E. Sears preached two good sermons. Mr. Shipton wishes to thank heartily Mr. J. Lee for his kind gift of £5 toward the liquidation of the chapel debt, also 10s. from Mr. Taylor. The debt on the chapel is now £80. Any friend disposed to help the cause will be good enough to communicate with the pastor, High-street, Berkhamstead.

**IRTHLINGBOROUGH.**—The pastor's anniversary was celebrated on Lord's-day September 14th; Mr. W. Winters preached twice, and a very happy season it proved to be. Brother J. B. Warren, pastor, was preaching on the same day at Carlton. On the following Monday evening brother Warren delivered a lecture which was preceded by a substantial tea. We are glad to learn that Bro. Warren is well sustained in his ministerial work at Irtlingborough, and unity prevails in the Church. Brother Rappett announced the hymns (Denham's), which were most heartily and efficiently sung. Brother Sykes, deacon, whose health is not first-rate, was present. The Sunday-school is in a very prosperous condition. Brother Rappett is superintendent. We were glad to see our highly-esteemed friends Mr. and Mrs. Eady, and her good mother with many other beloved friends from a distance. The friends at Irtlingborough have erected a beautiful tombstone in memory of their late beloved pastor, Mr. W. Carpenter. In the same burial ground is a stone to the memory of the late John Corbett, Baptist minister. We heartily wish Bro. Warren and his good friends may long be spared together in love and unity, and that great success may attend his valuable ministry.—ED.

**PIMLICO.**—(CARMEL) WESTBOURNE-STREET.—We spent a very pleasant and happy evening on Wednesday, August 20th, the 50th birthday of our beloved pastor (Mr. J. Parnell), who kindly invited the members of the Church and congregation to tea. About 80 sat down to tables well filled with good things, and prettily decorated with choice flowers and ferns. The chair was occupied by one of our esteemed deacons, Mr. Wright, who, after singing, asked Mr. Eggleton, a brother in the Lord, to supplicate the throne of heavenly grace; then followed a portion of Holy Scripture, and the chairman's most appropriate address. Also very suitable and interesting speeches were given by Brethren Haynes, Emms, and Collins, three other deacons, all of whom spoke of the happy seasons they had spent together since Mr. Parnell had been with them. During the evening a handsome purse containing many sovereigns was presented to the pastor by Mr. Collins, on behalf of many subscribers; also five pounds from the ladies of the sewing meeting, through Mr. Wright. Mr. Parnell, in acknowledging the same, heartily thanked all the kind friends for their Christian love and liberality. Also he gave a most striking outline of his Divine call by sovereign grace. A few words from Mr. Lambourne and a song of praise brought a very happy meeting to a close. May the dear Lord keep us in love, peace, and unity.—L. R.

**BEDMONT, HERTS.**—In this ancient village stands a neat little sanctuary in which the pure Gospel of Christ has been preached for many years. During the past eighteen years brother W. Wood has laboured as pastor in connection with this Church, and is still highly favoured of the Lord with a good measure of success. He is also honoured with the valuable help of three beloved deacons—Isaac Collins, J. S. Burrage, and Wm. Shepherd. The Sunday-school here is in a healthy state, brother Burrage is superintendent. Our dear brother Burrage, we learn with pleasure preaches the Gospel of Christ occasionally at various places in the country with much acceptance. On September 16th harvest thanksgiving services were held here. Brother W. Winters preached two suitable sermons. A goodly company partook of tea. Brother Wood, pastor, announced the hymns (Denham's). Our dear brother J. R. Shipton, with many of his friends from Berkhamstead, were present, also brother Figg, of Redbourne, all of whom we were delighted to see once more. The dear friends at brother Burrage's house made us welcome and happy. Our hasty visit to the cause at Bedmont will long be remembered by us with considerable pleasure.—ED.

**SANDHILLS, WITLEY.**—The anniversary of this elegant Mission-room was held on September 10. Brother Ayling, who conducts the service regularly on Sabbath evenings, opened the proceedings on the afternoon of this occasion, and your correspondent endeavoured to preach a full Christ for empty sinners to the friends assembled from the village and its surroundings, Haslemere, Guildford, &c. The tea served in the open meadow adjoining was much appreciated, after which brother T. King, of the Surrey Tabernacle, presided at the public meeting. Having read Psa. cxlvii., brother Standbrook, of Mayford, led us sweetly to the Throne of Grace, and brother King addressed the meeting on the right use of the good things of this world. He then called upon brother Ayling to give a report of the work of the mission, which he did in very tender language, relating in connection therewith some of the Lord's dealings personally with himself. Your correspondent being next called upon, he endeavoured to set forth Jesus as the Foundation of His Church. Brother Mills, deacon at Haslemere, followed with an address upon Matt. xviii. 3. Brother Chubb spoke next on Psa. cxxvi. 3, stating that he had but recently found peace through believing whon attending brother Ayling's meetings on Sunday afternoons at Chiddingfold. Mr. P. Pickett, senior deacon of Castle-street chapel, Guildford, then spoke some very en-

couraging words from 2 Cor. xii. 9; and thus a successful and enjoyable anniversary was brought to a happy close.—A. E. REALFF.

#### PRESENTATION TO DR. DOUDNEY.

We were only able last month to give a passing notice of the presentation made to Dr. Doudney in recognition of the completion of his fiftieth year as editor of the *Gospel Magazine*—a magazine, as most of our readers are aware, especially devoted to the advocacy of the distinguishing doctrines of grace. Although a minister of the Gospel, Dr. Doudney has, all his lifetime, been connected with the press. We recollect him when he was Mr. Doudney, and had a printing establishment in Long-lane, Smithfield, at the point where the Aldersgate-street Station of the Metropolitan Railway now stands. It was at this establishment where the first edition of the "Saints' Melody" was printed, better known as "Denham's Hymn Book," a book largely in use by the Churches of truth, and is now issued by the firm of Robert Banks and Son, Racquet-court, Fleet-street. Mr. Doudney's business fell into the hands of Mr. W. H. Collingridge, who is the publisher of the *Gospel Magazine*, *Old Jonathan*, *Dr. Hawker's Poor Man's Portion*, and other works of truth. Mr. Collingridge has always been a true and faithful friend to the aged and devoted champion of the glorious truths of the Gospel—Dr. Doudney. Many lovers of truth have often been cheered and comforted while reading the productions from his prolific pen. We have often heard him compared with the late C. W. Banks.

The presentation took place in the Memorial Hall, Farringdon-street, on Wednesday, August 20. Alderman Sir Andrew Lusk presiding. Mr. Collingridge, the hon. secretary, stated that the testimonial, which consisted of a cheque for £800, had been contributed to by 1,050 persons, comprising all classes of the community, both rich and poor. Further sums were coming in daily, and he, Mr. C., hoped shortly to be able to hand to his friend Dr. Doudney another cheque, though probably it would be for a smaller amount.

Mr. George Cowell, from Burton-on-Trent, read the address to be presented with the cheque, which was to the effect that their venerable friend had been a faithful minister of the Gospel, and firm in proclaiming the distinguishing doctrines of grace.

The chairman then presented the testimonial, and spoke of the great work accomplished by Mr. Doudney during his long career as a printer, editor, and preacher of the Gospel.

Dr. Doudney, in acknowledging the presentation, disclaimed at the outset of his remarks all credit for the work he

had been able to accomplish. He, of all men, had good reason to say, "What hath God wrought?" After alluding to the fact that nowadays there was a tendency to call in question or attach a new meaning to God's Word, he said that the very stones might with reason cry out if he failed to speak well of that Word. To the Bible he had to attribute every temporal as well as every spiritual blessing he had been vouchsafed. It was to God's grace alone that he was indebted for every particle of wisdom, strength, or courage by which he had been led up to the present. Half-a-century was a long time for one man to edit a magazine. The fact that he had conducted the *Gospel Magazine* for such a time was in no sense a matter for which, personally, he could claim any credit. Indeed, within a very few months of his assuming the editorship, he grew faint and weary, and tried his utmost to rid himself of the responsibility he had undertaken. At the time he attributed to his editorial work the trials, afflictions, and perplexities that then set in upon him like a flood. Then he failed to see that if he was to be of any service to the Church of God a certain amount of discipline was indispensable. In what a totally different light did he view matters at the present time! Now far from entertaining the thought that the trial or affliction could have been dispensed with, he was ready to affirm that not a single crook or cross, trial or temptation that had fallen to his lot could possibly have been obviated. In a word, as was always the case, God had done all things well. He concluded by thanking the subscribers for their kindness and very heartily and gratefully to Sir Andrew Lusk for taking the chair, and Mr. W. H. Collingridge for acting as the hon. secretary.

Mr. D. A. Doudney, M.A., rector of Ore, Hastings, spoke of his father as the very essence of nobleness, generosity, kindness, and love.

The benediction brought the proceedings to a close.

We heartily congratulate our friend the editor of the *Gospel Magazine* on receiving such a practical expression of esteem from the lovers of truth, especially so as we have the most lively recollection of the part he so cheerfully and lovingly took in the testimonial which was presented to our own beloved father some few years back. They were for forty years contemporary practical printers and prominent preachers of the Gospel, and could and did often sympathise with each other.—J. W. BANKS.

YARMOUTH.—On Sunday and Monday, August 11 and 12, our anniversary at York-road was celebrated in the usual way. Brother Harsant preached two sermons on the Sunday, and on the Monday a tea and public meeting was held

at which brother Cannings, of Gurney-road, presided. After singing and reading, brother Wilby, of London, sought the Divine blessing. Brother Bedingfield spoke on the glory of God attending the means, His glory without means, and his glory contrary to the means, Brother Smith, of Claxton, spoke on the way forward. Brother Harsant then spoke on the beginning of the Gospel of the Son of God. Brother Lookwood took for his theme "He hath done all things well," after which brother Marsh spoke on Peter's confession. The chairman made some very suitable remarks between the speeches. The singing was hearty and the meetings were well sustained and full of Gospel matter. Our thanks are due to all who helped us, especially our Bro. Harsant, and although the collections, £7 9s. 11d, were small, we have great cause to be thankful. We desire to thank God and take courage.—JAS. MUSKETT.

FRISTON.—The anniversary of the Sabbath-school connected with this old-established Baptist Chapel was celebrated on Sunday, July 14th, when the chapel was filled to its utmost capacity at each service. Mr. Frankland, of Beccles, who has occupied the pulpit here for several months past, preached an excellent sermon in the morning from the words, "Jesus only." The afternoon and evening were set apart for recitations and dialogues based upon Scripture, when the scholars acquitted themselves admirably, whilst the singing and musical part was entrusted to their able leader, Mr. E. Cockrell, assisted by a strong and efficient choir. Mr. Walter Rogers, of Leiston, kindly presided at the harmonium. Both the Superintendent, Mr. John Burrell, and Mr. Cockrell are to be congratulated upon the entire success of their devoted services, which is confirmed by the fact that the collections were in excess of those for several years past, and at the close of the day old veterans of village nonconformity were to be seen exchanging congratulations, and exhibiting the spirit of the words:—

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

CHELVESTON-CUM-CALDECOTE.—The friends of the Succoth Chapel, Rushden, at the invitation of Mr. and Mrs. Eady, held their annual meeting on Bank Holiday at the above village. The weather being splendid, a good number attended, and did justice to a capital tea, after which the pastor, Mr. Palmer, conducted a short service in the open air, and a thoroughly pleasant time was spent. The best thanks of all were tendered to the friends for their kindness, and the proceeds of the day were given to the chapel funds, through the kindness of the donors.



GLEMSFORD, SUFFOLK. — DEAR BROTHER.—Just a line or two of sympathy with you in your work and labour of love. The word itself seems to impart energy and life into the soul; oh, for more of it as ministers of the Gospel and examples to the flock of God. We need to be bound closer together in this evil day, and I think nothing would bind us closer than a word of sympathy now and again from each other, yea, I think it would be like the telegraphic instrument when touched, communicate the desired effect, and so we should be enabled "to bear one another's burdens and so fulfil the law of Christ." I do not know what I should have done of late in my weak state of health, without sympathy from my dear people at Ebenezer. The Lord only knows what I have endured from self, sin and Satan, during the seventeen years I have been privileged to know and fear Him. Many times have I drank at the fountain-head of peace, and fain would have gone to be for ever with the Lord; but billows upon billows have rolled over my soul, yet my Lord and Saviour has looked on and watched the conflict, He has held the mighty monster's chain, or I should have been overcome:—

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

What a blessing we have still a sympathising Jesus, who was in all points tempted like us (yet without sin)! God grant us more of His sweet spirit of sympathy and a heart melted at each other's woes and ills. How He groaned and wept with those two dear women He loved, at the grave of their brother Lazarus. Well might they say, Behold, how He loved him! Let us rejoice that He still retains that heart of sympathy, though seated high on the throne of glory. What a grand display of His sympathy we have in Exodus iii. 7, 8, "I have heard their cry, I know their sorrow, and I am come down to deliver them." Does He care less for His chosen ones now? No; His covenant moved Him (Exodus ii. 24), not their goodness—

"As well might He His being quit,  
As break His oath or word forget."

We can't expect Him to come down in the bush again, but we rejoice that we are not left now without His sympathy. How often He speaks and says, "Fear not, it is I, be not afraid," and strengthens us with strength in the soul. Labour on, my brother, you have His sympathy, and bear in mind the sweet lines—

"There is a spot where spirits blend,  
And friend holds friendship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat."

The Lord bless you with much of His presence, and make you a blessing to His Church below, and when your work

is done on earth, then He will grant you an abundant entrance into life eternal. The Lord is still in our midst; our congregations are excellent. I was favoured a short time since, to lead to baptism two in the name of the Trinity. God bless them and help them to live anew. Others are asking their way Zionward. Accept Christian love and sympathy. —Yours in Him we love, A. J. WARD.

PONDERS'-END.—MY DEAR BROTHER IN THE GOSPEL,—I beg to submit to you the intelligence, that we have commenced an intended meeting at Ponders'-End. Kind brethren, Mr. Cooper, of Barnet, and Mr. Kempston, of London, have supplied us gratuitously with a sufficiency of Denham's hymn-books for the use of the few friends that meet together. The house where we assemble is situated in Napier-road, and is very convenient for present purposes. But we hope that the Lord will smile upon our feeble enterprise and preserve and guide the small barque recently launched upon the waters, so that necessity may speedily arise for enlarging our borders. We humbly hope that we may be encouraged by the sympathy of our brethren, who are enabled in the providence of God to render their ministerial assistance unremunerated, seeing that the means at our disposal under present circumstances will not permit of us doing more than paying travelling expenses. Our week-night services are held on Wednesday. Friends here have long recognised the want in Ponders'-End of a cause of truth; and for the preaching of the distinguishing doctrines of grace and of experimental Gospel realities.—C. HEWITT, 10, Bay-terrace, South-street, Ponders'-End, N.

#### HOXTON (BETHEL, NEWTON-STREET)

—The 2nd anniversary of the pastorate of Mr. J. T. Bootle, was held on Lord's day, July 20th. Sermons were preached by the pastor and Mr. Copeland. On the following Wednesday, a sermon was preached by Mr. E. Mitchell, from Isaiah xxxiii. 16, which was appreciated very much. After tea a public meeting was held, presided over by Mr. G. Sawyer. After a hymn had been sung, Mr. Vestey implored the divine blessing on the meeting. The chairman made some very suitable remarks, after which addresses were given by brethren Sears, Holden, Evans, and Copeland. The pastor added a few words. The remarks of the speakers were very suitable, embodying the following subjects:—"The vision of dry bones" (Ezekiel xxxvii. 1); "The greatness of God's power" (Eph. i. 19); "The Lord the Shepherd of His people" (Psa. xxiii.); "The desire of the Psalmist for the shining of the Lord's face" (Psa. xxxi. 16). We thank God and take courage, feeling that hitherto He has helped us.

**UPTON PARK.**—Formation of a Strict Baptist Church. In the afternoon of September 2nd three brethren and four sisters were banded together by brother J. Box and brother Holden as a Church of New Testament order. Brother Holden read the Scriptures and led us to the throne of grace, after which brother Box spoke on the nature and constitution of a Christian Church. The following questions were put to those who were to form the Church—1. Do you believe yourselves to be regenerated persons? 2. Have you been baptized in the name of the Trinity? 3. Have you agreed to abide by and maintain in constitution and spiritual worship the rule and order laid down in the Scriptures for the life and government of a Church of Christ? (All of the above questions were answered in the affirmative). 4. With what purpose and object have you sought establishment in the locality? Is your course in this justified? One of the brethren answered it was for the glory of God and the promulgation of the Gospel—having no Church of the same faith and order nearer than one and a-half miles. The hands of the brethren and sisters were then joined, and a very earnest address was given by Mr. Box. Prayer was offered for a blessing to rest upon the little Church. Two deacons were then chosen, and brother Buttery announced a hymn. After the Doxology and the Benediction a goodly number sat down to tea, at the close of which the communion was administered. The evening meeting, held in the Upton Park Hall, was presided over by brother I. R. Wakelin, who read Acts ii. Earnest prayer was offered by brother Lovelock, and a statement of the afternoon's proceedings given by brother Box. A few remarks from the chairman, and encouraging addresses were given by brethren Symonds, Lovelock, G. Howard, Wyard, Buttery, and S. Wilson, and the happy meeting was closed with prayer.

**NORBITON.**—**ZION, LONDON-STREET.** The beloved friends here have issued a circular soliciting help towards building a new schoolroom at the rear of their chapel. The small vestry and outbuildings where the children meet have been condemned by the local authorities, and the school has to be conducted in the chapel, which makes it very awkward for teaching, and for the people who come to worship. The cost of the schoolroom is estimated at the sum of £100. Who will help in this good work? Subscriptions may be forwarded to either of the following friends:—Mr. J. Stevens, Fern Cottage, London-street, Norbiton; Mr. J. Beldam, Bloomfield-road, Spring-grove, Kingston; Mr. R. Law, 1, Cambridge-grove-road, Norbiton; Mr. T. Baldwin, 15, Waterloo-street, Camberwell Park, SE.

**YATELY, HANTS.**—**CRICKET HILL.**—The 63rd anniversary of this Hill of Zion was held Aug. 4, when two comforting sermons were preached by S. Banks. Afternoon, Ezek. xxxv., part ver. 2, "I am against thee;" also xxxvi., part ver. 9, "I am for thee." After which friends, who were many in number, partook of a good tea. Evening, 2 Tim. iv. 5, 7, 8. We were cheered to find so many friends gathered together, and feel it would be said by the greater part, "It was good to be there."—W. NASH.

**STOCKWELL.**—**BRIXTON TABERNACLE.**—On Monday, August 4th, the usual anniversary meetings were held, when Mr. O. S. Dolbey preached in the afternoon to a good congregation a stirring Gospel sermon from John vi. 37. Truly it was good to be there. About 120 sat down to tea. In the evening a public meeting was held, when our friend and brother, Mr. J. Lee, ably filled the chair. Messrs. Burbridge, Battson, Tooke, sen., Stringer, and Flory addressed the meeting, Mr. Cornwall, the pastor, closing with a few remarks. The meeting was most spiritual, soul-comforting, and Christ-exalting. We have much to be thankful for in every way. The total collection, £10.—R. GUILLE.

**LESSNESS HEATH, KENT.**—A Sunday-school was recently formed in connection with the above cause. The originator of the same being Mr. W. Coles and his beloved wife, who are heartily united in the work. On Sunday, August 31st, two sermons were preached on behalf of the school, and in the afternoon an address was delivered to the children and parents by Mr. R. Bowles, of Hertford. A special blessing was realised on the occasion.—DELTA.

#### THE TOMB OF THE LATE JOSEPH IRONS.

Taking a stroll through Norwood Cemetery, I happened to notice the tomb of the late Joseph Irons, who was for many years minister of the Independent Chapel at Camberwell-grove, and was the father of Dr. W. J. Irons, a former rector of St. Mary Woolnoth. Joseph Irons delivered a week-evening lecture for many years in Jewin-crescent Chapel, and was a popular preacher in his day. It seems strange, as many persons are still living who revere his memory, that the tomb of so good a man should have been suffered thus early to fall into decay. Besides being in a crumbling condition the stone is evidently an old one that the mason has caused to do double duty, for now that time has erased any touchings up it may have received, another name can be plainly traced underneath that of Mr. Irons! I was thoroughly surprised. Can this be the last resting-place of a

man who once drew eager and devout audiences? Young Irons was sent to Oxford at the time of the Tractarian movement, and a change in his views was the result. Both father and son were known as hymn-writers.—*City Press*, Sept. 10th, 1890.

**SOMERSHAM, SUFFOLK.**—Good Gospel hymns have often been a source of comfort to God's people, especially in seasons of sorrow and affliction. The other day, when at a dear friend's residence in Suffolk, we saw on the wall of the room in which we slept a well-known hymn, which has frequently proved a great blessing to our soul. Shortly afterwards we met our brother W. H. Ranson (pastor of Somersham), at the Suffolk and Norfolk Association, at Occold, and he put into our hand a copy of the same hymn, with the following note: "Somersham, Suffolk. Dear Mr. Winters,—A few weeks ago I called on one of the members of the Church here, who has been afflicted for a long time, and has not been able to attend services at the chapel for eight years. I found that she had been much comforted in reading the hymn above referred to, beginning—

"A little talk with Jesus, how it smoothes the rugged road."

### In Memoriam.

Our departed sister, Mrs. HADDOCK, passed through a severe affliction in the year 1853; her loved husband stood, with other friends, beside what they thought her dying bed, and they all said, "She is gone." They laid her arms out straight in the bed, covered her over with a sheet, and left her for dead. A dear friend passing by the house just after, expressed a wish to see her once more, dead or alive, and as he stood looking at what they thought was a corpse, he said, "She is alive." A glass was laid upon her face, and, strange to say, there were signs of life, and she soon recovered, and after that time the Lord opened her eyes spiritually, and on June 1, 1854, she was baptized with her dear husband, and stood an honourable member till March 24, 1890, when she closed her eyes in peace and went home to glory, leaving her beloved husband, at 73 years, a sufferer in the flesh, longing to join his beloved partner in the better land. (I can vouch for the truth of the above statement.)—On April 28, 1890, another aged one passed away from earth to heaven—GEORGE DIAPER, who has been a member of the Baptist Church at Stowmarket for 61 years, and in the 87th year of his age. At the Jubilee of the Queen he told us he remembered the Jubilee of King George. He had been a

resident of Stowmarket from his birth. He was a man of very strong memory, and had never had one day's illness in his life! He had seen days of prosperity as well as adversity, and in his old age he met with sympathizing friends, till, in the early morn of April 27, the Lord laid His hand upon him for twelve hours, and without a pain he fell asleep in Jesus, leaving a widow of fourscore-and-five years to mourn her loss for a little while. They had lived together over 60 years.—On May 19 our dear sister, Mrs. WARREN, passed away, she had not long been a member with us, although in fellowship with us. In the time of our dear old pastor, Mr. G. G. Whorlow, whose ministry was much blessed to her soul, and after the union of the two Baptist Churches, she cast in her lot with us. She had a most retentive memory, and the hymns of ancient writers, with which her mind was stored, were sweet to her. She had lost her natural sight for some years, but her spiritual sight was very clear—JAMES GARRARD.

Mrs. C. N. ANGELL died in Rockville, Con., U.S.A., on Tuesday, May 27, 1890, aged 68. (Charlotte Newman Angell, wife of John Angell, late of Trowbridge, Wilts, England.) My dear wife was baptized on the first Sunday in May, 1840, at the old Back-street Chapel, Trowbridge, by Pastor William Walton. She has told me many times how he looked up at the crowd of people, and said: "Behold, a beloved youth, following in the footsteps of her Saviour;" and I can truly say, she did follow in His footsteps, and walk in the way of His commandments, for over 50 years. It was her meat and drink to be talking of Jesus, and the things which accompany salvation. The testimony of those who knew her is, that she was truly a mother in Israel; that it was impossible to be in her company long without learning that her heart was set on heavenly rather than on earthly things. Nothing gave her greater pleasure than to hear of any (whether she was acquainted with them or not) forsaking their sins, and crying to Jesus for pardon and salvation. She was ill for three weeks with organic heart trouble, and during that time, although unable to speak aloud, or to be talked to, on account of deafness and distressed breathing, she manifested great patience and thoughtfulness for us all. We knew she was in communion with her heavenly Father, for in moments of the greatest pain she would whisper: "Oh, the Lord is so good to me, for I know many have to suffer more than I do. Oh! set me by the side of the river of the water of life, there I shall drink and be full." It was a blessed privilege to be with her, and to see how the dear Lord fulfilled His precious promise, by saying to her:

"Thou art Mine. When thou passest through the waters, I will be with thee." She suffered much, but without a murmur or complaint. It was evident to all around her dying bed, that she was longing for a full draught from the river which flows

"In streams of salvation which never run dry.

And all for the lifting of Jesus on high."

Truly, I can never thank God enough for keeping her conscious to the last, and bringing her to such a peaceful end. My loss is her great gain. "Blessed are the dead who die in the Lord."—J. A.

Fell asleep in Jesus, August 16, 1890, Mr. JOHN WOOLAND, senr., in his 94th year. For 17 years a deacon of the late Mr. Shorter's Church in London; also at Artillery-street, London.

In loving memory of FREDERICK LEWSEY, of Clare, who entered into the joy of his Lord on Sabbath evening, May 25th, 1890, aged 22 years. For more than two years this dear brother was greatly afflicted, although he attended God's house, where he delighted to be, until within a few months of his decease. His sufferings of late were exceedingly painful, but were borne with remarkable fortitude and patience. The prospect of death was very gladdening to him. He looked upon it as a friend, and spoke of it as calmly as if he were only going to take a short journey. A few weeks before his departure he appeared to be near to death, and was in a state of heavenly rapture all the day, being, as he said, "too full of joy to remain in the body." To a friend he exclaimed, "Jesus immutably the same. Oh, so precious!" Again he repeated—

"Jesus, the vision of Thy face,  
Hath overpowering charms;  
Scarce do I feel death's cold embrace,  
While Christ is in my arms."

The day following (Sunday) he greeted the writer with the following words: "The earthly house of this tabernacle is now dissolving, but I have a building of God, a house not made with hands, eternal in the heavens. 'Absent from the body; present with the Lord!' Just think of that! How delightful so soon to 'see His face, and never, never sin.'" On one occasion, when referring to his failing sight and voice, he said, "Ah! these eyes will not grow weary gazing into the Saviour's lovely face, or this voice tired in singing with the blood-bought throng the praises of God and the Lamb." A few days before our dear brother passed away, a friend remarked, after quoting the apostle Paul's words, "Will you not be glad to converse with him?" "I reckon I shall not think about anyone but the dear Lord. That will be my heaven," he replied. "Yes," the friend said, "but after you have

been with Him a little while, then you can look round for Paul." "I do not think I shall want to look away from my Saviour's face," the dear one replied. Just before the silver cord loosened, his dear mother read a Psalm to him. "Beautiful! beautiful!" he could just ejaculate; and when his spirit was about leaving, he looked upwards with a most radiant smile, and upon his mother enquiring if he could see Jesus, he nodded and smiled again, then smiled lovingly at his dear sister and mother, and went, without a struggle, to be forever with the Lord. The writer has been privileged to spend many very happy hours with this dear brother, and cannot express what blessed seasons of refreshing they have been, or how very helpful they have proved in strengthening her faith in a precious Christ. A widowed mother and dear sister are left to mourn the absence of their much loved one. The subject of this brief memoir was brought to know the Lord and to openly profess Him five years ago, and was a Sabbath-school teacher, and since he was obliged to give up that work his voice was often heard in the prayer-meetings, earnestly supplicating the throne of grace. But he was ever anxious for the eternal welfare of the young, and would give loving counsel and encouragement to the young disciples who visited him; and when his dear sister enquired if he had a text he would like for his funeral sermon, he replied: "I am not worthy to choose one. I will leave that to Mr. White (our pastor), but tell him I would like him to address the young on that occasion." May the Lord graciously comfort and sustain the bereaved ones, and sanctify to the Church and Sabbath-school the loss we have sustained. So prays, with many others, one who is privileged to be—A S. S. TEACHER.

WILLIAM NORTON, LL.D.—The death is announced, at Chulmleigh, Devon, in the 78th year of his age, of Dr. William Norton, formerly minister of Bow and Dalston, near London, and of Egham and Sutton, Surrey. Dr. Norton, who was a student of Stepney College, entered the ministry in 1836, but of late years had been without pastoral charge. We have received several communications and book presents from him within the past few years.—Ed.

In loving memory of HARRY STRATTON JAMES, the dearly-beloved son of Henry I. and Mary Ann James, of Waltham Abbey, who departed this life September 12, 1890, in his 8th year, after a short but painful illness. His remains were followed by Mr. J. W. Banks, Mr. W. Winters (pastor), and a number of the teachers and scholars of Ebenezer Sunday-school, to which he belonged. Mr. W. Winters officiated at the grave.



THE LATE MR. J. C. THURSTON.

(See page 346).

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## A Good Conscience.

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**H**ONEST and outspoken men of God, who are called to suffer for the truth they love and advance, know the value of a *good conscience*, and a throne of grace. The conscience, however, is not an infallible monitor, as it is subject to erroneous teaching; hence the use and blessing of sound spiritual instruction. It is, nevertheless, an important ruler in man when rightly directed, and either approves or condemns every secret movement of the heart (Rom. ii. 15).

The conscience may be regarded as the great moral faculty of the soul of man. It detects the motives by which he is actuated in the varied walks of life. It is also a principle which guides to a degree the judgment and understanding; and what the eye is to the body, the conscience is to the mind. In a Christian, this element is designated "a household guardian," which is governed by a divine law, and which

strives to glorify God. By a right knowledge of the truth the possessor of a *good conscience* discerns how to maintain it "void of offence," and, through the Spirit and power of the Gospel, he is enabled to "hold the mystery of faith in a pure conscience" (1 Tim. iii. 9).

The conscience is a law of the mind (as we see defined by the apostle in Rom. vii. 23), and is in perfect harmony with the soul (Tit. i. 15), according to the amount of knowledge received, whether it (the soul) is in a saved state or not, for the heart and affections cannot be changed without affecting the conscience; hence a sanctified conscience acts as a mirror in which he who possesses it sees himself reflected according to the language of the apostle as expressed in Heb. xiii. 18.

The conscience fell in Adam, as did all its associated faculties, and is consequently not so keenly sensitive to the nature of sin, and the strictness of God's law before conversion as it is afterwards.

When, in the course of our many labours far and near, we meet with friends who are troubled because of what unkind professors of religion say of them, we invariably remind them of the necessity of preserving amidst their trials, as Paul did (Acts xxiv. 16): "A conscience void of offence toward God, and toward man;" and of the comfort of being privileged to take their sorrows to the Lord in secret.

God's people may be regardless, to an extent, as to what prejudiced persons say of them, but it is equally right that no real occasion for suspicion should exist, as to the genuineness of their professed Christian conduct.

There is a sense in which the following oft-repeated lines may be sung by every honest child of God:—

"Careless (myself a dying man) of dying men's esteem;  
Happy, if Thou, O God, approve, though all beside condemn."

It is difficult, of course, to please everybody. It is, in fact, impossible. But the man who is guided by the Holy Spirit and the Word of Life, cannot fail to please God. There are thousands of persons now-a-day who seem to live, or rather to exist, without any knowledge of that mysterious occupant within them which is destined to live for ever, either in eternal joy or eternal woe. They have not the remotest idea as to its nature, or its wants, hence the future to them is a mere blank. God be thanked for a little spiritual light.

"The soul of man—let man in homage bow,  
Who names his soul!—a native of the skies!  
High-born and free, her freedom should maintain,  
Unsold, unmortgaged for life's little bribes."

W. WINTERS, *Editor.*

Waltham Abbey.

## OUR PORTRAIT GALLERY.—No. XI.

THE LATE MR. J. C. THURSTON,

*Pastor of Derby Road Baptist Chapel, Croydon.*

MR. THURSTON was born at Colchester, Essex, and in mature years was called by grace, and soon after engaged in local preaching. He subsequently had a settled pastorate at Harwich for a period of about five years. From thence he removed to Halstead, and was pastor there for a similar period. During the latter part of this pastorate, he preached occasionally in London, and at "Pump Pail," Croydon, and was heard

acceptably; and on receiving an invitation from the Church of Christ assembling there, he commenced his services, with a view to the pastorate, on the first Sunday in December, 1859. His first text being, "I am not ashamed of the Gospel of Christ; it is the power of God unto salvation." He continued his services, and on Tuesday, June 27, he baptized six persons. In the following month he accepted a numerous invitation of the Church to become their pastor. On September 4, 1860, a recognition meeting was held, and at that meeting the following particulars of the cause at "Pump Pail" were given in the EARTHEN VESSEL, for November, 1860.

"Pump Pail" Chapel was built in 1729; the trust deed was dated June 22, 1736, and contained a clear statement of the Articles of Faith of Particular Baptists. It is believed the cause was in existence several years prior to the building of the chapel.

The pastor preceding Mr. Thurston was Mr. Woodington, who was elected in 1849, and resigned in 1858. A few months previous to his resignation, a Particular Baptist Church had been formed at the North end of the town, and it was thought advisable for the two causes to unite. This was done on Whit-Tuesday, May, 1858. Brethren Moyle, Meeres, Bland, Keyworth, and Bracher, taking part in the services. From this time the cause began to revive, and this revival has continued. We are constrained to believe the Lord is in our midst. During the time our brother Thurston was with us the place became too strait for us.

As this prosperity continued for a period of five years, it was resolved in December, 1865, to build a new chapel, and in accordance with that resolve, the ground was purchased, and the memorial stone of Tamworth-road Chapel was laid August 31, 1866, by Sir John Thwaites. Mr. G. Wyard, Mr. S. K. Bland, Mr. Meeres, and Mr. Bloomfield, being present. It was a day of rejoicing. Our Wesleyan friends kindly lent us their chapel for the tea and public meeting.

The chapel was completed and opened for regular worship, and a great measure of prosperity followed for some years, and many were added to the Church, and the ministry was made a blessing to great numbers for a period of nearly ten years. But during the year 1875, Mr. Thurston, feeling he could no longer continue his ministry, tendered his resignation to the Church, and it was accepted. He preached his farewell sermon on Sunday, October 24, 1875. A portion of the Church and congregation, and Sunday-school, feeling desirous of profiting by the ministry of Mr. Thurston, left with him, and hired a room at the Public Hall; and Mr. Thurston, in response to an invitation, agreed to continue his services to them, and preached his first sermon at the Public Hall, on Sunday, October 31, 1875. The preaching of the Word at the hall was felt to be a blessing, and by the end of the year it was resolved to build a new chapel, and a building committee was formed. The ground at Derby-road was secured, and the present chapel and vestries were erected, and opened for the worship of God on June 21, 1876. Mr. Thurston preached on the following Sunday, and afterwards regularly.

In the early part of the year 1879, having paid for the chapel and the freehold, a Sunday-school was commenced; and on September 9, 1879, it was opened by tea to the scholars and friends; Mr. L. Payne, of Brighton, presiding at the evening meeting; Messrs. Alderson, Beazley,



Gilfillan, and Moffat, taking part in the meeting. We felt greatly encouraged by the result of this opening, feeling that God had been very bountiful and gracious to us. Our school soon increased in numbers, to an average of 150 scholars, with a fair proportion of godly teachers, and continued to prosper.

On March 1, 1881, the trust deed, containing a full declaration of the Articles of Faith of Particular Baptists was signed by fifteen persons; Bro. Rowe and our late dear pastor being the only persons removed by death. On February 23, 1882, our pastor having reached the age of seventy years, the Church and congregation, as a proof of affection, presented him with a loving address and a purse containing £77; also an album, containing the photographs of most of the subscribers, and in addition, a teapot was given to Mrs. Thurston, at an evening meeting held for that purpose. Our pastor could scarcely express his thanks in consequence of his evident emotion at what he felt to be a kind act.

June 23, 1885, at our ninth anniversary, we had the pleasure of paying the balance due to the Sunday-school, so that from that time the whole of the building and the ground were fully paid for.

From midsummer, 1883, our pastor was laid aside for a period of over nine months, with affection of the heart and paralysis. On the April 13, 1884, he, having gained strength again, resumed his ministry, although in great weakness of body, yet with spiritual power and sweetness, always exalting the Saviour for His great love to His people, and joyfully speaking of the privileges of the saint, and affectionately warning sinners and encouraging seeking souls, very beautifully showing the adaptation of the Gospel to meet the needs of those who feel their need; and thus he continued for a period of over five years, till October 20, 1889, when he preached from 1 Corinthians ii. 7, and 1 John iii. 16, and was unable to preach again until the last day of the year, when he preached from Psalm xxxi. 15, "My times are in Thy hand." After the service he tendered a letter of resignation to the Church;—a Church meeting was called thereon, and they replied, that, while deeply sympathising with him, they could not accept his resignation: their wish being that he should still continue their pastor, ministering to them only occasionally, when his strength would permit. Our pastor expressed great thankfulness at this proof of love and esteem from the Church, and agreed to their wish.

During the whole time of this enforced absence from his ministerial duties, he took great delight, whenever he was able, in presiding at our prayer meeting, and also at the Lord's table.

On Tuesday evening, he again preached from Heb. ii. 25, with power and sweetness. He had a great desire to hear Mr. Carr, and as Mr. Carr could only preach on Sunday morning, March 2, 1890, Mr. Thurston preached in the evening, his last Sunday sermon from Heb. xii. 2, and administered the ordinance. Again on Tuesday, March 11, he preached his last Tuesday sermon from Isaiah xliii. 25. The last time he administered the Lord's Supper was the first Sunday in June.

On Tuesday, July 1, he was taken with an attack of paralysis, and for the first three weeks it seemed as if he might rally again; but on the 21st, he had an attack of pleurisy, and from this time he steadily declined, till on Wednesday morning, the 30th, he was called to join the ransomed throng, and to see Jesus, whom he loved to exalt.



On the last Sunday he was at chapel (June 29) he said he enjoyed divine things, much more when he had power to preach, but now he had not power. On the first day of his illness he seemed burdened at not having been able to preach. During the whole of his illness his mind was clear and mostly in a cheerful, thankful, and happy condition, loving to speak of the services to those around him, and of God's great goodness and mercy. His emotion causing tears to flow, he said they were tears of joy.

On Sunday, July 19, his face seemed as if he had a sight of heaven. He said, "I have prayed that you may have a good day—that you may enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him," he continued; "God's people are not half joyful enough; they should praise God in the language of the Psalms." He said at another time his feet were on the rock; and on the eve of his departure he said he was longing to depart, and that wish was granted him early the next morning. He thus died in the faith of God, July 30, 1890, aged 78 years.

On Tuesday, August 5, the funeral took place at Croydon Cemetery, the body being conveyed to the chapel, followed by ten members of the family. The solemn service was conducted by Mr. R. E. Sears and Mr. W. Horton: a hymn being sung at the commencement and at the close. The body was then taken to the Croydon Cemetery and buried near several of his flock, there to wait the resurrection of the just; Mr. W. Horton kindly and solemnly conducting the services at the grave. He drew attention to the fact that our pastor, on July 26, 1861, buried Mr. Garniss, one of his flock; this being the first interment in the cemetery. Since then, over 24,000 persons have been interred, showing what a harvest death has reaped.

On August 10, Mr. Tooke preached to a large company of friends, with great solemnity and acceptance, from 2 Tim. iv. 6, 7, 8, and afterwards read the above account of Mr. Thurston's ministerial labours.

J. WOODWARD.

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## GATHERED IN.

OUTLINE OF A FUNERAL SERMON ON THE LATE SAMUEL PONSFORD

(Over 50 years Baptist Minister at Clapham and other places).

BY C. CORNWELL.

*Preached at Brixton Tabernacle, August 24th, 1890.*

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job v. 26.

I KNOW no other text in all the Book of Job that is so suitable to the present occasion as this. A glance at the former chapter will show us that the text is the language of Eliphaz: he was one of the three friends who came to comfort Job in his affliction. But their words only tended to make him more sad; he therefore calls them "miserable comforters." Eliphaz talked at a rapid rate at first, and Job, like a wise man, let him have his say, until he was out of breath. This is the best way to deal with people who are so "full of talk," especially when they "speak of things they understand not." But we are not here to commemorate the life of Job, but to commemorate the death of our late brother, Samuel Ponsford. Our text has a very doleful aspect about

it to an ungodly man, but a bright one to the godly. There are three things in it :—

I. The *declaration*. "Thou shalt come to thy grave in a full age."

II. The *preparation*. "Like as a shock of corn."

III. The *determination*. "Cometh in in his season."

I. The *declaration*. One of the first truths declared to Adam was, "Thou shalt surely die." The truth of the text was first told in Eden, and Adam is dead and Eve is dead, and "our fathers, where are they?" They have left this vale of tears to be "for ever with the Lord." If there is an ungodly man here this evening the text is a doleful one to such. It bears a threatening aspect. God says, "Thou shalt surely die: *thou* shalt come to *thy* grave." Our text speaks to all: child, thou shalt die; young man, thou shalt die; old man, thou shalt die, or come to thy grave. Let us take in one verse from Job xxx. 23: "For I know that thou wilt bring me to death, and to the house appointed for all living." Look at the strength of his faith: "I know that *thou* wilt bring me there." Persecution cannot, affliction cannot, tribulation cannot, Satan and the Chaldeans cannot, but *Thou* wilt. Sinner, art thou a stranger to God; it will be a dark house to you. The candle of the Lord shines not there. It will be a dry house to you; no well-spring of life is there, not even a drop to cool the parched tongue. It will be a solitary house, no company but fallen angels and lost souls, for as the tree falls so shall it lie, and "they that go down to the pit cannot hope in His mercy."

The words of our text are a kind promise to the righteous. Man of God, "thou shalt come to *thy* grave." Thou shalt *come*, not like a criminal to the bar, or an ox to the slaughter. Thou shalt come *willingly*, knowing that death is but a messenger to lift thy soul to heaven, and the grave is the place where "the wicked cease from troubling, and there the weary are at rest." Job said, "I would not live always," and our brother was waiting to die. When he gave up preaching and settled down with us between two and three years ago, I had a conversation with him, and he said, "I have no fear of death. I have not had any special revelation from heaven that some speak of, but I am resting on the work of Christ. I do not wish to live; I am willing to die." Brethren, they that fear God shall *come* with honour to the grave. God Himself shall confer the honour upon them with, "Well done, good and faithful servant," and that man has done well, who has believed in Jesus Christ. An old divine has compared the death of the child of God to John the Baptist. For John looked back to the gloomy dispensation that had passed away, or that was passing away, and he looked forward to the blessed dispensation that was to follow. The position of John was more blessed than those who had gone before, but not so blessed as those who should follow after. So in death the child of God bids good-bye to the past, and looks forward to the time when he shall be for ever with the Lord. While he toils on earth, he is not so blessed as he shall be in death, and in death he is not so blessed as he shall be when he gets home to glory. This thought takes away the sting of death. My hearer, how art *thou* coming to the grave? Art thou trembling and shrinking from that awful day without God and without Christ, or art thou coming willingly, hoping

and trusting in atoning blood and eternal mercy as our brother Ponsford did?

II. The *preparation*. "Like as a shock of corn." The preparation of the mind for death, as well as the soul for glory, is all of God. For a man must be born again, and he must be born once before he can be born again. I speak of the body, for that must die; it shall come to the grave, and when it is ripened by age God bids it return to the dust, saying, "Return, ye children of men." The soul is of far greater importance, for God who has arranged our mortal life has also given immortal life, and the body as well as the soul are preserved by God for His own glory. Jacob travelled alone over the plains of Bethel, yet not alone, for the God of his fathers was with him. Elijah, at God's command, took a perilous journey of forty days across the desert, from Beersheba to Horeb; but God was his bodyguard both by day and by night; and the Almighty still continues to carry his children, "even to hoary hairs." In ripening there is what I may call progression; not progression in sanctification, but in growth; for "the kingdom of heaven is like unto a man that casts seed into the ground, and it grows up, he knoweth not how . . . first the blade, then the ear, after that the full corn in the ear." It is said the earth bringeth forth of itself (Mark iv. 28). In nature things take their course; and the usual period must intervene between seed-time and harvest. In grace the progress depends upon God only. He can ripen a sinner for heaven in an hour, as well as in a hundred years. See Noah and the dying thief.

There is a Divine certainty in our text, which is worthy of a passing remark. "Thou shalt come to thy grave." Brethren, do not forget God's shalls. If you pass over these you sweep away the gold dust from the letter. Divine certainties were the basis of our departed brother's trust. Whenever he wended his feeble footsteps to this house of God, there was a firm something upon which he leaned. He has never been permitted to embrace false doctrine. He knew the certainty of eternal things, as well as the uncertainties of this life. If you look at a boy, it is uncertain whether he will live to be a man. But if I see the morning I am certain the evening will follow. And if I see a man with grace in his heart I am sure that man will go to heaven; because He that gives grace will give glory too. There must be a ripening before reaping; and every shock of corn reminds us of the harvest, as the snowy brow reminds us of the grave. The harvest depends a great deal upon the shining heat of the sun: and the ripening sinner depends upon the light of the Sun of Righteousness.

III. The *determination*. That is the season appointed and determined by God. Genesis xxv. 8 reads thus: "Then Abraham gave up the ghost." He *gave it up*. He had no wish to hold it one moment longer. The same words are written of our Saviour: He gave up the ghost. He gave it up willingly. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full"—full of what? It does not say. The translators have introduced the word "*years*." But what years have to do with it I do not know. He did not live longer than others; he was thirty years younger than his father, and five years younger than Isaac. To me it seems to say: he was full of Jesus Christ, full of the blessing of the Lord, full of faith, and full of the hope of glory. It was thus with brother Ponsford; we found in the old man a new

creature,—full of the Gospel, full of power, strong in the Lord, strong in faith. Thus died Abraham, and thus died Samuel Ponsford.

I come now to the dissolution of his tabernacle, the taking down of his earthly dwelling, and in doing so, do let me remind you of the way in which a leprous house was taken down. When the leprosy could not be taken out of the house, the high priest gave orders for the house to be pulled down and he gave orders as to the time when the work should commence, how fast they should proceed, and what should become of the material. God ordered the disease that should take our brother's tabernacle down; He ordered the progress of the disease, and the time when the soul should leave the body. There is never a temple of God taken down, when He does not superintend the work. The High Priest of our profession stands by. If the disease commence in the head, or in the feet, it is in accordance with His orders. Our brother did not suffer much, but was blessedly and peacefully reconciled to the will of God. I had often heard him in soul-rapture say, "Absent from the body, present with the Lord." When the soul leaves the body it is not cast out to shiver somewhere till the judgment day; it is taken home to God. "Death," says one, "is but to wink and see God." The Christian shuts his eyes on earth and opens them in heaven.

"Cometh in in his *season*." The word *season* may be taken literally as well as spiritually. There are four seasons in the year, and God designed that our brother should die in the summer season. We feel we cannot spare him; but his season has come. He lived nearly 89 years in this world. We also must die. Shall *we* come to *our* grave willingly?

<p>"The wicked tremble, saints rejoice, One dreads, the other loves the voice; The wicked fear, believers sing The coming of their God and King.</p>	<p>Think, O my soul, thou must appear, And pass the judgment at this bar; What now does God and conscience say? Wilt thou find mercy in that day?"</p>
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The chief themes upon which our brother Ponsford loved to dwell, were justification and the work of the Spirit of God in a sinner's heart. He told me once, if ever I had a text where the work of the Spirit was not in it, to *bring* it in, "Always preach it," said he, "for *you* can't do without it." I shall never forget the godly talks I have had with him; we have, indeed, conversed upon the things of God till our hearts have burned within us. I know no man with whom I could see eye to eye as I could with him. If at any time I said anything he did not quite see with me in, he would say, "Do you think you are right? Let us talk it over." He scorned the thought of taking offence at anything that might be said. His greatest joy was to attend the house of God. I remember on one occasion I had been preaching upon the sufferings of Christ; he said, "My soul was so full I hardly knew how to keep silent." I have seen him raise his body upright and look towards the pulpit with such a heavenly smile that I have felt better for his presence. How different to some of you, who, as soon as you leave the building begin to criticise something that has been said; he would be more likely to criticise his own heart than me. Some of you will expect to hear a little about his last days. He suffered but little, and only kept his bed one week. The whole of the time he was more or less delirious; but when sensible he gave ample proof of how blessedly he was sustained by the truths which God helped him to preach for more than 50 years. He was a stranger to the fear of death. I am inclined to think he left off praying nearly a week before he died, and began to praise God a week before he reached his Father's house. May our end be as peaceful and happy as his. Amen.

## LESSONS FROM GLEANERS.

BY W. ROWTON PARKER.

BY the good Providence of God it has been my privilege and joy to carry His message of grace and love into five different counties within the last three weeks, and in each county I have seen and noted the gleaners at their work, and from them I have, myself, gained lessons of holy import, such as I am inclined to think may be helpful to others, even as they have been to me ; hence this paper.

My first thought has been—all grace-taught souls are gleaners. The term *gleaner* befits most of us far better than that of reaper, for there are but few of us who get beyond the picking up of a few ears here and there.

But as I look at the gleaners, I noted that all of them were very diligent in their pursuits. They endure much toil and fatigue. They were up betimes in the morning ; they went off to one field, and if that was closed, they hastened on to another ; and if that was shut up, or no gleaning was to be found, then they pressed on still further, nor thought of resting till the day was spent. Stoop, stoop, stoop, all day long, they stooped to gather ears, one by one ; and so by night-fall they each got a full bag, such as richly rewarded them for all their toil and industry.

Let us not be afraid of a little toil, the gleaner is good, the corn precious, and the gathered spoils shall more than compensate for all our pains. No gleaner ever expects the full ears to tumble into his or her lap unsought ; nay, they have to search for the precious corn, if they would have it, as for hid treasure ; and so we are bidden to “search the Scripture,” to “strive to enter in at the strait gate,” to be “diligent,” to “abound in the work of the Lord,” and the promise is given that “the diligent soul shall be made fat.”

But there is another fact concerning the gleaner, which I could not help but notice, and that is, the gleaner had to stoop for every ear gathered. How many there are who gather no profit from the rich fields of the Gospel grace ! Some are so intellectual now-a-days—or they *think* they are—that they cannot profit by a plain Gospel sermon ; they want the corn to be lifted so high, and displayed in such marvellous fashion, that they can scarcely see it, and then they cry, “Oh ! how wonderful ! How wonderful ! Wonderful !” If only the minister can split straws, and by the legerdemain of tall talk, obscure the simple grain of Gospel truth, then these would-be clever folks applaud them to the echo. But, thank God, true, grace-taught souls are of a better mind. They would have the messenger of God deal with plain, simple, God-given truths,—the pure, precious corn of the kingdom of grace ; and though they may have to stoop sometimes, yet they desire to be fed only on the pure undiluted bread of the Gospel of God.

Gleaners have to stoop to pick up the ears of corn ; but then they stoop to profit ; they are enriched by their humble efforts. And just so in spiritual things ; for it is a law in the kingdom of grace, that the humble shall be exalted, the poor in spirit shall be blessed, the meek shall have the inheritance, the hungry shall be fed, the merciful obtain mercy, and the pure in heart see God.

Another thing which I noticed in the gleaners is this : When they picked up the ears of precious grain, they were careful to hold them fast, *i.e.*, they did not let one ear drop as they picked up another ; but they clutched them all, with a firm grip, and when they had gathered a hand-

ful they tied them together with great care, and laid them aside, in store, for future use. But there are some, alas! who, when they hear a sermon, they catch first at this and then at that, letting each sentence slip away as soon as another is presented, so that when the sermon is over, they find they have nothing to carry home; but *they* are the wisest gleaners, by far, who gather and keep as they go along; it is only in this way that any can glean to profit.

Further, when the gleaners have gathered the corn, they take it home and thresh it; and it would be a good thing if all hearers of Gospel sermons would do the same. The Bereans did this in Paul's time. They gave heed to what Paul said, and then went home and searched the Scriptures to see if these things were so. No matter who the preacher may be there is pretty sure to be some straw and chaff with the best of wheat; then thresh it, my friends, thresh it; *the wheat* I mean. Some thresh the preacher; that is to say, they find all manner of needless fault with him; but that is always an ungracious and an unprofitable business.

When the gleaner has gathered the corn, and carefully threshed it out, then he winnows it; and the same is necessary in spiritual things; the precious must be separated from the vile—the chaff from the wheat. Whatever of chaff there may be, let it go; but hold fast the true grain. God grant us all wisdom and grace to judge with care, and so to reject the evil and keep the good—to fling away the false and retain the true; there never was a time, methinks, when the grace of discrimination was more necessary than now.

There is a very great deal of chaff about, and in many places, where little expected, bane is mixed with the blessing; but if discriminating grace, be given, then there is still much pure corn to be gathered for the enrichment of grace-taught souls, who shall be satisfied with the goodness of the Lord, and praise Him with joyful lips.

One more thought and then I am done. None of these gleaners had any inherent right to enter the fields to glean unless, and until, the farmer gave his gracious permission. It was an act of special favour on the part of the farmer to allow the gleaners to enter his field at all, and especially to glean amongst the sheaves as I saw some doing; and it is just exactly so in spiritual things, none have any inherent right in and of themselves; but it is all an act of free and sovereign grace on the part of God, if any of us are permitted to glean in the rich fields of His grace; but such is the wondrous love and favour of our God, that He bids us enter, and take freely of the rich sheaves of blessing. Yes, thank God, we are privileged to gather from the fields of Divine grace rich sheaves of doctrine, of promise, of comfort, of experience, and of every blessing. The fact is, the Lord has set His love upon us, and therefore it is He bids us take of His boundless treasures without stint. If at any time you experience a soul-enriching season, my friend, be you sure it is because the Lord has a favour towards you; then take freely the spiritual good provided, and regard it all as a token of His sovereign and unchanging love; this will make it grind all the better and eat all the sweeter.

May you glean at the mercy-seat, glean in private meditation, glean in the fields of inspired truth, in good books, and among godly men and women. Never be afraid to glean, O thou child of grace! but may you be helped to take home the full sheaves of Divine promise, holy counsel, precious comfort, Sovereign grace, and everlasting love.

God grant it in mercy, and speed the time of its rich fulfilment.

## THE HEAVENLY MESSENGER.

BY C. HEWITT, OF PONDER'S END.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach."—Rev. xiv. 6.

IT is not our intention to critically examine the figure here portrayed of the angel preaching, as we are rather reticent and afraid to criticise eternal truth. Nor are we able to pronounce any definite opinion as to the precise time of the fulfilment of this interesting type. Whether it represents the preaching of the Gospel during the present dispensation by every heaven-ordained minister, or indicates any specified or predicted era preceding the final consummation of all things, during which era great and extraordinary efforts will be employed to extend the kingdom of our Lord—we cannot positively determine. Our object is, briefly and simply, to draw an analogy (which, we think, we perceive) between the flying angel and his vocation, and the exercise of the same functions by every spiritual minister who now stands up in that Name which is above every name. According to our view, the angel typifies the Gospel preacher.

*First.*—IN THE LOFTINESS OF HIS STATION.

Angels stand before God (Rev. viii. 2); also round about the throne (Rev. vii. 11). They behold the face of My Father, saith Jesus (Matt. xviii. 10). Oh, how dignified their position! They are ever ready to obey Jehovah's will with the utmost alacrity. The minister of Christ also occupied a most honourable office. He waits upon God, dwells in God, communes with God, imbibes the Spirit of God, and receives immediate succour and counsel from God. Surely it is also a high privilege to be put in trust with the Gospel, and to be engaged in propounding its precious doctrines. Was it not Carey who lamented, that a relative of his had driven down to an ambassador, after being employed in preaching to the Hindoos, and had relinquished the pulpit to accept a lucrative post under Government? Oh, may every servant of Christ engaged in the high calling of preaching Christ crucified make full proof of His ministry!

*Second.*—IN THE SPEEDINESS OF HIS FLIGHT.

The celerity with which angels travel is almost inconceivable to us. They are described as running and returning like a flash of lightning (Ezek. i. 14). Swiftly sped the angel of the Lord on his way over the blood-sprinkled homes of the Hebrews, to execute vengeance upon Egypt. Gabriel was caused to fly swiftly (Dan. ix. 21). The king's business requires haste (1 Sam. xxi. 8). It is high time to awake out of sleep (Rom. xiii. 11). "Whatsoever thy hand findeth to do, do it with thy might." Men of the world are busy in buying, selling, and getting gain, and there is an incessant race for wealth. Scientific men eagerly pursue their investigations. Modes of travel are designed on the principle of the utmost facility of dispatch. And shall the servants of God be remiss or tardily prosecute their vocation? Time is short! Eternity is near! souls are precious, and woe is unto the minister if he preach not the Gospel. Oh, let the example of our blessed Redeemer, who flew to our relief, stimulate with holy zeal those whom He hath called to declare His name!

*Third.*—IN THE BEAUTY OF HIS APPEARANCE.

Angels are fair and lovely beings; their natures never having been contaminated with sin or their characters sullied by transgression. The ministers of Christ, although liable to err, and are painfully conscious of their repeated failings, they are nevertheless commendable in the eyes of their glorious Master. They are made comely with the comeliness He puts upon them (Ezek. iii., xvi. 14). Being complete in Him, they are likewise arrayed in the garments of salvation. They are pure in heart, being cleansed by precious blood and renewed. They are sanctified by the indwelling of the Spirit, and they possess a divine treasure in their earthen vessels. Beautiful are they in their characters. Helena, of Grecian fame, so renowned for her surpassing beauty, was veiled when she sat for her portrait, lest the hand of the painter should become unnerved at the sight of her superlative loveliness. Moses' face shone when he came down from the mount, so that he was compelled to screen it with a covering. These are but faint resemblances of the infinite grandeur and glory of Zion's King. Still, His servants are all glorious within and their clothing is of wrought gold. There is a majesty and a potency in their prayers, and a beauty in their tears as they go forth weeping bearing precious seed. May their lustre and glory never be tarnished by sin or error.

*Fourth.*—IN THE PURPOSE OF HIS MISSION.

The charge entrusted to the flying angel symbolizes and suggests what the solemn obligations of the Christian minister are. He had the eternal Gospel to preach. This was the spirit and substance of the angel's errand. It was God's spell or charm, attractive and blessing to perishing sinners. The gospel of eternal truth from the eternal world. Everlasting! not short-lived, ephemeral, and deceiving, as many extant gospels are; but the gospel of everlasting realities. Not the gospel of politics, Arminianism, or meretricious works; nor yet the gospel of cold intellectualism or of mere morality. But rather the gospel of a feast of fat things, of the grace of God, of the redeeming sacrifice and salvation of the Passover Lamb Christ Jesus. This is indeed the everlasting gospel, everlasting in its principles, issues, and advantages, saving men from an everlasting hell and exalting them to an everlasting heaven.

The mode of delivering the message is suggestive. The angel preached; the exercise is a serious one, demanding all the powers of the mind and soul in its discharge. Preaching is to announce, declare, discuss, testify, or herald the tidings of mercy. The angel did not read a manuscript of his theme, nor yet criticise or treat it with honest doubt, if doubt in these matters can be honest! And the angels of the Churches now will surely fail if they preach not the counsel of God faithfully, humbly, lovingly, prayerfully, and dependently on God for a blessing. These angelic messengers are not sent to be presidents of gymnasiums, cricket or football clubs, nor yet to lead the choirs of their chapels in secular song-singing. Heaven-sent ministers are not found dramatically acting at entertainments or preaching the gospel of concerts. No! Having the everlasting Gospel to preach, we have a higher and nobler aim than to provide amusement for the public. Having this gospel from God direct, dwelling in the heart as its light, life, and joy; a gospel of infinite riches and glories, whose truths may be contemplated with profoundest interest by the most gigantic intellects. Having this gospel, the



possessor of it endured with an almighty agency, before which the temples of superstition must inevitably crumble, and before whose advancing light Rome's dark and deceiving emissaries must retreat in absolute confusion. Having this gospel to preach, we shall be anointed from on high to proclaim it. Having such a gospel, we are encouraged by its sweet assurances, and even now are rewarded, and shall be further recompensed for being conscientious in contending for the faith of it. Having the everlasting Gospel we have a remedy for depraved and fallen sinners, the spiritually deceased, the balm of Gilead is this, and there is none comparable unto it. This gospel of covenant grace, electing love, and redeeming mercy, if earnestly and sincerely advocated, will be alike honouring to God and of infinite blessing to the saved. It will teach poor law-condemned sinners to cast their own righteousness to the winds, avoid Sinai, and look out of themselves entirely. It will lead them to cast their helpless soul on the rich and Sovereign Grace of God alone, and look and hope for eternal life in the substitutionary work of their only Surety and Mediator. Pardon and peace through the blood of the Cross, will be thus realised in all their sweet experience.

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### “PREACH THE WORD.”

*A Sermon Preached on Sunday Morning, March 10th, 1839,*

BY JOHN WARBURTON, SEN., AT ZION CHAPEL, TROWBRIDGE.

“Preach the Word.”—2 Tim. iv. (part of 2nd verse).

THE apostle in the preceding verse, it appears, from the charge he is giving to Timothy, his soul was solemnly engaged with God in the great and vast importance of preaching God's truth. It appears he did not consider it to be a trifling thing, neither does it appear that he had the least idea whatever of directing Timothy to any other source than to the Word of God, for he says, “I charge thee therefore before God, and the Lord Jesus Christ,” so that you see this appears to be with a solemn reverence and awe of God. He says, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom; preach the Word; be instant in season and out of season; reprove rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.” Here the apostle spake under the teachings of the Spirit of God. Although they could not endure sound doctrine, Paul does not advise and exhort Timothy to soften his doctrine and make it more palatable, but to come with the truth of God and nothing but the truth. “Preach the Word, whether men will hear or whether they will forbear.” Now the apostle under the directions and teachings of the Spirit of God comes with the truth of God to Timothy, not to stray or deviate from the Word, or to come with any other doctrine or bring things to tickle the ears of the people, but to stick close to the Word and be sound in the doctrine; and, although they may not endure it, and may hate it, yet it cannot be overthrown. It is a great mercy for those whom He has thrust into His vineyard; such servants are willing to come as poor and wretched before

God, and God will take care they shall go with the simple truth, and there is one consolation which is this, that a man of God has nothing to fear or dread, though many times he does both fear and dread ; but this arises from fear and unbelief and carnal reason. But God has assured them that He will go with them and prosper His own work. Isaiah says that the Word preached shall go forth and shall prosper in the thing whereunto He sends it, and it shall not return unto Him void. What, then, has a servant of God to fear, or to do either with the approbation or disapprobation of men, and all of those ministers (whoever they are) that are looking for the praise and approbation of men, or fearing their frowns ? you may depend on it, God has not sent them ; it matters not who or what they are, for God says, when speaking to Jeremiah, "See that thou art not afraid of their countenances, lest I confound thee before them." Therefore, my dear friends, a man of God that is sent into the ministry of the Word to preach, must do it as God teaches him and as He has led him into His Word, and according to the ability God gives. He is to preach "the Word," and to bring it as it is according to the ability that God gives. Let us then, as far as God may help, notice the text.

I call it hard work to wander from the text, unless I wander into nature, and you know I have no natural gifts to work upon nature ; the only source I have is the Word of God, and what a comfort it is to my soul to leave it to God and not fear, and to desire not to have my own will, but to come as a child and speak what God gives, and leave it unto God and He will manage the rest without me !

How many times my soul has been sunk down because I have no gifts for the ministry, and I have appeared to be the greatest fool that ever existed ! How many times have I been wanting to give it up, because I have not the knowledge of other ministers ? But when He has been pleased to come into my soul, and led me to do just what He would, and be as He would have me, I have felt as much comfort from it as I could wish ; but there is so much carnality in our nature that nothing but the influence of the Spirit of God can produce these feelings in our hearts.

The apostle tells us in one of his epistles that a master builder, before he begins to build, is particular to build on a good foundation. The builder is to examine the foundation, and not to build his house without examining the foundation, for the master builder knows that if he were to build on sand the superstructure would be sure to fall ; but if the foundation is good the building is firm and on the solid rock, and will stand the storm.

Brethren, we shall be upon this foundation, and what is it but the Sovereign, electing, discriminating love of God to His own ? This is the foundation of all mercies and blessings. Our Lord at the beginning of His ministry, you will find it if you will look at your leisure, that when Jesus began His ministry He went up into the Temple and there was delivered unto Him the Book of the Prophet Esaias, where it was written, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord ; and He closed the book and gave it again to the minister,

and sat down, and the eyes of all that were in the synagogue were fastened upon Him. And He began to say unto them, To-day is this Scripture fulfilled in your ears; and all bear Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb: Physician, heal Thyself; whatsoever we have heard done in Capernaum, do also here in Thy country. But I tell you of a truth, many widows were in Israel in the time of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman, the Syrian. And all they in the synagogue when they heard these things were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."

They did not understand the former declaration, but when He came with the sovereign, discriminating, electing love and choice of God to His own and the rest left to fill up the measure of their iniquity and be damned for their sins, they flew into wrath, they hated His very language, and they took Him and brought Him to the brow of the hill, and would have murdered Him. But, my friends, what of all this? He preached the truth, and nothing but the truth. And here He testified that those, and only those whom God has set apart in His sovereign choice, will be partakers of His glorious redemption.

"Preach the Word." But, says one, "I see no utility in it." What have we to do with "utility in it"? Are we to bring God, who made the heavens and fixed the bounds of the mighty sea, to our Bar, and accuse Him of bringing up things that have no *utility* in them? Look at the Apostle and His calling of Saul to the ministry. When He called Saul he says to Annanias, "Go into the street which is called straight and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth; but Annanias said, I have heard a great deal about this Saul; how much evil he hath done to Thy saints at Jerusalem, and he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me, to bear My name among the Gentiles," &c. And as soon as Annanias heard this, he goes to him and says, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Here he calls him "brother" before he ever opened his mouth; and he says, "God hath chosen thee to bear His name among the Gentiles." He did not say that man fixed it, or it would do no good.

They had this strong foundation in their hearts, and did they think there is no need of it? But look at the epistles; they are nearly all dictated with grace as the foundation and sovereign, discriminating, electing love. When I find men that are tired of election—aye, my friends, there are scores of professors who preach election as clear as noonday in certain places that never would dare to bring it where the opposite set are—and, if they are high in doctrine, they must be on the top sprig, nevertheless they cannot help slipping.

A man that is sent of God he does not care to preach only to please the people; and those who do not separate between the precious and the vile are not God's mouth. Peter sends a general epistle to God's family up and down the world to the "strangers scattered abroad in Capadocia, Pontus, Galatia, Asia, and Bithynia," and he says, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied." So that the dedication of his epistles was to the elect of God throughout the world, and even to the Church of God at Zion Chapel, Trowbridge. Read the 9th chapter of his Epistle to the Romans, and see the sovereign, discriminating grace of God in election, how pointed it is! Let us then come and see what it is: the point is to preach this doctrine as being God's Word to do the souls of God's people good. Is not this the point? It does not do their souls good to have it as a mere sentiment in their heads. But these souls who are the elect of God, and the objects of His grace, will God bring to see what wretches they are, and nothing but castaways in their own view, and to think they are left of God to fill up the measure of their iniquities, they want in their hearts electing love and mercy to be brought home to their souls; this is the beauty of it, when it comes home to their own souls. God has left us beautiful texts on texts, such as, "I have chosen thee in the furnace of affliction," &c.

Now, these have to deal with personal things between God and their own souls. It does not apply to a nation, or a family, or Church in general, but to the poor who know Him, and to that poor soul that is one of God's elect children who is brought to feel he is lost, and that he needs electing love made known to his heart, and therefore this soul is made to cry for it from his very heart, not to fight and rage against it, but to cry that this choice may be made known in his soul that he has chosen Him.

If you have never been here, you know no more about it than the seats you sit upon. There are numbers that have been brought up in this place, and how many times I have been led to think of it! But if you have been brought to feel election to be true, you have been brought to see you have been lost, and to say, "Lord, hast Thou chosen me, and am I one of Thine?" How sweet it is when God says, "I have chosen thee in the furnace of affliction," and another text, "I have loved thee with an everlasting love, and with lovingkindness have I drawn thee." And when He speaks this into the soul with divine power, the soul knows the sweetness of election, and he is astonished how the Lord can love such a wretch as he is. "What! me, Lord?" he says, and the poor soul tries to put it away; he thinks it is too great for such a wretch as he is to have this peace in his heart. But God says, "I have loved thee with an everlasting love," &c., and He enters into his heart, and it so humbles him to think that he is beloved of God. Those that have not known it, I don't wonder at their finding fault with it. It is just like a man coming to a master builder and saying, "What a fool you are for laying such a large stone as that." When Barton was building this chapel, I showed him a stone, and I said, "This stone would do for many stones." He said, "If your preaching was like that, a broken foundation, I would not go to hear you, nor superintend the building of this chapel."

And we withdrew, and had a sweet time of it, and we wept like children. I tell you, my friends, it is the foundation of every soul-comfort and joy to have such a foundation as this. But, again, "Preach the Word." Another branch of the Word of God we are to preach is

#### IMPUTED RIGHTEOUSNESS.

This imputed righteousness is the holy life and obedience of Jesus Christ to the righteous law of God, imputed to every one of His dear children. It is His good works and doings which are reckoned for, and put to, and carried to their account, and neither sin, nor man, nor devils can cheat them of it, nor overthrow them in it. It is so, notwithstanding their many hundred failings. It is not common sense, says one. We don't want common sense. Let them have it that will. We want the law and testimony for it, and those who are not clothed with this robe of imputed righteousness will as surely be damned as ever they were born. Nothing ungodly shall ever enter heaven. God says, "There is none righteous, no not one; they are all gone astray."

If we would, there is none that does good, no not one. Then how are these to get to heaven if there is none righteous? You make a great mistake if you are one of those who suppose that they are to be saved because they do as well as they can. What chapter and verse have you for it? God tells us that he that offends in one point is guilty of all. He says that He is just, and can in no wise acquit the guilty. Did you ever hear tell that penitence honoured the law? Did you ever hear such a thing that prayers honoured the law?

The judge would say: I am to administer justice, not mercy, for your repentance; it is the law I am to administer. If there is mercy it must come from the throne: the law must have its demands. God says, "It shall not abate one jot or tittle of its demands." But Jesus honoured and magnified it, and hereby God's people will go to heaven, free from all blemish; for the Son of God never committed one sin. Jesus was free from guilt, and the pains He bore, and what He did He did for them. Let us read the apostle's account of it in 5th chapter of Romans: "But not as the offence, so also is the free gift. For if by the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

Now you see that it explains itself. And he goes on to say: "And not as it was by one that sinned, so is the gift; for the judgment was to one by condemnation, but the free gift is of many offences unto justification," and 17th verse to end of chapter.

Can words express anything more clearly about justification by the imputed righteousness of Christ? It just strikes my mind with divine power.

About three years ago, when I went to Millingford, there was a poor woman that had been under the law a very long time, and she was driven to her wit's end, and tried not to come to chapel, and one morning she felt determined to put an end to her existence, for she saw that God was just, and could not be just in her salvation; and she went out and told the Lord she was going to do it. But instead of making the experiment, she fell on her knees, but could not pray or anything; and on going she came to the chapel, though she had no wish to go or come in. She could hardly get in, but she

kept pressing on, and they said to her that if she did get in she would lose her bonnet or gown. But she said, "I don't care for that; I have something more than a bonnet or shawl. I want to go in!" and she kept pressing on till she came to the foot of the stairs, and there she sat. After preaching a little while, I quoted this text, "By the offence of one man many were made sinners; so by the obedience of one shall many be made righteous." And God carried it home with power to her heart, and she saw and believed that the Lord Jesus had bled and died for her.

My friends, when we feel the glory of this sweet, soul-comforting doctrine, O how does the heart rejoice and sing—"The Lord is my righteousness and strength"! E. P. H.

March, 1889.

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## THE BLESSED DEAD.

MR. JOSEPH HIRST.

DOUBTLESS many of your readers will be sorry to hear of the departure of our senior deacon, Mr. Joseph Hirst, of Ashfield-terrace, Slaithwaite, who died September 18th, 1890, aged 72. His business was that of a woollen manufacturer, in which he was successful, so that by dint of labour and care he was enabled to retire from active toil some two or three years ago, giving over the business to his sons.

As far as can be ascertained, it was about the year 1844-5 that the sainted John Kershaw, of Rochdale, visited Slaithwaite to preach the Gospel in the old chapel, and by some means or other our departed friend was induced to attend the afternoon service. John preached the truth as it is in Jesus, and the Holy Spirit applied it with divine power to the heart of Joseph Hirst, so that deep and lasting conviction followed which led to his being born again; so that out of bondage and death our brother was brought into light, life, and glorious liberty of the precious Gospel of Christ.

In the year 1846 our friend was baptized, with others, in a stream of water at a place called Berry Greave, Marsden (some two miles or more from here) by the late Mr. Holliday, who then lived at Oldham, who came over, preaching the Gospel of the kingdom, and many for miles round flocked to hear the champion of truth, and to many the Word was a savour of life unto life. About three years after his baptism, Mr. Hirst joined Providence Church, and the above Mr. H. became pastor.

In 1861, Mr. Hirst was chosen to the office of deacon, an office he sustained with credit to himself and satisfaction to his friends. In him we have lost an invaluable friend, and his departure has created a vacancy that will be exceedingly difficult to fill. He was a lover of the fundamental doctrines of the grace of God, devoutly attached to the house of prayer, and highly appreciated the means of grace, and consequently he possessed a deep and blessed experience of the divine and spiritual things of the kingdom. His illness was short, being only a few days' duration. He possessed great tranquility of mind, and manifested a spirit of resignation to the divine will. His end was peace. He truly departed in a full, certain, and blessed hope of a glorious immortality. The precious truth of a living Christ was the support and comfort of his ransomed soul in the hour of dissolution. Most earnestly did he pray to his precious Lord and Saviour to come, and come quickly, and most mercifully did his divine Lord grant him the desire of his soul, for without a struggle he passed away; calmly and quietly he followed the messenger into the paradise of eternal rest and peace, so that we could say, "Happy soul, thy days are ended."

We interred all that was mortal of our beloved brother on Saturday,

September 20th, in Chapel burial-ground in a grave dug in the spot selected about four months ago by himself (there beside his brother deacons, men whose names are still lovingly cherished by many amongst us to-day). To use the words of the departed when he told the writer that he would like to lie there, "So then the royal family will be together."

A large concourse of relatives, friends, and others, assembled at the house long before the appointed time arrived, taking a farewell glance of the lifeless body of J. H. as it lay sleeping in the arms of death, so like himself. At the house the pastor of the Church read the following portions of Scriptures: Heb. xii. 18—29 and 1 Thess. iv. 13—18. Mr. Evans, Baptist minister of Pole Moor, engaged in prayer, after which the procession, consisting of members of the Local Board, Slaithwaite Burial Board, Guardians, and Liberal Club (Mr. Hirst was a member of each), the members of the Church, teachers, scholars, and friends, wended their way towards the chapel. On entering, "The Dead March in Saul" was played by the organist.

Mr. Evans read selections of Scripture, viz., 2 Cor. v. 1—10, 1 Cor. xv. 42—54. Mr. W. Brundish, Baptist minister of Manchester, led us in prayer. The hymn, commencing, "Why do we mourn departed friends?" was then very feelingly sung to the tune, Merton, after which the pastor delivered a very appropriate address. At the grave-side Mr. Jones read Rev. viii. 9—17. The hymn, "Sons of God, by blest adoption" (to the tune, St. Sylvester), was very pathetically rendered, and prayer brought the most solemn service we ever attended to a close. We felt that a good man had gone: an active worker in the Church, a diligent superintendent in the school, and a useful man from the various local bodies.

A funeral sermon was preached by the pastor on Sunday morning to a chapel full of sympathizing friends. Most earnestly do we pray that the blow may be sanctified to the Church, the widow, and family. May the Lord sustain and bless them with like precious faith that was so vividly seen in the life and triumphant death of the husband, father, and deacon.

THOS. JONES.

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MR. JAMES WOODS.

DEAR BROTHER WINTERS,—The late Mr. James Woods, of Claygate, was a native of Suffolk, and very early in life the Lord began to make him concerned about his soul. At about the age of fifteen he was brought to realize his interest in the love of Jesus. He used to attend the ministry of the late W. Brown, of Friston, Suffolk, where he was nursed up in the good old Gospel, which he much loved, till the day of his death. He used often to talk of his days in Suffolk, and the Church and pastor at Friston, with feelings of pleasure. How he heard the glad tidings of the Gospel when young in the ways of God and communion with saints. But the time came when in the all-wise purpose of God he had to leave them and move to Claygate about thirty-two years ago. At that time there was no baptized Church at Claygate, but there were a few of those who loved the Lord in the village, but no where to meet for divine worship. When our brother first came among them they met in a cottage to read and pray; for at that time our brother did not preach. They continued to worship in this way until they began to think it needful to build a house for God; this was done, and the present little chapel was built mainly through the efforts of our departed brother. It was opened on March 29th, 1861, by Mr. George Wyard, and the Church was formed, May 27th, 1861; thus we see the purpose of our God in bringing our brother to Claygate. Mr. Woods began his labours as pastor of the Church, November, 1868. He was a very humble man as a man and a preacher, but always loved to speak plain and honourable of his dear Master. He was brought up in the old school, when they spoke plainly of the things they knew of God and His

salvation. He was a preacher of Sovereign grace, and he used to delight in a free and full redemption by the precious blood of Jesus.

He was a steadfast man, not moved about by what he heard, but firm in the principles of grace and in the ordinances of God's house. He would hearken unto God rather than to man, though he had had fair offers from other sects to help on conditions, but he abhorred from his very heart, so he looked and trusted in Him of whom he could say, "He is my helper." Thus he was sustained in the work until it was the dear Lord's will that he should cease from his pastoral labours, his last sermon being on the 23rd of last March, from *Psa. cxviii. 22, 23*. A few days after he was taken in a fit and laid prostrate for some time, without hope of fully recovering; but it pleased the Lord to raise him from his bed, but his strength gradually declined, but without pain either of body or mind. That which caused him a little uneasiness was the chapel and the Church. He said to me on one occasion he felt the mantle falling off, but he believed there was another to take it, which gave him a little quietness of mind. Often he would speak of the preciousness of Jesus; he knew whom he had believed, and how God was to him in his affliction, and he often had his blessed Jesus in the room with him, talking to him, which made him sometimes weep when telling his dear children and friends how he loved his Jesus, and hoped they might feel His love as sweet as he did. When asked about how he felt in regard of his faith, whither he could die on the Gospel he had preached, he said with all the strength he had, "I'll speak the honours of His name with my last labouring breath." I saw him the day before his death, and he was very calm. I asked him the state of his mind, and he said, "I know I am all right; Jesus has made it all right." I said, "What a good thing to be ready when Jesus calls." "Oh," he said, "it is all what Jesus has done, bless His name." After I left him, wishing him good-bye, not thinking it would be the last good-bye, but which it proved to be, he retired to bed, but awoke about two o'clock, and was soon to exchange earth for heaven, for he had another fit, from which he never came to consciousness, and the Lord took him to Himself on the evening of August 7th, 1890.

His remains were interred in Claygate Churchyard on August 12th. Mr. W. J. Styles officiated. The service was very solemn and impressive. In the chapel were several relatives and friends. The coffin-plate bore, besides the name and age of the deceased, the following lines:—

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

On Lord's-day, August 24th, Mr. Rush, of Hook, preached a funeral sermon from the words: "Christ is all and in all" (*Col. iii. 11*); that was what our departed brother rejoiced in. May God be very gracious to watch over the Church in its widowed state, and cheer our hearts with the Holy Spirit of Promise.

T. RUSH.

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MR. PHILIP REYNOLDS, SEN.

In loving memory of Mr. Philip Reynolds, who fell asleep in Jesus (at the residence of his son), Friday, September 19, 1890, aged 68 years. The deceased was the father of Mr. Philip Reynolds, of Providence, Highbury-place. He was a loving disciple of Christ, and one whose delight was to praise and magnify the God of all grace who brought him up out of the horrible pit, and set his feet upon the Rock Christ Jesus, and put a new song in his mouth. It was a pleasure to know him, and to know him was to love him. The funeral took place on Wednesday, September 24th: the service was held in Providence Chapel, and conducted in a most solemn, impressive, and affectionate manner by Mr. Samson, of Cornwall, pastor of the deceased, in the presence of a large and sympathising audience. The deceased suffered much from an affection in the throat, but he was enabled to bear all pain and suffering without a murmur, and patiently



waited all his appointed time till the change came, and then ready and fully ripe he passed the boundary of time, and entered into the joy of his Lord. It is true of him that—

“No theme upon earth was so sweet,  
As Christ in His person and grace;  
And now in His image complete,  
He dwells in the light of His face.”

May God graciously sanctify the bereavement to his loving widow and son is the earnest desire of  
J. W. BANKS.

[Other memoirs forwarded some time since shall (D.V.) appear in our next issue.]

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### HALF-YEARLY MEETING OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THIS Association held its half-yearly meeting in that noble sanctuary, West Hill Strict Baptist Chapel, Wandsworth, on Tuesday, October 14. As this Association increases in numbers, it consequently increases in interest, and we feel very grateful to the God of all grace for the spirit of unity now existing in it.

The afternoon of the day was devoted to business. Delegates from Churches in association were present, each and all manifesting the liveliest interest in the welfare of the associated Churches. The meeting was thoroughly representative, and though confined to business, and in some respects of a private character, yet there were matters attended to which ought not to be hid under a bushel. Two Churches were added to the number—namely, the causes of truth at Shouldham-street and Fulham. The balloting for officers to serve for the year 1891-2 was attended to, and we are glad to state that brother Squirrell was chosen president, and brother Holden vice-president. During the afternoon hymns were sung, and it was, as it were, quite re-animating to hear the powerful acclamation of praise rise from so many strong voices. Brother Box, in feeling terms, referred to the decease of our dear brother Woods, pastor of an associated Church at Claygate, and as a token of Christian love and esteem for his memory, the delegates sung the following verses in Denham's hymns, 570:—

“Happy Christian! angels say,  
Hither, brother, come away:  
Leave the world and all its woes,  
Take with us thy sure repose.

Happy Christian! upwards fly,  
Rise, the kingdom now is nigh:  
Fill thy place before the throne,  
On the Saviour put the crown.”

A vote of condolence to the widow was proposed by brother Edward Mote, and seconded by brother J. Cullingford, and carried unanimously.

Brother Noble, the missionary from Ceylon, was introduced to the delegates,

and spoke of the great pleasure he felt in being present. Our brother's words were few, but they had the right ring in them.

The evening meeting commenced at 6.30 by the president, C. Cornwell, announcing the hymn—

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

Brother Cullingford read Psa. cxxxv. and the brethren Benjamin Woodrow and W. K. Squirrell poured out their hearts in prayer.

A vote of thanks in suitable terms was proposed by brother R. E. Sears, and seconded by brother C. Wilson, to the friends at West Hill, for the excellent accommodation and well-provided and acceptable tea. Brother Cooper, in a happy, cheerful spirit, responded, and said it afforded them great pleasure to entertain them.

A sermon was then preached by brother Davis, the pastor.

A hymn of praise concluded the happy meeting, and the friends wended their way to their several places of abode, thanking God for the opportunity of once more being favoured to unite in the service, worship, and interest of His cause.  
JOHN W. BANKS.

### PRESENTATION OF £100 TO MR. F. C. HOLDEN.

SERVICES of no ordinary character were held in Elim Chapel, Pekin-street, Limehouse, on October 12th and 16th, to commemorate the 7th anniversary of the opening of the chapel, which, for neatness and comfort, is all that could be desired by humble and godly worshippers. In fact, it is a beautiful sanctuary, situate in a public yet quiet position. Brother Holden, by whose faithful ministry, under God's blessing, the cause at Elim has arrived at its present happy and successful issue, is a man greatly beloved by all who rightly know him, for his loving disposition and firmness in the truth of God. We have felt a warm attachment to our beloved brother from the first time we had the honour to hold fellowship with him. His deacons are men of high repute as

Christians and of great value as business men. Would that all our Churches were favoured with such a pastor and office-bearers as those at Elim. Limehouse.

On Lord's-day, October 12th, solid and savoury sermons were preached by the pastor, and on the following Thursday, our dear brother, O. S. Dolbey, pastor of the Surrey Tabernacle, preached a truly blessed sermon from Isa. ii. 2, 3, under the two annexed headings:—1, the period referred to, or note of time; 2, the prophecy, or what it is that shall come to pass. The preacher brought out from the fulness of the text, by the Spirit's help, much pertaining to the solidity of Zion, the unspeakable blessing constantly flowing into her from the ocean of divine love, and the certainty of the fulfilment of all that concerns her everlasting interest. A most excellent tea was provided, of which upwards of 150 partook. In the company we saw brethren G. Webb, of Dover, G. Wyard, F. H. Noyes, J. Flory, G. Palmer, Markham, and others; also friends G. F. Gray, J. Lee, H. Lee, and several from other Churches. Waltham Abbey included. In the evening brother G. J. Baldwin, who has been suffering from bronchial affection for some time, and is now convalescent, occupied the chair. Our beloved brother respectfully mentioned the loss sustained by our dear brother, Mr. James Lee, in the unexpected death of his eldest son, which prevented him from presiding at the meeting, as announced. A hymn having been heartily sung (Denham's, 793), brother Baldwin read Psa. cxxxiii. 1., and brother G. Webb offered earnest prayer. The chairman, after a few words relative to his long illness, and the sore trial caused by being prevented attending the public means of grace, called on brother W. Winters to address the meeting. The address having been given, brother Baldwin, after stating how much the cause at Elim had been blessed by the ministry of his beloved pastor, F. C. Holden, made a noble speech directly relative to him and his past labours—Col. i. 7; Eph. vi. 21; Psa. cxxxiii. 1., and Heb. xiii. 7, which were separately treated of in a masterly and appropriate manner. At the close of the address brother Baldwin presented, in most affectionate terms, a pocket book containing a cheque to the value of £100, to brother Holden, as a freewill offering of love and esteem from the Church and congregation, and at the conclusion recited a verse of Dr. Watts's psalms, 122 (slightly altered)—

“ My soul shall pray for ‘Elim’ still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God, my Saviour, reigns.”

Brother Holden rose to acknowledge the handsome gift, but was almost overcome by it and the spirit in which it was given. He remarked that he had

no idea whatever of anything of the kind, and although he did not labour at Elim altogether for money, he certainly should not love his dear friends the less for the gift. He then tenderly and affectionately thanked them as well as he was able, and sat down.

Brother G. Turner, deacon of Elim, and one of the Secretaries of the Metropolitan Association of Strict Baptist Churches, spoke of his love and attachment to his beloved pastor, who had laboured in their midst with so much success and blessing during the past 13 years. Bro. Kemp announced hymn 314 and Bro. Dolbey dwelt with sweetness and power on 1 Thess. i. 5 (first clause). Bro. Lovelock gave out hymn 892, and Bro. T. Carr spoke in a firm and loving manner on Deut. xxxiii. 29, “Happy art thou, O Israel.” The chairman then gave a financial statement respecting the debt incurred in cleaning and renovating the chapel. The whole of the cost, £120, had been met by the present collections and by a large sum collected by Mrs. Holden, the pastor's wife, and good donations from Mr. and Mrs. Turner, C. Walters, W. Howard, G. J. Baldwin and family, W. Kempston, J. Lee, H. Lee, G. Pike, and several others. In addition to the £100, Bro. Holden received a large picture containing portraits of himself, his wife, and his deacons. Bro. Baldwin spoke in the highest terms of the satisfactory way in which the chapel had been renovated under the supervision of Mr. Henry Lee, contractor; and of the good and important help (with regard to the trust deeds) rendered the Church at Elim, gratuitously, by Mr. G. F. Gray, solicitor. Excellent speeches then followed by brethren J. M. Rundell, C. L. Kemp, W. H. Lee, W. Kempston, and G. Lovelock; and prayer and the benediction by the chairman closed the happy and successful proceedings. To God be all the praise for ever and ever. Amen.

#### SUFFOLK AND NORFOLK HOME MISSION.

The annual meeting was held at Laxfield on September 23rd, and was largely attended. After a sermon by Mr. Styles, a public tea, of which over 300 partook, the chair was taken by Mr. Charles Wilson, of London, who, as usual, gave a very hearty address. Brother Charles Hill presented the report and financial statement, and brother Styles gave the account of the London contributions, which (also as usual) were very liberal. Brother S. K. Bland rendered account of the continuance and progress of the Mission Chapel, opened in July of 1889, where the preaching of the Word by faithful brethren (without remuneration) had been constantly maintained. Good earnest addresses were then delivered by brother E. Marsh (whose anticipated departure from Laxfield was

vidently much felt), brother Henderson, Bowtell, &c. The contributions for the year had amounted to over £200, and grants to the "working brethren" made amounted to £154 10s., besides £20 to the Lowestoft Station.

GRAYS.—Very heart-cheering services were held in Ebenezer chapel, The Grove, on October 8th. Brother W. Winters preached a suitable sermon in the afternoon. After tea, which was much enjoyed brother J. Haines, of Homerton-row, London, presided. Brother J. Sanders opened the service with earnest prayer. The chairman gave a few forcible words on the certainty and uncertainty of many things. Brother W. Beddow, late of Margate, spoke well on spiritual gleanings. Brother F. Shaw, of Gravesend, dwelt instructively and with much savour on the harvest. Brother Maycock gave a splendid address on the laws of nature and grace, and brother W. Winters spoke of the last great day. After a hymn, brother W. Heymer proposed a hearty vote of thanks to the chairman and friends who had taken an interest in the day's services, which was warmly supported by brother Steele. The chairman closed the happy meeting with prayer. Brethren H. Lee and W. Potter were present. God be praised.

GLEMSFORD.—EBENEZER.—Most heart-cheering services were held in this highly favoured cause of truth on Lord's-day, September 28, when sermons were preached by Mr. W. Winters. On the following day tea was provided and partaken of by a very large company of friends, when a harvest thanksgiving sermon was preached. The esteemed pastor, A. J. Ward, being present on the Monday, added interest and good feeling to the meeting. Brethren Page and Firbank were in company. The cause here under brother Ward's ministry is prosperous, and he is very happy in his much loved work. Our dear friends, Mr. O. W. Clarke and his good wife, entertained us in a most excellent manner. Praise the Lord.—Ed.

SOHO.—A great number of friends came together on Tuesday, October 5th, at "Soho," Shaftesbury-avenue, to unite in the services commemorating the seventeenth year of the ministry of pastor John Box. In the afternoon a prayer-meeting was held, and a short address given by brother Beecher, of Shouldham-street. It was a favoured opportunity; the friends realized the Lord's presence, and "found it good to be there." At the evening meeting brother J. Box occupied the chair, and, after reading Psa. ciii., and sweetly commenting thereon, called on brother Noble, from Ceylon, to engage in prayer, who was graciously helped in

pleading with the Lord. In his opening address the chairman said:—I am a day labourer in the kingdom of God; God thrust me into the ministry, and I stand here with much pleasure. There is not a single member of the Church but what I esteem greatly, and feel a deep concern for every member of the congregation. I am cognisant of many personal failings, but have proofs that the Word has been blessed. Notwithstanding many dark forebodings, the Lord's presence has been enjoyed; but it is often the case when the minister is shut up someone gets a blessing. In looking back, we are compelled to say, "What hath God wrought?" and for the future we earnestly crave an interest in your prayers. The meeting was afterwards addressed by brethren Dexter, Sears, Holden, and Davis, whose minds were graciously led of the Spirit to the joy of many present.—J. W. B.

GRUNDISBURGH.—Harvest thanksgiving services were held on Lord's-day, September 28th, Mr. Woodgate, of Otley, preaching morning and afternoon, and in the evening by the pastor, Wm. Gill. These services were continued on Wednesday, October 1st, when our brother Reynolds, of London, preached an excellent sermon from John xiv. 1. after which a good number sat down to tea. At seven o'clock a public meeting was held, presided over by the pastor, and addresses given by brethren Woodgate, Bland, and Reynolds. We had good speeches and good collections. We closed this happy season by singing, "Praise God," &c.

TRING.—WEST END.—In this time-honoured sanctuary services commemorative of the Sunday-school anniversary were held on October 15th, when two sermons were preached by Mr. W. Winters, brother Gomm, the worthy superintendent, announced the hymns in the afternoon, and in the evening brother S. Kendall read and offered prayer, and afterwards gave out the rest of the hymns. A good company partook of tea. On account of the rain the gathering was thin in the afternoon, but in the evening the attendance was exceedingly encouraging, and the friends appeared to be favoured with a good spirit of hearing. Since our last visit several dear friends connected with this Church have been taken to glory, which the cause in its weak state very much miss. Several friends from the Ake-man-street cause were present owing to their beloved pastor, G. W. Thomas, being absent from home preaching. Our beloved brethren Ricketts and Cato, and friend J. Monger, with several dear friends from the Berkhamsted and Aston Clinton causes, were present. God be praised.—Ed.

### THE LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THIS Association held their fifth annual meeting, at Little Alie-street, on Thursday, September 25th; Mr. R. E. Sears, president, in the chair. The Association consists of about twenty-four members, well established in the fundamental doctrines of grace, who in practice answer, in every particular, to the title of the Society. With few exceptions, all the members are employed during the week pursuing their various callings, and on the Lord's-day go forth with the glad and good news of salvation.

The president gave the friends a cordial and hearty welcome, and some encouraging words to the members and numerous friends gathered. Mr. J. J. Cooler, the indefatigable secretary, gave an oral report for the past year, which he prefaced with a few suitable and touching remarks on the departure for the better land of the late T. J. Hall. The Association worked on amicably, and the brethren had been well employed during the year with manifest results of much good done, for which all praise was given to our covenant God.

During the year they had established a library, for which they would gladly receive gifts of books; a sick fund has been instituted, and an experience meeting inaugurated, whereby the brethren may be enabled to tell out the exercise of their soul, and, by the aid of the Holy Spirit, beget fellowship on things divine and cement the bond of Christian unity already existing.

Addresses followed by brethren Thomas Baldwin, J. Whatmough, P. Reynolds, Preston Davies, and H. D. Mobbs.

In the afternoon Mr. P. Reynolds delivered a most excellent discourse from the words, "I am not ashamed of the Gospel of Christ," &c. The attendance was good, and we are glad to say the Society is rising in the estimation of the Churches of truth.—J. W. B.

**BETHNAL GREEN.**—Services were held in connection with the 36th anniversary of Hope chapel on Sunday, September 28, when brother James Griffith preached two thoughtful and acceptable sermons. The morning sermon was based on Psa. lxxxvii. 3, and the evening on Rev. xii. 11. These services were resumed on the following Tuesday afternoon, when brother E. Mitchell delivered a thoughtful and savoury discourse on "God justifying the sinner," from Rom. viii. 33 (latter clause). Mr. James Lee presided at the public meeting in the evening in his characteristic manner, and after reading Psa. cxxx., called upon brother John Stockdale to engage in prayer. Brother Mitchell spoke well on God's appearing to Jacob at Bethel, and J. Copeland, the pastor, spoke on "Divine Forgiveness."

Brother Haines, of Homerton, announced the closing hymn. Mr. J. Stockdale, deacon, moved, that a cordial vote of thanks be given to the chairman for the very able manner in which he had presided, and his great liberality to the cause on this occasion, which was seconded by the pastor, and unanimously agreed to. The pronouncing of the benediction by the chairman brought this happy meeting to a close.

**HADLEIGH.**—On Lord's-day, 21st September, anniversary services were held, when three sermons were preached by Mr. W. J. Styles. The preacher took for his text in the morning, "The flower fadeeth" (Isa. xl. 6). The discourse in the afternoon was based upon the miracles of the Saviour when upon earth multiplying the loaves and fishes, &c., while the text in the evening was found in Num. xxvii. 4. On the following Wednesday, 24th inst., the harvest thanksgiving services were held. A sermon was preached in the afternoon by Mr. B. J. Northfield, who took for his text Psa. xlvii. 11, and which he divided thus—1st. A very beautiful song. 2nd. The interested songsters. 3rd. The object adored. 4th. The subjects set forth. A tea was provided at 5.30, to which a goodly number sat down, after which a public meeting was held. Mr. A. Morling, who is preaching on probation for three months, took the chair, and, after announcing a hymn which was appropriate to the occasion, read a Psalm. Brother Green followed with prayer. After singing another song of praise, brother Reynolds, of Wattisham, addressed the meeting from the words, "Praise waiteth for Thee, O God, in Zion." Brother H. Cooper gave us an address from James v. 7, and said if he was going to preach a sermon he should divide his text as follows:—1st. The husbandman. 2nd. His patience. 3rd. His satisfaction. 4th. His exhortation. The last speaker was our brother Northfield, whose subject was Num. xi. 23. At the onset brother Northfield said he was not one of those men who could give what was called a good platform address; he must sermonise, therefore he should divide his text thus:—1st. The hand of God. 2nd. The all-sufficiency of God's power. 3rd. The check for unbelief. The collections, which were not so good as in past years, was enough to pay for the painting, &c. which had been done. After the chairman had thanked all our willing helpers and kind friends, and gave out that much-loved hymn, "Blest be the tie that bind," which was heartily sang to the good old tune, "Glasgow," he pronounced the Benediction. Thus passed away another happy day in the courts of the Lord's house. God bless the cause of truth at Hadleigh.

**STOKE ASH, SUFFOLK.**—Harvest thanksgiving services were held on Wednesday, September 24th, when Mr. J. Jull made his first appearance at Stoke Ash. We had looked forward to his coming with pleasure, and were not disappointed. He was enabled to preach two sermons that cheered, refreshed, and stimulated many hearts. Several ministerial brethren were present, and the services were both solemn and profitable. What a lot of joy, amidst discouragements even, Sunday-school teachers experience. We had our quarterly Sunday-school prayer-meeting on Lord's-day morning, October 5th. A spirit of earnestness pervaded the meeting. Heartfelt prayers were offered. At noon-time of the same day one of our scholars (viz., Miss Bendall), who has played the harmonium for two years past, was (by Mr. J. Knights, president of our Sunday-school) presented in the name of the school and Church with a good silver watch and chain, upon which was inscribed the words, "Presented to Miss Bendall by loving friends at Stoke Ash, 1890." Mr. Bendall acknowledged the gift, and thanked the friends on the behalf of his daughter. Solemn and suitable remarks were made by brethren J. Knights, L. Moss, J. Taylor, and T. W. Colson. This interesting service was brought to a close by singing and prayer.—P. BARRELL.

**BLAKENHAM (SUFFOLK)**—On Oct. 8th the 17th anniversary of the neat little chapel in this village was held. In the afternoon a sermon was preached by Mr. S. K. Bland, of Ipswich, at the conclusion of which the congregation adjourned to the new burying-ground at the side of the chapel, which has just been presented to the Church by Mr. Moore, of Claydon (containing about 800 square yards). Here a short dedicatory service of prayer and praise was held, conducted by brethren Bland, Kern, and the pastor. A vote of thanks was passed to the donor of the very eligible piece of ground which has been railed in with a good iron fence, and towards the cost of this the collections of the day were devoted. After the social tea a public meeting was held, presided over by the pastor, brother E. Haddock, and addresses delivered by brethren Kern, of Ipswich; S. Haddock, of Occold; W. H. Ranson, of Somersham; and J. Andrews, of Waldringfield.

**SUDBURY, SUFFOLK.**—On September 14 and 15 special services were held for the liquidation of the chapel debt. Collections with cards amounted to £21, for which we thank all kind friends who have helped us. We have now a debt of £29, which we are anxious to see removed.—T. SCOTT.

**SIDCUP, KENT.**—On October 1st, between twenty and thirty friends met together at Rock Villa Meeting-room. At 3.30, Mr. J. Crook, of Lewisham, preached, and truly it was a time of refreshing. A bountiful tea was supplied by Mrs. Hodder, which was much enjoyed. In the evening a meeting was held, brother H. Hodder presiding. The chairman gave us a word of welcome, and a few pleasing remarks on the work of the Lord. Brother Cox asked the Lord's blessing. Brother Brooks addressed the friends on grace, righteousness, and life. Brother Folkard spoke of the glory of Christ, and the pleasure he had in being at Sidcup. Brother Crook then gave some choice things from the book of his own experience. The chairman closed the happy meeting with prayer. That the little one may become a thousand and the small one a strong nation is the sincere desire of  
A. H. B.

**MEOPHAM.**—In this neat and respectable sanctuary, services in recognition of God's goodness in giving a bountiful harvest, were held on September 24th. Mr. W. Winters preached a suitable sermon in the afternoon. A good company sat down to an excellent tea. In the evening our brother, A. B. Hall, pastor, presiding, read a chapter from the book of Joel, and brother Goldsmith offered fervent prayer. Brother Hall gave the friends a hearty welcome, and spoke with much earnestness on the festive season and the spiritual harvest of precious souls. Brother Richardson dwelt with fulness and power on sowing and reaping. Brother Cattell, with whom it is always a pleasure for us to meet, spoke most instructively on harvest work. And after a few words from the writer, brother Hall thanked the brethren and friends who had rendered serviceable help during the day, and closed with prayer a happy occasion. There were present brethren Combes, Taylor, Martin, Crowhurst, Casse, and other dear friends from a distance. We were made very welcome and happy by Mr. and Mrs. Crowhurst at their beautiful residence in the village. Praise the Lord.—ED.

**BIGGLESWADE.**—Solemn and savoury services in recognition of a bountiful harvest were held on October 1st, when Mr. W. Winters preached two sermons suitable to the occasion. Mr. Shaw, a minister of Christ, announced the hymns. Tea was served in the schoolroom, and was very much appreciated. The deacons of the cause were active in rendering needed service. The attendance in the afternoon was thin, but much more cheering in the evening. Mr. S. Burkitt of Great Catworth was present. The services appeared to be appreciated, and blest to precious souls.

**CHATHAM.—ENON.**—Harvest thanksgiving services were held on Lord's-day, September 28th. Mr. A. B. Hall preached morning and evening from Solomon's Songs iv. 16 and Acts xiv. 17. On Monday afternoon our brother again spoke from Deut. viii. 16, the three discourses being much appreciated, witnessing as they did to the Lord's goodness to His dear people, considered temporally and spiritually. Tea was partaken of at five, cheered by edifying conversation. At 6.30 Mr. Box, of Soho, preached from Heb. iii. 12, 13, an earnest, thoughtful discourse, which, by remarks passed at the close, proved that the truths uttered had fell into receptive minds. This is the first visit of brother Box to Enon, Chatham, but we hope to hear him again before long. The dear friends of Meopham, Snodland, &c., came in goodly numbers to cheer us, and spent a pleasant time. The attendance and collections were very satisfactory. Altogether it was a thanksgiving service in the best sense of the word. "Praise the Lord."—E. C.

**CROYDON.—SALEM.**—This highly-favoured little cause of truth desires again to record the Lord's goodness in a very happy and profitable season realised on October 8th, the day of our harvest thanksgiving. In the afternoon brother Sears gave us a most excellent and suitable sermon from Psa. cxxvi. 5, 6. A capital tea was provided by the ladies. The evening meeting was presided over by our beloved brother, Mr. H. W. Hall, of Lewisham, and throughout the meeting he proved himself well qualified for the position he held: his opening remarks being both savoury and suitable, and were followed by some of the best addresses ever delivered in Salem's courts. Brother Sears supplemented his sermon with most choice thoughts upon the harvest. Brother Holden gave us choice thoughts on the words, "In all labour there is profit." Brother Crook followed by one of the most compact and savoury addresses. Brother E. T. Davis gave a few very interesting incidents of his hospital visits. Our pastor, W. Horton, who had enjoyed the services so much, seemed brimful of gratitude first to God for sending us such congenial weather and such good men to speak to us so truthfully and faithfully, and for a good company to listen to them so attentively. He gave the chairman a warm expression of hearty welcome, and also brethren Holden and Crook, who were with us for the first time, and then, turning to brethren Davis and Sears, spoke of their mutual love and friendship. Brother Cullingford's time was occupied in presenting to Mr. and Mrs. Andrews, our beloved deacon and his wife, a handsome album as a token of gratitude for their kind services in

having kept our little sanctuary beautifully clean for twelve months gratuitously, having lost our former chapel-keeper through affliction. Our brother, though taken by surprise, made a suitable acknowledgment. The Doxology brought the happy meeting to a close.—J. C.

**BRIGHTON.—SALEM, BOND-STREET.**—Services of a most encouraging and helpful character in connection with the pastor's eighth anniversary and the twenty-fifth year of his public ministry were held on Lord's-day, September 14th, when the pastor, C. Masterson, preached in the morning from 1 Cor. xv. 10; evening, 1 Cor. ii. 2. The following Tuesday, September 16th, at three o'clock, our esteemed brother Box preached with great liberty, power, and savour from Rev. i. 16, "And His countenance was as the sun shineth in His strength." Yes, truly the beaming of His face made many hearts glad and the place felt to be the vestibule of glory:—

"If such'the sweetness of the streams,  
What must the fountain be?" &c.

A goodly number having refreshed themselves at a well-provided tea, the evening meeting commenced at 6.45, the pastor in the chair, who after reading Psa. xxxiv., called on brother George Webb, of Dover, to lead us in prayer. This being the silver wedding of his ministry, the chairman gave some interesting details of the twenty-five years of his stated labours. He said he had a vivid recollection of the time and circumstances in connection with the commencement of his ministry. Not long after his call by grace he had a great desire to tell to others of the preciousness of Christ. At first he spoke to the children in the Sunday-school. Then was asked to take a cottage meeting at Pakefield, a village about a mile from Lowestoft. This, his first attempt, was so encouraging the friends pressed him to continue. But what an awful thing pride is! And the Lord discovered this to him at the very outset of his public speaking; for in his second visit he had made great preparations and thought of giving the people something wonderful. The service went on as usual till he came to giving out his text, when to his great horror he could not utter a word, and sat down, feeling as he hoped his pride mortified and heart humbled, and telling the people he was not in any way fitted for a public speaker. Nothing daunted, however, they said, "Oh, come again; you will get on better next time." Only those who have had a similar experience can understand the deep soul exercise through which he passed during the following week. If ever he cried in an agony of soul to the Lord for strength,

grace, and guidance, he did then, and, after a season of holy wrestling, something said within, "Try again." With much trembling and many fears, he ventured forth the following week, telling the Lord if He meant him to speak, to give him a portion of His Word and a message for the people. He could picture the scene then. The room was crowded with people, and as soon as the service began, such a flood of light, love, and liberty came into his soul that he found no difficulty in any part of the service. The people looked at one another, and then at the speaker, and could scarcely believe it was the same pale-faced, thin, spare young man, who had failed on the previous week. Ah, that breakdown of his second attempt at public speaking, though most painful and mortifying, yet was one of the greatest blessings of his ministerial life, for it taught him his utter weakness and insufficiency and absolute need of divine help and grace, and from that day till now he had felt "that it is not by might nor by power, but by My Spirit, saith the Lord of hosts." In the year 1865, before his twentieth birthday, he became pastor of the Church at Hoxne, Suffolk, and during the five years of his ministry there, many were brought to know the Lord, baptized and added to the Church. In 1870 he received an unanimous call from the Church at Little Alle-street, London, to succeed in the pastorate of dear father Dickerson, and nearly twelve years of happy and successful ministry were spent there. In May, 1882, he accepted his present pastorate, having supplied the pulpit at Salem on several occasions from the previous October. Here the Lord had been with him, and much blessing had attended the ministry of the Word. Numerous additions have been made to the Church from time to time, and the various institutions well sustained. It was a somewhat singular coincidence, as a motto portion for the present year, he had sent him the first text he preached from—namely, "But seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you." And having been divinely helped these many years in making known the Gospel of Sovereign grace, he could bear a grateful testimony to God's faithfulness both in providence and grace. Addresses at once appropriate, full of sound counsel, brotherly love, and spiritual profit were delivered by brethren Virgo, Greenyer, Gray, Turner, Guy, Box, and Webb. The congregations were large, collections good, in advance of previous years, amounting to £23 Os. 1d. "Praise God from whom all blessings flow" was uppermost in the minds of many as they retired from services not so easily to be forgotten.

### THE TOMB OF THE LATE JOSEPH IRONS.

DEAR MR. WINTERS,—I notice in this month's (Oct.) E. V. & G. H. one of your correspondents refers to the tomb of the late Joseph Irons, of Grove Chapel, Camberwell, as being in the Norwood Cemetery, and describes it as "fallen into decay, and in a crumbling condition," &c., and he asks: "Can this be the last resting-place of a man who once drew eager and devout audiences?" The querist evidently takes a kindly interest in the late Joseph Irons and his supposed tomb; but the answer to his question is No, it is not the tomb of Mr. Irons, of Grove Chapel, Camberwell. According to the description of Mr. Irons's funeral in a volume of sermons, he lies interred at the foot of his own pulpit in Grove Chapel, in which he loved and delighted to set forth the covenant truths of the everlasting Gospel, and to spread the fame of his beloved Master, God, and Redeemer, who "first loved him." I have just had another reprint of the last sermon he preached on earth, copy of which I enclose, and I here take the opportunity of warmly thanking you for the kind way in which you have from time to time reviewed the reprinted sermons as they have come out, with the view of encouraging your readers to read and to spread them. And you will be glad to know that between three and four thousand have been sent for of them from the Australian colonies this year, giving happy proof thereby the Lord hath a "little flock" there who have circumsised hearts to love Him and His truth, and who love to spread His fame through the press.

Affectionately in Him,

DAVID FISK.

6, Brighton-place, Brighton.

Oct. 7th, 1890.

WILLENHALL. — Harvest thanksgiving services were held in the Little London Strict Baptist Chapel on Sunday, September 28th, and continued on the following Tuesday evening. Pastor George Banks preached. His text for the morning was Psa. cxlv. 10, which suggested some happy thoughts on—1. Creation's universal praise to its Creator; 2. The saint's adoration of his Lord. The evening sermon was based on Gal. vi. 9, being divided as follows: 1. An encouragement to well-doing; 2. A caution against wearing therein; 3. The certainty of reaping. At two meetings held for thanksgiving and prayer, about twelve brethren presented hearty praise and supplication at the throne of grace. The Lord disposed the hearts of the people to contribute liberally to the collections; and throughout the services a joyous season was experienced, many testifying that "it was good to be there."

## THE CHURCHES OF KENT.

DEAR MR. WINTERS.—It has been on my mind for some time to ask, through the E. V. & G. H., whether the Churches of Kent could not be banded together into an association similar to the "Suffolk and Norfolk Strict Baptist Churches."

Too often, and doubtless with some degree of truth, has our county been termed cold; but there are many warm hearts in it, beating with love to the truth, who would gladly welcome any steps taken with that view.

I am not acquainted with the reasons why the old "Kent and Sussex Association," which once existed, dissolved; but the fact of its having once flourished, causes one to ask why it could not be re-established, so that the brethren and sisters in Christ might meet often together to further the interests of Zion.

Will our Kentish friends, who are better able, kindly give their mind on this important matter.

With prayer for the welfare of the Churches at large,

I remain, very sincerely yours,  
E. CASSE.

Rochester.

NORBITON, ZION.—KINGSTON-ON-THAMES.—The Zion Baptists are erecting a schoolroom at the rear of their chapel in London-street, and on Monday a very interesting ceremony took place in connection with the work, in the form of the laying of the memorial stone by the Mayor, Mr. James East. The room, which is being built by Mr. D. Judd, of Canbury Park-road, is 35ft. long by 19ft wide. It is also proposed to have a lavatory adjacent. The proceedings commenced with the singing of the hymn, "Behold the sure foundation stone," after which Mr. Baldwin read a portion of Scripture, and Mr. Harris offered prayer. The Mayor, who was accompanied by Mrs. East, then laid the stone, being assisted by Mr. Judd and two of his workmen. The inscription thereon was, "This stone was laid by James East, Esq., Mayor of Kingston, on the 15th day of September, 1890." His worship afterwards addressed a few remarks to those present. He was always glad to see anything done in the direction of Sunday-school work. It was a fact that all England's great men had come from the Sunday-school. The work was always bound to be a success. He had never felt led to do much in the direction of teaching but had evinced lively interest in the work throughout his life. Mr. Baldwin offered a few appropriate remarks, and then moved that a hearty vote of thanks be accorded to the Mayor for his kindness in attending that afternoon. This was seconded with acclamation, and after several sums of money had been laid upon the stone, including

a donation from the Mayor, the proceedings terminated in the usual way, the hymn sung being, "Here, Mighty God, accept our songs." Tea was then served to a goodly party in the chapel, and a public meeting followed. The chair was taken by Mr. James Lee, of Forest Gate, Essex, and addresses appropriate to the occasion were delivered by Messrs. Bush, Harris, Woodrow, Baldwin, and Clark. The financial result of the day's proceedings was very satisfactory, £9 15s. 3d. was laid upon the stone, and the collection in the evening, together with the proceeds of several collecting cards, totalled about £7 10s. Nearly £33 had been subscribed before the day, so that the full amount at present in hand is £50 1s. 6d. The contract price of the building is £105.

## WOOLWICH.—ENON, HIGH STREET.

—The anniversary was held on Tuesday, September 30th. A goodly number assembled to tea, after which a public meeting was held, presided over by Mr. G. Sawyer, of Chadwell-street. Earnest and suitable addresses were given by the brethren Bush, Holden, Lynn, Sears, and Squirrell. Brother White, late of Clare, commenced his labours at Enon on Thursday, Oct. 16. The Church is highly favoured so soon to meet with a suitable brother. We hope years of prosperity are before the Church and our brother E. White.

MARCH.—PROVIDENCE.—A harvest thanksgiving service was held in this chapel on Tuesday evening, Sept. 30th, attended by a numerous congregation. The pastor, Mr. B. J. Northfield, presided, and after prayer by Mr. J. S. Morton, the chairman remarked that as far as he could gather Cambridgeshire was much favoured in this present harvest, and he hoped that all recognised the goodness of God. Mr. Jull, of Cambridge, said that winter must be experienced as well as the summer season, and from that God taught dependence upon Him. The goodness of God was seen in these things, and "the goodness of God endureth for ever." Another prayer having been offered by Mr. W. Goodenough, sen., Mr. S. Willis, of Whittlesea, delivered an interesting address. The chapel was undecorated, the pastor remarking that as a simple worship was most suitable, decorations were not required. A collection was made at the close of the service, and was devoted to the Peterborough Infirmary and the Strict Baptist Mission in India and Ceylon. The amount collected was £8. —*Local Paper.*

WOOBURN GREEN, BUCKS.—Good services were held here on October 6th. Sermons were preached by brother R. C. Bardens, of Cottenham.



**CROWLE, DONCASTER.**—A successful harvest festival was held in the Baptist Chapel at Crowle, on Sunday, Sept. 23th, and Tuesday, 30th. On the Sunday two sermons were preached, morning and evening, by the pastor, W. Rowton Parker, to very large congregations, the texts being Jer. xvii. 8 and Ruth ii. 15 (latter clause). On Tuesday a public tea was held, which was well attended, and in the evening a public meeting followed, at which Mr. J. W. Wilson presided, and addresses were given by various ministers and friends. The chairman made a few remarks on the objects of the service and the lessons to be gathered therefrom; Mr. J. A. Andrews spoke upon the bounty of our covenant-keeping God; J. F. Porteous followed with a short and neat address upon gratitude. Mr. G. Dowson drew a very instructive lesson from the analogy between nature and grace, and wound up with a few plain words, with reference to another harvest, in which every soul will be in his or her measure interested; the pastor closed with a few pertinent words upon the various subjects, which had been advanced, showing how every good gift is from above, and how entirely dependent all are upon the God of all grace. Collections were taken at each service; the provisions for the tea were all given by members of the Church and congregation, and altogether the services were most successful, both spiritually and financially. The Doxology, sung so heartily, was a very fitting close.

**CLAPHAM. — EBENEZER.** — In this noble chapel in Wirtemberg-street, services expressive of gratitude for a bountiful harvest were held on October 7th, when sermons were preached afternoon and evening by brethren Dolbey and Winters. The day was exceedingly unpropitious, but God smiled within those hallowed walls and refreshed many precious souls. The gatherings at the services and at tea were most encouraging. We always feel happy and at home at Ebenezer with our brother Henry Hall, pastor, and his beloved people. Our brother Hall's career as a minister of Christ would be most interesting if published, we anticipate a brief outline of it soon, but will wait our dear brother's pleasure. The Sunday-school is in a healthy condition, and the Church is in peace and firmly united. Brethren W. Tooke, sen., C. Cornwell, A. Runneckles, and other ministers and friends were present. May the Lord very greatly bless our brother Hall and the truth-loving people at Ebenezer for Christ sake. Amen.—ED.

**MAIDSTONE (PROVIDENCE, MOTE-ROAD).**—Harvest thanksgiving services were held in the above place on October 15th. When our brother Marsh preached

at 3 a very appropriate and animated sermon upon God's salvation and the believer's joy therein (Psa. xxxv. 9). Our brother was evidently happy in his work, and friends enjoyed the good fare spread for them. A good number gathered for tea, the tables being well spread and attended to by the lady friends. At 6.30 the evening service commenced, which was a very enjoyable season. Brother Casse, sen., opened by prayer and appropriate addresses were given by brethren Wood, Rouden, and Marsh, which were much appreciated by the friends. May our God follow the services with His blessing.—W. J. D.

**CAMDEN TOWN.**—On Tuesday, 30th September, special services of a deeply interesting character were held at the Avenue Chapel, Great College-street. The lease of the old chapel having expired, the friends gathered in large numbers to encourage one another, and also to assist in the object of the gathering, to increase the amount already in hand towards building a new chapel, in which the Church shall in future meet and the Gospel be proclaimed. In the afternoon Mr. Dolbey preached a sweet sermon from Rom. v. 5, after which the friends had tea together. At 6.30 a public meeting was held, presided over by the energetic pastor, Mr. R. Burbridge, who spoke most encouragingly of the work before them as a Church, and of their assurance of success, it being for God's glory and for the good of His people. Earnest addresses, which found an echo in many a heart, were delivered by brethren Wise, Beecher, Rundell, Myerson, Mobbs, and Harris. A liberal collection was added to the building fund, and a splendid hymn of praise was most heartily sung. Mr. Burbridge closed in prayer. May our God send our dear brother and his people, who have set themselves heartily to this work, all the help they require.—ADAM MARKHAM.

**CLAPHAM. — REHOBOTH, BEDFORD ROAD.**—We as a Church desire with gratitude of heart to acknowledge the goodness of our covenant-keeping and promise-performing God in hearing and answering our many prayers with reference to obtaining a new lease of the chapel. We completed our thirty-third anniversary in February last, and on referring to our Church-book it was resolved at a meeting in March, 1889, that a "Reserved Fund" should be established to meet contingencies and defray expenses of said new lease. We rejoice that the Lord has mercifully worked and given unto us to find favour in the eyes of those we knew not, and had to treat with, as the representatives of the beneficial owners of the property, and very pleased to state we are now in possession of a twenty-one years lease at a

very moderate rental. The Lord be praised. In January, 1886, a special prayer meeting was held to ask the Lord's blessing on the ministerial labours of our beloved pastor, Wm. Tooke, and that he might be spared to become our future pastor for the benefit of the Church of the living God, which was confirmed in the month of June of the same year. Since then it has been our happy privilege to feed under his ministerial labours, the same being accompanied with the sweet and powerful influence of God the Holy Ghost to the comfort, edification, and establishment of our souls in the all-glorious truths of the everlasting gospel of the ever blessed God. We are favoured with peace and unity of soul in the midst of Church fellowship, and the Lord has graciously appeared in His kind providence in giving unto our beloved pastor a partner in life, which union has met with the approval of both God and man. May the divine blessing of our Heavenly Father be known, felt, and expressed in our midst from time to time, and our souls realize the words in Holy Writ, "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Let the Churches of our ever-blessed and all-adorable Jesus, take courage from the words recorded in Psalm lxvii. 8: "Trust in Him at all times, ye people, pour out your heart before Him: God is a refuge for us. Selah."—S. G. BROWN.

GREAT CATWORTH, HUNTS.—Special and interesting services were held at Catworth, on Monday, October 6th; a harvest thanksgiving service was held in the afternoon, Mr. Wren, of Bedford, preached from the words, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of thy youth" (Psalm cx. 3) The preacher certainly appeared to be "a workman," &c., and if he "rightly divided the word," it was the evident result of study to show himself approved unto God (2 Tim. ii. 15). He showed from the whole Psalm, the King the Throne, the Sceptre, and glanced at the King as constituted an eternal priest, also his dignity, power, and conquest, resulting from his sacrifice and drinking of the brook in the way. Was not the preacher's thoughts in harmony with the brook Kedron, which the Saviour crossed on His way to the Crucifixion? though that brook might be an emblem of our sin and filthiness (being the common sewer of Jerusalem); but rather the brook, is an emblem of the Holy Spirit of whose graces the Saviour drank deeply in His work and suffering. This view accords with Heb. ix. 11, "Who through the Eternal Spirit offered Himself without spot to God." The text was handled with some force and point; the

preacher giving in succession the order of the people, power, and willingness. The text was often misquoted, Thy people shall be (made) willing, as if after a certain amount of divine power put forth, the people themselves forged the last link in the chain of persuasion by tendering their wills and agreeing to the divine terms. The preacher contended that the work upon the soul was an increation and that the willingness of the people was brought into being, by the grace and word of Him who in the old creation "spake and it was" (Psa. xxxiii. 9). The beauties of holiness alluded to the Holy Temple, and the beauties that adorned it, and which the preacher thought to be characteristic of the people of God, should be punctuated to connect it with the people, &c., and not with the words "from the womb of the morning." The work and grace of the Holy Spirit constituted the people spiritual worshippers, and rendered the willingness of the services, the beauty of holiness as Psa. xxix. 2: "Give unto the Lord the glory due to His name," &c. The preacher alluded to the events following the Saviour, and also the resurrection of the just, as illustrated by the "womb of the morning," and the Saviour's numerous progeny as the dew of His youth, giving some beautiful thoughts on the emblem dew. After a comfortable tea in the chapel, the evening service was devoted to the recognition of Mr. S. Burkitt as pastor of the Catworth Church, he having supplied the pulpit for some time with growing acceptance, and at the unanimous request of the Church agreed to become their pastor. There were present at the evening meeting; Mr. Jull, of Cambridge; Mr. Wren, Mr. Bonney, Mr. Barnard of St. Neots, and a goodly number of friends who came to show their sympathy for the Catworth friends and esteem for Mr. Burkitt, a fellow Church member. Mr. Jull conducted the recognition service; after reading the Scriptures and prayer, he asked Mr. Burkitt to state: 1st, how he became a Christian; 2nd, a minister; 3rd, what doctrines he proposed to preach. Mr. Burkitt said he was favoured with godly parents, and was the subject of divine impressions early in life, which he owed to the Spirit of God and to the love and tenderness of a mother now in glory. At that time being unable to attend chapel on Sunday evening, owing to her family; his mother while the father was at chapel, used to read and pray with her children and talk to them about their souls; and through this means he (Mr. Burkitt) was convinced of his sins at ten years of age. He felt his sins as a child very much for some time, and was brought to know forgiveness and peace, and was baptized in June, 1874, by Mr. Batchelar, of Biggleswade, but was very unhappy during the five years he resided there,

and which led to his removal to Bedford, when he took Mr. Wren's place in the school, and was happy in the work under his ministry, yet not satisfied, for he had continual revolvings in his mind respecting the ministry, and constantly found himself preaching within; from a child he had prayed to God to make him a minister. Twelve years ago he was sent to Willingham to preach, and spoke from the text, "I can do all things through Christ which strengtheneth me." He was removed in God's providence to St. Neots, and Mr. Barnard gave him a kind word of welcome. Mr. Barnard then wrote to his brother, the deacon here, about him, and the next Lord's-day he (Mr. Burkitt) was asked to come to Catworth, where he had, since that time, frequently supplied the pulpit. Mr. Burkitt said he preached and fully believed the doctrines of Sovereign Grace as held by the Strict and Particular Baptists, which to some extent he particularized, and was firmly convinced in his own mind that believers' baptism by immersion should precede admission to the Church and the Lord's table. Mr. Barnard, deacon, spoke of the growing usefulness of Mr. Burkitt's ministry, and the attachment they felt towards him, which led to his being invited to become their pastor. Mr. Jull then requested the Church members present to signify their approbation, or otherwise. There being no dissentients, Mr. Jull asked Mr. Wren to join the hands of deacon and pastor, who said, "In the presence of this Church and meeting, I pronounce you the pastor of this Church." Mr. Jull then called upon Mr. Wren to address the pastor, who based his remarks upon Paul's words to Timothy: "Take heed to thyself," and in a kind and brotherly spirit gave some pertinent advice in relation to the personal life and work of a minister. The speaker said, "Take care of your hands, your eyes, your feet, and especially note that Scripture, 'Keep thy heart with all diligence.' If I was going to drink water from a cistern, I should like it clean. Take heed to the internal part of your mind, keep things right between your conscience and God. Christ did not unman a minister. See to your children, your home, and don't get into debt. I should like to say a word in relation to the wife, but I see she is present. Hooper had a wife who sometimes commanded him to leave the study and rock the cradle. An old man once prayed for President Edwards, who was sitting in the porch, he having to preach, but was late, the old man said: 'Lord, we bless thee for Bro. Edwards; but good as he is, he is not half so good as his wife.' In relation to your preaching, don't say I came here, but did not know what I was going to say. If I were the deacon I should say, 'Stop out of that pulpit till you do.' Read, and let your first book

be the Bible. I know a minister who reads it through twice a year. It is said the secret of W. Huntington's successful ministry was reading the Scriptures and secret prayer. Read constantly and regularly, and include in your reading such writers as T. Brooks, Sibbes, Charnock, Clarkson, Owen, Goodwin, and others. A carpenter wants many sorts of tools; use all the helps you can find, but don't follow them. Old people will come sometimes and tell me how to preach. I listen to all they say; I then go to work in my own way. Listen to those who find fault with you, and when they speak the truth, try and reform. Enemies will tell you of your faults and so do you a kindness (if you are wise). Your friends won't see them, or will hide them. Be yourself. One writer has said: 'Every man tries to produce himself in others and so mars God's beautiful variety by a hideous uniformity.' Don't preach only to the elect. It was said of Berridge and Rowland Hill, if sinners heard them, they would know they were sinners. Preach, practice, but found every Christian duty upon the Atonement of Jesus Christ." Mr. Jull next asked the writer to address the Church in its relation to the pastor. The words, "Encourage Him" (Deut. i. 38), were used as the basis of a brief address. Mr. Jull added a few kindly words of congratulation and some sober, and weighty words of counsel, and concluded a well conducted meeting, which appeared to be much enjoyed, with prayer and praise.—JOHN BONNEY.

#### A HEARTY WELCOME TO MR. NOBLE.

On Tuesday, September 30th, the President and the two Secretaries of the Mission, were favoured to meet Brother Noble, on the arrival of the "*Clan Macpherson*,"—a magnificent steamship, with excellent fittings, electric lights, and every modern appliance. The journey had occupied less than a month, and the weather had been remarkably fine. Our brother was in excellent health: and after a hearty greeting by the representatives of the Mission, soon felt "quite at home." On Thursday, October 2nd, a friendly gathering took place at Soho Chapel, Shaftesbury Avenue, to give our brother a hearty welcome. Tea having been served in the spacious school-room, the friends assembled in the chapel, the body of which was comfortably filled, though the meeting had been convened at a very short notice. Brother Box, the pastor of the Church, and president of the Mission, took the chair. A hymn having been sung, the chairman read the 100th Psalm, and Brother John Harris offered fervent prayer. The president heartily thanked the friends for so good a gathering, and reminded them that such a "welcome" as this did not often occur. He referred to the visit of

Brother Doll three years ago, and to the blessing which had accompanied it. Their hearts had felt a deeper sympathy with the Mission ever since; and he trusted that a similar blessing would attend Brother Noble's visit. They had often felt that they would like to know more about Ceylon, and the good work that is being carried on there, especially at their new stations in Jaffna.

The Mission needed increased support. Its funds ought at least to be quadrupled: but if they were not able to extend its influence in every quarter of the world, they must do the best they could at the stations already established. Appropriate words of congratulation and welcome were given by brethren Reynolds, Squirrel, Marsh, and Wakelin.

Brother Noble rose amidst hearty applause, to say a few words in response to the warm welcome he had received. He heartily thanked the friends for their sympathy and prayers. He had been absent from England about thirty-three years, so that he felt like a stranger in his native land; but, spiritually, he felt that he was among brethren. He had been connected with this Mission about seventeen years, and the Lord had given him many tokens of His love and mercy. Some, certainly, had not proved faithful; but he blessed the Lord for those who had. He hoped the Lord would increase the fervour of their hearts, and deepen the sympathy that had been shown. His first work was in India; but for the last ten years he had laboured in Ceylon. The present was not the time to enter upon the details of his work, but he hoped to do so on a subsequent occasion. Might the Lord still bless the work both in India and Ceylon. He thanked the friends for their hearty sympathy, and for the cordial reception given him.

The Chairman having given a hint that Brother Noble was not provided with an overcoat (a garment scarcely required in Ceylon) a two-fold collection was taken: that for the Mission amounted to £4 10s. 9d.; that for the overcoat to £6. Brethren Steele and Milwood took part in the service. Brethren Lynn, Sears, and the Editor were present at the early part of the meeting to welcome Mr. Noble, but could not stay owing to preaching services at their own chapels the same evening. By the kindness of Messrs. Russell and Sons, of Baker-street, W., a high-class portrait of Mr. Noble has been taken, copies of which (cartes, 9d.; cabinet, 1s. 6d.) may be had from either of the secretaries, Mr. Briscoe, 58, Grosvenor-road, Highbury New Park, N.; Mr. Wakelin, 33, Robert-street, Hampstead-road, N.W.

REPORTS of special meetings at the Surrey Tabernacle, College-park, Lewisham, and Zion, New Cross, will appear in our next.

## In Memoriam.

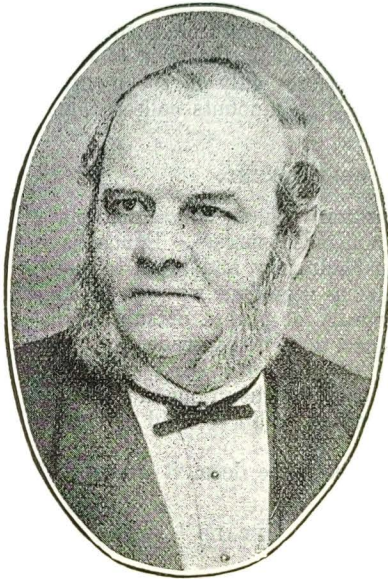
Our brother JAMES CLARKE, well known among our many friends at Tooting, entered into rest August 23rd, 1890, aged 81 years. He was an honourable member with us at Rehoboth, Clapham, for a period of over 30 years, and very much respected. His occupation was that of a sheep shearer. Our brother was favoured with health and strength in his latter days, but was laid down by paralysis about a year ago. A daughter telling him that the Lord would take care of him, his answer was, "I know He will, for 'He is faithful that has promised.'" A brother calling on him on one occasion, mentioned about the "pearly gates," at which his soul gave expression of his trust being alone in the blood and righteousness of Christ. Again, on drawing nearer to yon brighter world, and the power of speech failing, he feebly gasped, "Oh death, where is thy sting?" His beloved wife finished the sentence for him, and he gave assent with a bow of the head, and thus passed away to the realms of eternal bliss. He was interred in Tooting Cemetery, August 29, 1890; our brother Crutcher officiating, and many friends were present.—S. G. B.

In loving memory of EMMA GOWERS, of Sudbury, who entered into rest Sept. 26th, 1890, aged 18 years, after a long illness, borne with great patience. She could not say much in her dying hours, but was best to say her sins were all pardoned, and died very peacefully, saying, "Come, Lord Jesus, come quickly."

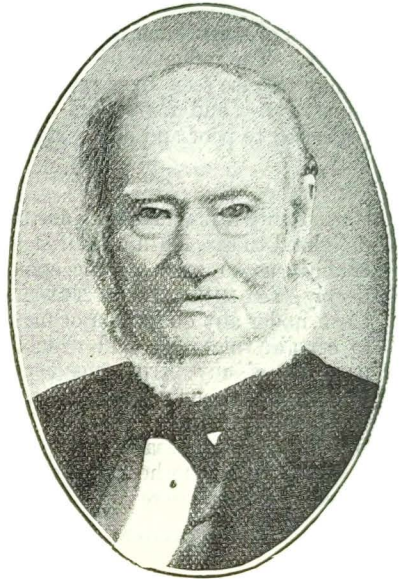
We have received from Mr. Albert Boulden, an esteemed deacon of the Surrey Tabernacle, a memorial card announcing the death of his only son, MR. HARRY BOULDEN, who entered into rest August 20. He was buried in Rookwood Cemetery, Sydney, N.S.W. The following lines are given on the card:—

"To me now life at length is o'er  
His mercy hath supplied  
A place where sin shall vex no more  
E'en by His blessed side."

In loving memory of MR. HENRY SHIPWAY, who died on the 26th September last. He was a member of the Surrey Tabernacle for many years, and had the privilege of sitting under Mr. James Wells' preaching. Father died quite peacefully, with not a shadow of a shade of doubt crossing his mind that he was going to be with Jesus. His age was 71. He was buried at Nunhead Cemetery on the 1st October, 1890. He fully experienced the truth of the words in 2 Cor. xi. 21: "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us."—GEORGE HENRY SHIPWAY.



MR. HENRY HALL.



MR. SAMUEL PONSFORD.

(See page 379).

## Farewell to 1890.

IN bringing to a close another volume of the EARTHEN VESSEL AND GOSPEL HERALD, our soul is filled to the brim with humble gratitude and praise to Almighty God, not only for the measure of health we are favoured to enjoy, but for the increased blessing attending our labours in conducting the Magazine, preaching the Gospel of Christ, &c. We also gratefully acknowledge the kind and substantial support received through the year from many of the Ministers, Deacons, Members, and Sunday School Workers connected with our beloved Denomination, who will, we are sure, be pleased to learn that our regular subscribers continue steadily to increase. We look upon their timely help as an expression of truest friendship which will prove a great incentive to pursue the pleasurable work on which we hope to enter the new year.

Although we feel greatly encouraged by the present progress of the EARTHEN VESSEL AND GOSPEL HERALD, we are still hopeful that by the united efforts of all our kind friends, we shall be able to add largely to our list of subscribers, with which to start the new year. When we mention any good as being done through our Magazine, the Lord knows we do not do so boasting. It is, however, an indisputable fact that not only very many dear old saints living in out-of-the-way places and

far from the House of God, are often blest in the perusal of its pages, but are substantially helped through it from

THE LORD'S POOR FUND

in times of stark want, as the number of letters received from them amply testify. The influence of the Magazine in behalf of the poor of God's family may be seen by a review of the past, not only in the monthly sums *received* and *distributed*, but also the large amounts collected, and presented to poor and deserving *ministers*.

THE POOR MINISTERS' RELIEF FUND,

started only a few months since in connection with our Magazine, we are delighted to say, is (in a limited sense) a decided success. Funds have enabled us to send a little spontaneous help now and again to many deeply-tried MINISTERS OF TRUTH. This has been done without placing them under any obligation of making appeals for grants, or subscribing to certain rules, &c., and which, of course, does not intrude upon the premises of any permanent benevolent society. We hope, therefore, that those of our beloved friends who can help us in our much loved work among God's poor, will be constrained to do so, and especially during the winter season.

In closing another twelve months' labour we deem it not out of place to mention here

"THE EARTHEN VESSEL AND GOSPEL HERALD" FREE  
DISTRIBUTION FUND,

by which we have distributed gratuitously many copies of the Magazine during the year, in London and Country Hospitals, Almshouses, Workhouses, Coffee Taverns, Y.M.C. Associations, Free Libraries, and to a few very poor old saints who struggle along outside of the workhouse. It would greatly gratify us to be able to send a copy of our Magazine to each of the Prisons in England. We have been much encouraged by the blessing of God attending this branch of our work of love, and our prayerful desire is that we may be assisted to do the same next year. Although at the present moment our funds are quite exhausted, nevertheless we press on, looking hopefully to the Lord for timely aid in the matter, as it is His interest and glory we seek.

"How many blessed gifts of truest gladness,  
The Lord's dear Hand has scattered on our way!  
How oft His voice of love, amid our sadness,  
Turned darkness into day!"

We trust that our beloved friends will continue to furnish us during the new year with

SHORT AND PITHY PAPERS ON GOSPEL THEMES,

and that God may be pleased to thoroughly saturate them with His Spirit and make them sweet with heavenly grace to those whose souls love savoury meat, and powerful with spiritual life to thousands dead in trespasses and sins. We close our hasty review of 1890 with love and best wishes to all our Christian readers.

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY.—No. XII.

[MR. HENRY HALL AND MR. SAMUEL PONSFORD.]

*A Sketch of the life of the late MR. HENRY HALL, pastor of Ebenezer Chapel, Wirtemberg-street, Clapham. By the EDITOR.*

“The memory of the just is blessed.”—Prov. x. 7.

IT is with keen feelings of sorrow that we record the almost sudden death of our long known and very highly esteemed friend and brother in Christ, Mr. Henry Hall, pastor of Ebenezer chapel, Wirtemberg-street, Clapham. The loss of our brother to the Church of which he was so long pastor, and to the denomination at large, is great indeed, as he was ever ready to assist God's cause in any direction to the utmost of his ability. His warm and liberal heart, and the principles of faith which he tenaciously held and propagated for so many years, have endeared his memory to many genuine saints, who sorely grieve (although not without hope of his spirit being with God) that they shall see his face no more on earth. Truly a good and great man has fallen in Israel, and what we wrote on the death of Mr. Crowther we reiterate in part here. Our beloved brother Henry Hall was—

No plastic orator with words seductive,  
Touching with skill the passions of the youth;  
But firm and brave, yet loving and instructive;  
In short, a champion of the grand old truth.

But his work is done, and his ransomed soul now basks in the sunlight of God's eternal glory, and—

Long will the time be ere his name is blotted  
From the sad hearts of those he leaves to mourn;  
But thanks to God, his memory unspotted,  
Fragrant remains, though his blest soul has gone.

Mr. Henry Hall, youngest son of James and Ann Hall, was born at West Clandon, near Guildford, Surrey, July 18th, 1820. We are unable to record anything of interest about his parents, or the good he may have received under their tuition. He appears to have been a weak and sickly child, and for a time was not expected to live. He knew little of religion, beyond that there was a God, and that He was good, although he was the subject of anxious thoughts about his soul. This led to his first prayer, which was sent to heaven on Ripley Causeway, on his return home one day from school. Shortly after this he was removed to a newly-opened school in connection with the Church of England, in which place the custom was to open and close school with prayer, and the warnings of the schoolmaster to “flee from the wrath to come” took fast hold of him, and deep convictions followed. There were also several God-fearing persons whom he knew in the village who were accustomed to go to Guildford and Ripley to hear the truth preached, and from what he saw of their general deportment he felt a great desire to be like them. At the age of thirteen a marked difference appeared in his daily conduct, and although he could not get rid of the burden of sin, which made him miserable, he became a constant church-goer, and attended strictly to the freewill teaching of the clergyman of the parish. Our young churchman, however, speedily found he had *no power* to do what the clergyman urged him to do. But in the village there was an old saint, who found him out and the trouble of soul he was in, and who proved very helpful to him in divine things. This circum-

stance was the means the Lord employed as the turning-point in Mr. Hall's experience. The poor clergyman was left to his legal duties, and new associates were formed, who were instrumental in instructing him in things pertaining to salvation; and the first Gospel sermon he was privileged to hear was from the lips of the venerable Mr. Oxenham. Now the whole system of things became changed, and it was manifest to Mr. Hall that salvation was not by works, but by grace. Increased longings for spiritual food were felt, and often (though now only fourteen years of age) he used to walk to Ripley in the morning, and to Guildford in the evening, to hear the Gospel preached. About the same time the words in Jer. xxxi. 3 came to him whilst walking in his mother's garden, and which gave him much comfort of soul. Eventually he left Guildford for Hastings, but his business companions there being worldly young men necessitated him to remove as soon as convenient to London, and on the day he completed his 21st year, after giving a faithful testimony of his call by grace, he was baptized by Mr. John Foreman, and received into membership at Mount Zion, Hill-street, Dorset-square. After some considerable time had elapsed, Mr. Hall worshipped with Mr. Newborn's people, with whom he remained three years, and became a teacher in the Sunday-school, and was much exercised about the work of the ministry. In due course he was led to settle down under Mr. Glaskin's ministry, at Providence chapel, Islington, where he ably fulfilled the office of deacon, and in that capacity was prominently brought before the people at the prayer-meetings, &c. One Lord's-day in 1851, Mr. Glaskin being absent, Mr. Hall was requested to occupy the pulpit, which with much trembling he did. Following this, Mr. Glaskin was laid aside by illness, when Mr. Hall was again desired by pastor and Church to supply the vacancy; and soon afterwards he received numerous invitations to supply other Churches, which he did as far as he was able. In course of time the Church at Zion, Dartford (an apparently fading cause) desired his services. He complied with their request, and for three years laboured in their midst with most encouraging success. But his health giving way, he was obliged to relinquish his work there; and after his health had sufficiently improved to enable him to preach again, he received a pressing invitation to supply the pulpit at Garner chapel, Clapham, which he accepted, and his ministrations proving very acceptable he was desired to serve the cause for twelve months on probation. But circumstances over which the Church at Garner had no control caused the chapel to be sold, and Mr. Hall, together with the Church and congregation, worshipped in a convenient building in the locality, kindly lent by the then Congregational minister of Clapham, until the present beautiful sanctuary—rightly called "Ebenezer"—was erected, and which was opened on Tuesday, July 9th, 1861. On that memorable day Mr. James Wells, of the Surrey Tabernacle, preached the opening sermon in the morning from Rev. xxi. 25, and Mr. C. W. Banks preached in the afternoon from 1 Cor. xv. 58. In the evening a public meeting was held, presided over by J. C. Woollacott, Esq., and brethren Mules, Cozens, Flack, Chivers, Anderson, Attwood, Cracknell, and others assisted in the happy meeting.

Our friend Mr. A. Hodges (a deacon) has furnished us with the annexed notes from Ebenezer Church minute-book, viz.: "On Jan. 4th,



1858, it [Garner chapel] was re-opened, and the pulpit was filled again with supplies. On the last Lord's-day in June, 1858. Mr. Hall, pastor of Zion chapel, Dartford, was first invited to preach, which led to further invitations. On Dec. 5th he administered the ordinance of believers' baptism to eight persons. Dec. 15th, these eight were formed into a Strict Baptist Church, Mr. Hall officiating. Dec. 22nd, the Church passed a resolution inviting him to the pastorate, which, after prayerful consideration, was, on March 20th, 1859, unanimously accepted." Thus, the amount of real good done by Mr. Hall in Clapham, and in various other places, will not be fully known till the morning of the great judgment. A vacancy has been made by his death which will be difficult to fill. The beloved widow, family, Church, and friends feel their loss beyond language to describe. We hope, however, the Church, which is united and in peace, will be kept together, and blest by the ministrations of other faithful men.

The last sermon our dear brother Hall preached, was on Lord's-day evening, October 19th, 1890, from the words found in Psalm xli. 1—3. He had not been thoroughly well for sometime previous to his being laid aside, still he fulfilled his ministerial duties with the utmost fidelity, although, at times, with great difficulty. During the last six days of his life he suffered intensely from rheumatic-gout in the feet and legs, and died without a struggle on a groan, October 28th, 1890.

His whole concern was about the Church and his family; and his last audible words were, "I have fought a good fight, I have finished my course, I have kept the faith!" A letter from his beloved daughter respecting his last moments, is worthy of a place here, viz. :—

"9, Brunswick-square, Camberwell, S.E., Nov. 4th, 1890.

"DEAR MR. WINTERS.—Perhaps you will like to hear a few more particulars of the last few days of my dear father. I went to see him on Friday afternoon, according to my usual practice, and found that he was at home ill. On Saturday morning I went and found him suffering from rheumatic-gout in his feet and legs. He was delighted at seeing me, and I comforted him as much as possible. Sunday afternoon I went again, and saw the doctor, who ordered a nurse. I stayed until night, listening to his last sayings, which were very difficult to understand; his speech was so indistinct, but he was in a calm state of mind. Mr. Rundell saw him before the evening service, which he kindly took for him. He talked a great deal about 'To whom coming,' and said many other good things. I asked him if he knew me, as he had had several fits of unconsciousness, and he invariably replied 'Yes,' and said, 'The Lord bless thee, and make His face to shine upon thee, and give thee peace.' On Monday morning I found him worse; the pains became less acute; but it was evident to me, and his dear wife, that he was drawing near his end. We could not get a physician before Tuesday by appointment, but on Monday night, or rather early on Tuesday morning, the doctor fetched him (Sir Dyce Duckworth); he gave scarcely any hope. He roused up now and then with expressions like these—'I'll speak the honours of Thy name.' 'Precious Name!' 'The goodwill of Him that dwelt in the bush.' 'Paid all my debts.' He also remarked about the law being honoured, sin pardoned, and the sinner justified. His lips often moved without any audible sound, and after 5 a.m. he refused nourishment, and quietly

sank. I have lost a friend—one who has tried to smooth my path many a time, and in my severe afflictions rendered me many a lift by the way, directing me to the true consolation. Apologising for trespassing on your valuable time, with kind regards, sincerely yours,

“M. A. S. JONES.”

The remains of our beloved brother were interred in Nunhead Cemetery, on Saturday, November 1st, 1890. A large number of relatives, ministers, and friends assembled in the chapel, and also at the grave, to pay their last tribute of affection to the memory of departed worth. We leave his sacred dust with God, in sure and certain hope of a joyful resurrection, and with mingled feelings close our remarks with an adapted verse from “*Lyra Anglicana*”—

“Return! return! come in Thy power and glory,  
With all Thy risen saints and angel throng;  
Bring to a close time's strange, mysterious story;  
How long dost Thou delay—O Lord, how long?”

On Lord's-day evening, November 9th, we were helped to preach a funeral sermon to a very large and appreciative audience; and after reading the above sketch of Mr. Hall's life, our brother Higham kindly closed the solemn service with prayer.

#### THE FUNERAL.

We are indebted to our dear brethren, J. W. Banks and A. Markham, for the annexed account of the funeral of Mr. Hall:—

The first part of the service was conducted in the chapel, where, for over 29 years, our brother, Mr. Hall, had preached the Gospel. The pulpit, from which he had often poured out his heart in prayer, was draped in black; and long before the time appointed for commencing the service, the chapel was well-nigh filled, and at 1.30 it was quite full; most of those present being attired in mourning. In the pulpit were brethren Myerson, H. F. Noyes, O. S. Dolbey, W. Tooke, sen., J. Bush, Preston Davies, and J. Parnell. In the chapel, among the congregation, were brethren R. Burbridge, E. Mitchell, J. M. Rundell, S. T. Belcher, C. Cornwell, F. J. Harsant, G. Crutcher, A. Markham, W. Flack, G. Clarke, &c.

The service commenced by brother Myerson giving out, “Why do we mourn departed friends?” Mr. Tooke, sen., read the Scriptures, selecting Matt. xxv. 31 to end, and 1 Thess. iv. 13 to end; and brother Bush engaged in prayer. Another hymn (989, Denham's) was then sung:—

“In hope of life eternal given, Behold a pardoned sinner dies;	A legal blood-bought heir of heaven, Called to His mansion in the skies.”
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Brother J. Bush followed with an address from the words, “Precious in the sight of the Lord is the death of His saints,” which were suitable to the occasion. Another hymn (992), “What is it for a saint to die?” was feelingly sung, and the service in the chapel was brought to a close.

The funeral cortege, consisting of a hearse and twelve mourning coaches, then re-formed and started for Nunhead Cemetery, which was reached about four o'clock, where a great number of friends had congregated. After the mortal remains of our brother had been laid in their last resting-place, brother E. Mitchell broke the profound silence by announcing hymn 988:—

"Sons of God, by blest adoption, View the dead with steady eyes:	What is sown thus in corruption Shall in incorruption rise."
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Brother Charles Cornwell pleaded with the Lord to sanctify the solemn event to the bereaved widow, family, and the Church. Brother O. S. Dolbey then delivered a deeply solemn address, reminding us of the comforting thought that sin having reigned unto death, it could do no more harm to the believer. Mr. Mitchell gave out hymn 976:—

"Come let us join our friends above, Who have obtained the prize,	And on the eagle wings of love To joy celestial rise."
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The impressive service then closed. Among others who were at the ground we noticed brethren F. C. Holden and J. H. Lynn.

We think the whole proceedings were in keeping with the position our departed brother occupied as a minister of the Gospel, as well as a man of business. His remains rest near those of the late James Wells, and many of his contemporaries in the work of the ministry.

[We hope to give an outline of Mr. Hall's last sermon as early as possible.—ED.]

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#### THE LATE MR. SAMUEL PONSFORD, BAPTIST MINISTER.

[See portrait.]

The late Samuel Ponsford was born at Moretonhampstead, Devon, Oct. 23rd, 1801, of poor but respectable parents. He had only a faint remembrance of his father, being quite a child when he died. His mother was a godly woman, and a member of the little Baptist chapel at Moreton, where the late Mr. Garrett was pastor. The years of his youth, from 10 to 21, were spent in a farm-house, after which he went to Exeter, and was occupied as a market gardener. At the age of 23 he married. The influence of his mother's teaching made an impression upon his mind, which abode with him until he reached the age of 25, when it pleased God to reveal his sinnership to him, and by the Holy Ghost he was taught to see and feel his lost and ruined state. During his deep soul-trouble, which continued some months, he was led to attend the ministry of the late Mr. Carne, an Independent minister, and so eager was he to obtain peace that he frequently stood the whole time of the service, for fear he should lose a word. He understood and loved the doctrines of grace, but had not the power of faith to appropriate the blessings to himself; he could hear for others, but not for himself. One day while walking along the country road, and much exercised in mind with regard to his state, he went under a hedge and begged of God to give him some evidence of his own interest in the blessings of the Gospel. He was favoured to hear, when the following words came with great power: "Ye are all the children of God through faith in Christ Jesus." From this he received much comfort, and went on his way rejoicing, being enabled to realise his relationship to the Lord Jesus and to His adopted family. He was next invited to take part at the prayer-meetings, and soon after was sent out to the villages round Exeter to preach the Gospel. His first sermon was made a blessing to a young man, who afterwards became a deacon in a London Church. His first text was: "Without shedding of blood there is no remission." He became both deacon and clerk to Mr. Carne; but his mind was exercised upon the subject of baptism, and after prayerfully searching the Scrip-

tures he determined to submit to this ordinance, and with several others he was baptized in the river Otter, Devon.

His next change was to London. Here he commenced business as a nurseryman, in Loughborough-park, Brixton, the Lord greatly blessing the labour of his hands, as well as his ministry at Courland-grove, Clapham, the particulars of which, with an account of his death and funeral, appeared in the October No. of the E. V. & G. H. When asked on the Sunday morning before his death what answer should be given to the friends at chapel, he said, "Give my love to them, and tell them I can die upon the truths I have been helped to preach so many years. I am resting entirely upon the finished work of the Lord Jesus Christ. I have no other hope for salvation." Almost his last conscious expression was, "Every thought of Jesus is precious."

C. CORNWELL.

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## IMPUTED RIGHTEOUSNESS.

BY S. GRAY, PASTOR, EBENEZER, BRIGHTON.

### PAPER II.

"THE New Testament is *enfolded* in the Old; the Old Testament is *unfolded* in the New." The provisions of the covenant of grace were very largely set forth, and carried into effect, by means of shadows and symbols in the olden dispensation. These shadows are still useful. Among them we select God-clothed Adam and Eve for present consideration. In the primeval pair we find

#### A TYPE.

"Unto Adam and to his wife did the Lord God make coats of skins, and clothed them" (Gen. iii. 21).

Would you behold a picture of sinners arrayed in the righteousness of God? Look at our divinely-clothed first parents. Would you have a useful hint concerning imputed righteousness? Here it is: "As often as thou puttest off thy garments, think on Jesus Christ's coat of righteousness" (Luther).

*The garments of skin say plainly that the way of salvation was the same from the beginning.* Do we not obtain the first glimpse of sacrifice in the verse above? The guilty pair were taught that salvation is by the death of the Great Substitute. This is God's way of saving. Adam had glimmerings of the truth—we see it clearly. He had 930 years to turn the matter over in his mind; we have had it revealed to us fully. What Aquila and Priscilla did for Apollos, prophets and apostles have done for us. It has been made clear to us that the death of Christ was atoning and redemptive. It was atoning: this is its Godward aspect; it was redemptive: this is its manward aspect. The satisfaction received by Divine justice at the hands of the suffering Christ atoned for the sins which were laid upon Him; the benefit of that satisfaction is extended to the sinners for whose sakes He smarted. There is no redemption without atonement: the crucifixion was no mere divine blunder. There is no atonement without redemption: the Crucified cannot fail. Now consider how great this Man was. "Thou art worth ten thousand of us" was the cry of David-loving Israelites, and this is the cry of Christ-loving sinners, only they pitch their song in a higher key. And well they may, since Christ bore away the death

penalty of the law for them. They are saved by the righteousness of the Great Representative. Clad therewith they are justified, and in readiness for the inevitable.

“Ready? Aye, always ready. Wherefore not?  
Christ is my righteousness: who lives in Him  
Can never be unready.”

Justified Adam was safer than innocent Adam. Innocent Adam might fall, and come into condemnation; but justified Adam stood in the perfection of Another, even Jesus, and “there is no condemnation to them that are in Christ Jesus.” Good Dr. Gill, when near his end, felt the blessedness of this, and said, “I have nothing to make me uneasy;” in the same breath adding:—

“He raised me from the deeps of sin,  
The gates of gaping hell:  
And fixed my standing more secure  
Than ’twas before I fell.”

*The wearers of these garments of skin were dealt with in a pattern manner.* The experiences of Adam and Eve exhibit the main features of a God-wrought conversion. *Their attention was drawn to sin.* The depth of their distress we have few criteria to judge by. Yet we know that the fugitive criminal was made to hear the voice of the Lord God, saying, “Adam, where art thou?” And face to face with his Judge he was brought in guilty. This was necessary, as it was meet. “The whole need not a physician; but they that are sick.” *Their attention was drawn to the seed of the woman.* God-opened eyes are ever turned to Jesus and His blood. The first Adam was set thinking about the second Adam. The words of the great Baptist would suit the thinker well: “After me cometh One who is preferred before me; for He was before me.”

*The God-originated clothing meant—Peace! Peace!* “If the Lord had been pleased to kill them, He would not have done this for them.” They were evidently at peace with God. In this way the Lord God said, “I am pacified towards you.” Sacrificial blood had been shed by His appointment (how else could it have been shed?). This blood foreshadowed the blood of the cross, which made peace. By precious blood God is at peace with His people. The realization of His friendship creates peace within. He that is at peace with God is made to know something of the sweets of peace from God. The distressing clamours of a guilty conscience are silenced; the loud thunders of the law are hushed. Mountain-quiet reigns in his heart. The serenity of the cloudless sky is His.

*This divine array, being interpreted, signified the overthrow of Satan.* Satan had triumphed; but his triumphing was cut short. He fell as lightning. He had an early taste of what was to follow, and there is more to follow yet. *Adam was rescued from Satan’s dominion.* God delights to nonplus and disappoint the adversary. An ant-eaten Bible, with a marker lying between the pages of *Psa. xviii.*, was found by a medical doctor, who was serving in India at the time of the Mutiny. Some soldier to whom the Bible belonged had underscored the words, “He delivered me from my strong enemy.” Adam had no Bible to mark, yet he was delivered from the strong enemy. Allow me to pass the inquiry round among the readers of the “E. V. & G. H.”: Friend, can you underscore *Psalm xviii. 17*? Pause a moment, and then

proceed to notice that *Adam was invested with the hope of final victory over the enemy.* The hope would be engendered by some such Holy Ghost whisper as this: "The God of peace shall bruise Satan under your feet shortly."

*The covenant of grace was established with skin-clad Adam and Eve.* The grace of the covenant is not contingent upon the will of man. The stream of promise is not fouled by an "if," or disturbed by a "peradventure." *God was for evermore Adam's own God.* Communion was re-established upon better premises than those upon which it had proceeded. Adam was secured by the Mediator. The end of His mediation was to bring us to God. Christ was willing to experience the woe of the castaway, that His beloved ones might never know it. He freely redeemed them that they might live upon the smiles of God and enjoy His Fatherly love. A Christ-saved sinner (a military captain), while serving in Zululand, received a bullet wound, and came home to die. His little niece was permitted to be in the room till the Lord had changed his countenance and sent him away. "Auntie, wasn't it nice that the last words dear uncle said were 'for ever?' said Gladys. 'Saved for ever, loved for ever,' that is what he said. I am so glad that you let me stay in the room all the time, and I heard his very last words." Auntie replied, "I let you stay, darling, because I wanted you always to remember that God cares for His children to the very end. He cannot break His word, because it 'endureth for ever.'" Thus the Lord cared for Adam, and for nearly a millennium; covenant love and covenant faithfulness were displayed in every appropriate form. During this period *Adam was God's own servant.* When the Lord says to a sinner, "Thy sins are forgiven thee," He likewise says, "Rise up, and walk." He writes His law upon the heart, and puts it into the mind, that saved ones may walk in His statutes. There is something in every saved man's life of which God can say, "Now by this I know that thou lovest me."

*Adam sinned as a federal head; but he was clothed as an individual transgressor.* All his descendants were involved in his transgression. "By one man's disobedience many were made sinners." Adam's federal headship was a sovereign arrangement, and in his individual salvation sovereignty is equally seen. *He needed a better covering than that with which he could furnish himself.* There was little comparison between the fig-leaf dress and the skin garments. Even so, the best array in which a sinner can present himself before God is of no value. The convinced, confessing, inquiring sinner will not hesitate to sing:—

"I see my fig-leaf righteousness  
Can ne'er Thy broken law redress;  
Yet in Thy Gospel plan I see  
There's hope of pardon e'en for me."

This hope of pardon arises from the merits of Christ, and from the grace of God alone, and by these Adam was saved. *He was saved though a great offender.* His sins were gigantic, but grace covered them. Grace can brook no rival, and has no fellow. Yet a certain preacher said that he put into his sermons three grains of Calvinism and two of Arminianism; but this will never do.

"Grace lays in heaven the topmost stone,  
And well deserves the praise."

So say *I*: what say *you*? What is Luther saying? When he was

a young monk he cried in the presence of Staupitz, with a tone of profound anguish, "O my sin! my sin! my sin!" The vicar-general replied, "Well, would you only be a sinner in appearance, and have also a Saviour only in appearance? Know that Jesus Christ is the Saviour even of those who are *great, real* sinners, and deserving of utter condemnation." This was well spoken, and the great reformer afterwards gloried in the truth. What can the burden of his song be but "Grace, grace, grace?" And what can the first-saved sinners sing but the same song?

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## "THE WAY HE HATH LED ME."

BY MR. ADAM MARKHAM, OF DALSTON.

### CHAPTER IV.

*(Continued from page 118.)*

IT was a pain to leave the friends and companions whom I greatly loved. After leaving my situation I spent a few days among my friends in the town, and some of the villages, then I went to Hull, in Yorkshire, still continuing with the Wesleyans, with whom I remained about eight months, occasionally speaking to them in various places. Shortly after coming to Hull, the then Minister of Albion Congregational Church, Mr. Redford, successor to Newman Hall, called on me several times, and tried to persuade me to accept a vacant post as town missionary, in a part where such labour was much needed; £60 per year was offered me to commence with. I felt compelled respectfully to decline the offer, because in accepting it I should have been compelled to leave the Wesleyans, and my mind was made up never to leave them for any worldly gain, and this I have done throughout to the very letter.

Shortly after coming to Hull I became acquainted with my dear wife, and in six months we were married. She has been a real friend, and valued companion to me ever since, and the one and only regret on my part is, that my waywardness has caused her trouble and sorrow; and this only proves that not only do we bring suffering (and deservedly so) on ourselves by our sin; but also on those near and dear to us, who are certainly not blamable for our wrong doing.

Two months after marriage we went into the North of Scotland, where we remained about two years. I often spoke to the people in the chapel and workhouse there, and found some dear friends, with whom we had happy fellowship. While there, soon after the birth of our first child, I had a very serious attack of inflammation, and for some time was not expected to recover. During this trial I was kept in peace, and through mercy, again restored.

On leaving Scotland, after spending a little time at Hull, we went to Alford, where we remained about eighteen months. During this time I used to go into the villages to speak; but never as yet had ventured to speak out of doors. During this stay I was convinced it was my duty as a believer in Jesus Christ to be baptized. Soon as my intentions were made known among my Methodist friends, there was a good deal of excitement and, in some cases, angry disputes. At length the time arrived, when, with my dear wife, I observed this divine ordinance; the chapel was crowded in every part, and before going into the water I spoke to

the people for about half-an-hour, giving a reason for the step we were then publicly taking. During our stay here, death made an inroad into our little family, and took from us our little Mary Ann, which was a sore trouble.

Soon after her death we went again to live at Hull, and remained for some years among the Methodists. I often heard a clergyman, then in Hull, Charles Campe, who preached (with a clearness and fulness seldom equalled, and I think never surpassed, since the days of Paul) the distinguishing, and discriminating doctrines of grace, which began to shake the ground from under my feet, and made sad havoc with me as a Methodist, and though there seemed several things in it distasteful to my prejudices, yet I used to get a something spiritual to eat and drink, which I failed to obtain elsewhere. About this time my wife had a very serious illness, and for some time there appeared very little hope of her recovery,—indeed, the doctor held out none. I was nearly wild with grief; but God mercifully interposed, and she slowly, yet surely recovered; for which I was truly grateful. During these sorrows, Mr. Campe and his dear wife were constantly visiting us, and ministering most precious words of comfort, which were priceless at such a season especially. Soon after my wife's recovery we lost another child by death, and in another twelve months small-pox (which at that time was raging) seized a fine boy, over four years of age, and he too died; this to us was indeed a bitter cup. I did not know it at the time; but these were being used as instruments to train me, a poor, ignorant, and feeble one, to minister a little needed comfort to Zion's tried and afflicted sons and daughters. Soon after this I began to teach in a Sunday-school, and visit from house to house, and now and then speak out of doors, and I shall never forget the tremendous struggle it was in this way to begin to witness for Christ. It was not long before I found that God was with me of a truth, and even now I thank God for compelling me to enter into this line of service. I am fully convinced that had I gone on see-sawing in chapels, as I had done previously, I should never have been a preacher in the true Gospel sense, and although now painfully conscious of many great defects, yet I cannot think of the past, and the blessings God so freely gave me, without the deepest gratitude.

Shall never forget the very many blessed and happy seasons at the dock sides (in summer months), experienced of the help and blessing of God, in declaring His Word to crowds of people, and although often discouraged by apparent fruitlessness, yet now and then I was cheered by being informed of cases (some truly remarkable) where the Word was brought home in living power to the heart, and Gospel liberty the happy result.

This was carried on without the control of any sect or party. An old chapel was used for several years, and then a large hall, expenses being privately met, so that there was no occasion at any time making appeals for money to the people we were seeking to benefit. I being at the time in a fairly comfortable situation. I might here say that in the work I never thought of taking the course (of late so followed by open-air workers) of musical performances, solo singing, &c., all of which I esteem as encumbrances, rather than helps. I much prefer the sling and stone, to the armour of Saul, and the Word of the Lord to the ways or words of men. Many instances could be given of blessings received by souls, of which I knew nothing for several months.



## PLEASANT AND PROFITABLE DREAMS.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not" (Gen. xxviii. 16).

**M**Y DEAR FRIENDS,—Doubtless you are anxious to know how I get on since having retired from the Master's service? I hardly know what to say, as the exercises of my mind have been various, conflicting, painful, and sometimes pleasant. Although I well know I am disabled from preaching, through age and bodily infirmities, yet I am often preaching and praying in the night season, when the senses are locked up in sleep and slumber. I know dreams in general are not always to be regarded; but as for such dreaming as I have named, why, I wish I could be so at it every night, for, though it would be of no benefit to others, yet I am constrained to say it is of great benefit to me, for I have often had to say, with Jeremiah, "Upon this I awaked, and beheld, and my sleep was sweet unto me." I have often thought I could never preach and pray with such power and liberty awake as in sleep; and this has led me to think that there is an unspeakable power and liberty peculiar to the spirit unshackled by the bodily senses: it is something like the beautiful butterfly, which, when freed from the chrysalis state, mounts up into the air in all the delights of a new resurrection state. Dreams about things pertaining to the kingdom of God, and our Lord Jesus Christ, cannot be said to be unwelcome and undesirable, for think of the satisfaction and comfort the mind is left in; whereas, when dreams of vain and foolish things, and sometimes dreams of a horrible and terrifying kind, occur, how appalling and distressing they are! And the dear child of God says in dismay, and from Satan's suggestions, "Surely, if I were a child of God, my mind would not be so occupied during the hours of sleep. Surely, such contrary things could not take place. Do not these vain thoughts and images which I am troubled with while asleep go to prove I am destitute of a pure and spiritual mind?" I think, my dear friend, we are apt to forget that there is the same plague of heart by night as well as by day, and that when we are asleep Satan, our great foe, is not asleep. One thing we can say, and that does not belong to the unconverted: "Vain thoughts do I hate; but Thy law do I love." Old friends now in heaven with whom I have communed, and old places in which I have proclaimed the glorious Gospel of Jesus, are often in my mind—yes, by night and by day. The other night I was preaching with sweet liberty and power from a word brought to my mind, after hearing, as I thought, my dear brother Wright, of Beccles, read a chapter and pray, when it devolved upon me to preach. Yes, in my sleep I was once more preaching in that memorable place, when the said word was there and then given me, and it was this—"CONSIDER HIM." I had never preached from this during all the years of my ministry, nor did such a phrase ever before strike my mind, nor could I remember where it could be found till I searched my concordance for it. I well remember that I was preaching Jesus in my sleep with all the powers of my soul within me. When I announced the text, I began thus: "Do you know Him? If you do not know Him, how can you consider Him?" I went on to show that if our sins trouble us, we are to "*consider Him*" who is the Sin-bearer, "who died for our sins according to the Scriptures"; that if we are distressed with doubts and fears, cast down, tempted and worried by the adver-

sary, signs hidden, evidences darkened, and the soul sinking in misery and despair, we are to "consider Him" who, "in all our afflictions, was Himself afflicted." That if temporal things go wrong with us, if our projects are crossed, our hopes disappointed, and our castle-building in the air become demolished, and we have nothing before us of a promising character, then we are to look to Jesus, "consider Him, and hearken to His voice, which says, "Let not your heart be troubled, neither let it be afraid." Next I was led to "consider Him" in the respective offices He fills, as Prophet, Priest, and King. First, I looked at His kingly office, in which He has no equal, for He is King of kings, and Lord of lords, King over all the angels in heaven, King over all the inhabitants of the earth, King over all the mighty ocean, at once knowing and filling all the creatures that ever did, do, and shall exist. King upon God's holy hill of Zion, ruling in all His purchased ones, working in them to will and to do according to His good pleasure, bending them to His will, instructing them, reproving them, humbling them, helping them, comforting them, and strengthening them. Then I was led to "consider Him" as our great High Priest, pleading our cause in the presence of the Father, bringing our every case before Him by the sweet incense of atoning blood, living and reigning for us, holding us up, and holding us on "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Then, lastly, I was led to "consider Him" as our Prophet, showing to us our past life which we see in sin and divers lusts, fulfilling the lusts of the flesh, and delighting in all ungodliness, convincing us of this dreadful state, showing us the evil of sin and the terrible consequences connected with it, and also of his discovering to us the naughtiness of our hearts, our evil propensities, our constitutional sins; humbling us on account of these things, causing us to loathe ourselves, and again and again to cry out with the publican, "God be merciful to me a sinner." Having given you a few of my thoughts, while asleep in the night, I have only now for this time to add I earnestly wish for the same kind of thoughts to possess my mind every day, while I have the comfort to remain your sincere friend and brother in Jesus,

BENJAMIN TAYLOR

(Late of Pulham-St.-Mary, Norfolk).

75, Cambri lge-street, Rentbanks-road, Norwich.

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CHRIST AND THE CHURCH.

*Lines written on hearing Sermons Preached by MR. ROBERT BOWLES, Pastor, Hertford.*  
*on Sol. Song v. 9—16.*

DAUGHTERS of Zion, now attend,  
O tell me, Have you seen my Friend?  
My best beloved, for whom I sigh,  
For if I find Him not, I die!

His head is like the finest gold,  
So bright and glorious to behold;  
That scarcely Faith, with eagle eye,  
Dares lift her ardent gaze so high.

His eyes are like the gentle dove's,  
Which by the gliding streamlet roves;  
As newly wash'd in milk they seem,  
And with divine compassion beam.

His cheeks like beds of spices, too,  
Or roses bath'd in morning dew;  
For while on earth He sojourn'd here,  
They were bedew'd with many a tear.

His lips—no lilies of the field—  
Such soul-reviving fragrance yield;  
And when He speaks, the balmy sound  
Drop like sweet-smelling myrrh around.

His hands are like the beryl, seen  
Enclos'd in rings of golden sheen;  
And still outstretch'd remain, to bless  
His Church while in the wilderness.

His countenance, like Lebanon,  
Most comely is to look upon;  
No angry frown thereon appears,  
But smiles which charm away our fears.

His all-surpassing loveliness,  
No speech nor language can express;  
Should He unveil the dazzling sight,  
Would blind us with excess of light.

Such is my well-belov'd—O say  
If ye have seen Him pass this way:  
Fain would I clasp Him to my heart,  
And never, never, never part.

## GEMS FROM CHRISTIAN AUTHORS.

## LED A RIGHT.

THERE is no end of the blessedness, which is annexed to a life of faith and love in Jesus Christ. Whatever can be experienced of it below, is nothing more than an earnest, a token, or a pledge, of unmeasurable glory beyond the skies. *Here*, it is appointed us, to follow the Captain of our Salvation through sufferings. *There*, enjoyment will be our privilege, and the richest bliss of God our portion. *Now*, we are to find that without are fightings, and within fears; *then*, every fear shall be done away, and nothing but joy, eternal joy, shall be upon our heads. *In this life*, we experience a continued variety of evils, which distress or distract our mortal frame; *in the life to come* we shall feel an unmolested peace, and participate, without mixture and dismay, the pleasures that are at God's right hand for evermore. Then we shall look back upon all the evils (as we thought them) and various circumstances of our earthly pilgrimage, and find motives of praise to God for His mercy and wisdom in every one of them. Joseph is now blessing his Redeemer for the prison, Job for his dunghill, Jeremiah for his lamentations, and Lazarus for his sores. They have obtained (what can never be truly obtained below) that "high philosophy, which doth not forget the past; but in contemplation of the past views the future;" and (what is more) rejoice in the one great mercy, which orders both, and will consummate all for good throughout eternity.—*Serle*.

## THE FULNESS OF CHRIST'S LOVE.

THEY are happy for evermore who are over head and ears in love with Christ, and know no sickness, but love-sickness for Christ, and feel no pain, but the pain of an absent and hidden well-beloved. We run our souls out of breath, and tire them in coursing and galloping after our night-dreams; such are the rovings of our miscarrying hearts to get some created good thing in this life, and on this side of death. We would fain stay and spin out a heaven to ourselves on this side of the water; but sorrow, want, changes, crosses, and sin are both wool and warp in that ill-spun web. I wish our thoughts were more frequently than they are toward that heavenly country! Oh, but heaven casteth a sweet smell afar off to those who have spiritual smelling! God hath made many fair flowers; but the fairest of them all is heaven, and the flower of all flowers is Christ. Fie, fie upon us who love fair things, as fair gold, fair houses, fair lands, fair pleasures, fair honours, and fair persons, and do not pine and melt away with love to Christ. Oh, would to God I had more love for His sake! Oh, for as much as would go round about the earth, and over the heaven, yea, the heaven of heavens, and ten thousand worlds that I might let it all out upon fair, fair, only fair Christ! But alas! I have nothing for Him; yet He hath much for me. Oh, if we could but draw the curtains, and look into the inner side of the ark, and behold how the fulness of the Godhead dwelleth in Him bodily. Oh, who would not say, "Let me die, let me die ten times to have a sight of Him!" Ten thousand deaths were no great price to give for Him. Oh, how happy then are they who receive Christ for nothing! Christ is worthy of all your love, though it should swell upon you from the earth to the uppermost circle of the heaven of heavens.—*Rutherford*.

## THE BLESSED DEAD.

MRS. COLLS, THE LATE BELOVED WIFE OF L. H. COLLS,  
*Pastor of Martyrs' Memorial, Beccles.*

DEAR BROTHER WINTERS,—You would have received this brief memoir earlier could I have written it, but sorrow has filled my heart; my prayer is that this sorrow may be turned into holy, heavenly joy, by Him who can make the sorest grief lustrous with His love. I know that even a brief account of my dearly beloved's short but gracious career will be welcomed by many; for to know her was to love her; and many indeed there are, in different parts of the country, who will recall the gentle and beautiful spirit of the dear departed. My dearest one lost her mother when about five years of age, and the late Richard Snaith took her into his heart and home, where she remained until her maiden name of Taylor was lost in that of the writer of this memoir. Very chequered were the years spent with that faithful servant of Jesus Christ, but she was ever the sunshine of that home, and when very young entered into the joys and sorrows of his eventful ministerial career. Doubtless many will remember little Mary Jane when she lived amongst the colliers at Cinderford, and the neighbouring villages on the Forest of the Dean. Who can tell how much the Lord sanctified the trials and the varied experiences of those years lived with her dear uncle Snaith to the mellowing and beautifying of her spirit now in glory? Mr. Snaith, however, removed from Gloucestershire to the county of Suffolk, being pastor first at Mendlesham Green, and then at Aldringham. Many of the dear friends in Suffolk thus became acquainted with her before her future husband knew anything personally of the country.

In 1875 the Church at Carleton Rode invited Mr. Snaith to preach for them, and he eventually was settled there as pastor. The writer of this sketch had gone to the dear old chapel from quite a child, but the ministry of dear Mr. Snaith was blessed to his soul, and many were the months of deep conviction and earnest prayer which he passed through. But the beloved one, who is now doing nobler service on high, was as a messenger of comfort to him, and by her words of gentleness and grace, was instrumental very largely in leading him to the dear Saviour. In October, 1876, the dear departed one was baptized, and at the same time the writer also put on the Lord Jesus Christ by immersion. Very many will remember that most interesting and sacred occasion, especially amongst those who loved my beloved one as their earnest and affectionate teacher in the Sabbath-school at Carleton Rode. Holy friendship soon ripened into sanctified love; and oh! that young men and maidens who may read this might thus be brought together in the bonds of Christian affection.

The dark shadow of death entered the happy home of this devoted pastor, and Richard Snaith, of hallowed and honoured memory, rather suddenly but most triumphantly entered the land of far distances. This was indeed a sore grief to my dearest one; for a long time she carried a bleeding heart to the feet of her precious Jesus. But in the providence of God and under His most gracious smile, we were married at Wandsworth in 1881. There we spent two or three very happy, though sometimes chequered, years in fellowship with the dear people at West Hill.

But the Lord was graciously and mysteriously preparing the writer for the ministry, and truly was the dear one a wise and loving help-meet to him when his mind was so much exercised about entering such a high and holy service. When, however, the call came from the Master so clearly, then she entered most heartily into the new path, and oh! how truly and sweetly did my dearest one walk with Him therein. With a full heart does he recall the words of cheer, the ever-ready sympathy and gentle-loving counsel, given in his work for the Lord. Beccles had

become very dear to her, she had found her choicest service, and by her quiet, unobtrusive, yet Christ-like demeanour drew the dear friends around her. Her health was never very good at Beccles, but, until the last two or three years, there was no very clear token that she would leave us and the dear children for the homeland. But that strange and cruel consumption was slowly doing its fatal work, until after bravely and patiently taking her place in her earthly home she was obliged to take to her bed the day after New Year's, 1890. But we dare not recount those weary anxious months of suffering, of hoping, and of fearing, but we do look back with gratitude to our Heavenly Father for the grace which enabled her so sweetly to endure these, and also we praise Him for the strength given to us in the difficult work of ministering His Word during that season of anguish. The last few weeks before she died will never be effaced from our memory. When our new school-rooms were opened in May, for which she had worked so hard with loving hands, she was enabled most placidly to spend the day in the solitude and weariness of her sick-room, notwithstanding that she had so longed to see the new buildings. Many a sweet message did the suffering one send from her couch of loving greeting to the dear young people in whom she was so thoroughly interested. And often when the writer has left her side for his work of proclaiming the Gospel with a heavy heart, she has sweetly and lovingly promised to remember him at home in her prayers, and given to him some cheering word of promise. And now, dear brother, I must leave the beautiful sunset of this truly blessed life for another month's issue.

Yours very fraternally,

L. H. COLLS.

#### ANIMADVERSION.

SHAME on the so-called *Church* I say,  
 Shame on the souls which use Christ's  
 blood ;  
 Who hope to escape a burning hell  
 Through the dread agonies of God ;  
 Needs there a *song* and viands sweet  
 To lure *such* characters to meet ?  
 Shall low-necked gauze and fulsome song,  
 Be courted by a Christian *pastor* ?  
 At *such* an hour, in *such* a scene,  
 What saint would wish to meet the  
 Master ?  
*Saint* ! they detest the very name,  
 These men of gold and girls of flame.  
 " Religion has been too severe  
 Of late," these dainty pastors say ;  
 " But *we* will try to lure the world  
 To glory in an easier way,  
 Men shall *not* know the sinners dower,  
 If flower and feast and song have power,  
 Our dear young folk are too *refined*,  
 To study *substituted* blood ;  
 Too *sensitive* to be assailed  
 By threatenings from the Book of God ;  
 In silvery tones our words must fall,  
 Or Christ will *lose them after all*."

Oh, pitiful the harvest home  
 Of terror, which these men are sowing ;  
 The natural heart is kindly soil  
 To set and keep such brambles growing ;  
 Poor creatures, on Jehovah's breath,  
 Comes vengeance and the second death.

" God is not mocked," corruption springs  
 From all these sowings to *the flesh* :  
 If God loves those who love the world,  
 The Scriptures must be writ afresh :  
 Hell is too real and heaven too great  
 For men to toy with either gate.  
 Ah, me! the Church has reached the  
 stage,  
 The pastors meet their people there:  
 And it were quite behind the age  
 To separate the graceful pair:  
 God breathes His wrath with tongue of  
 flame,  
 But sin is sweet and judgment lame.  
 Oh, England, England, everywhere  
 The finger of contempt is pointed  
 At Bible truth, and in its stead  
 The intellect of man is mounted:  
 What will ye do, my country fair,  
 When God His word and arm lays bare:  
 Will conversazione men  
 Make martyrs, if the time should hasten  
 For blood-red Rome to lift her hand  
 God's apathetic Church to chasten:  
 He knows their folly and their goal,  
 But come not near them, oh my soul.

The God-taught teacher takes his stand  
 Close by the Cross, and, pointing there,  
 Breathes hope and consolation strong  
 For those whose sins create despair:  
 Nor guile, nor gauze, nor song is needed,  
 The sin is felt, and Christ is heeded.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SURREY TABERNACLE SIXTIETH ANNIVERSARY.

Special services, commemorative of the formation of the Church, and of the opening of the present beautiful edifice in Wansey Street, Walworth Road, were held on Wednesday, Oct. 22nd, 1890. Mr. J. M. Rundell, opened the afternoon service by announcing hymn 151 (Wells' Sel.) beginning:—

"How did my heart rejoice to hear  
My friends devoutly say,  
'In Zion let us all appear,'  
And keep the solemn day."

Mr. O. S. Dolbey, pastor, having read Psa. lxxxix., Mr. Thomsett, of Reading, offered sweet and earnest prayer. Mr. Dolbey then preached a most soul refreshing sermon from 2 Sam. xxiii. 5, and which he divided as follows: (1) the man who gave utterance to the words of the text, and (2) the words he gave utterance to. At the commencement of the sermon, our beloved brother remarked that the occasion for which they had met was one of more than ordinary moment, it being the 60th anniversary of the Church, and referred in appropriate and touching terms to his worthy predecessor the late James Wells of blessed memory; and, pointing to the mural tablet near the pulpit, observed that it testified of the love Mr. Wells had to the discriminating Gospel of Jesus Christ, and which he had been favoured to preach to poor sinners for so many years. The Church at the Surrey Tabernacle had thus been built up from the first in new covenant truths ordered in all things and sure. The text, said our brother, had struck his mind as being somewhat appropriate to the memorable event, and so we found it to be. The subject was therefore ably handled, and many precious things of an experimental kind were opened up in a very lucid manner. The closing hymn (163), given out by Mr. Rundell, and heartily sung, quite melted our soul with joy, especially the last verse:—

"In glory, soon, with Christ their King,  
His saints shall surely dwell  
And this blest covenant ever sing  
In all things ordered well."

Bless God for the hymns of Watts, Toplady, Hart, Kent, Swain, Steele, Medley, Burnham, Newton, Cowper, Irons, and those of other kindred songsters, whose voices now swell the great hallelujahs in the new Jerusalem on high. A large number of friends gathered to tea, which they appeared to enjoy. At the evening meeting, the pastor, Mr. Dolbey, presided, and announced the sweet hymn commencing,

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

He then read a portion of Psa. cxlvii, and Mr. J. W. Banks offered earnest and heartfelt prayer. The chairman, in the course of his introductory address, spoke with unctiousness on the unity of the souls of the people, that God in His abounding mercy had heard and answered prayer in bringing them together that day. As a Church, they had always been united in the great principles of grace which enabled him to sing with the poet.

"And since my soul has known His love,  
What mercies has He made me prove!  
Mercies which all my praise excell;  
My Jesus hath done all things well."

Since he had personally known His love, as a preacher of the Gospel, mercy had continued with him, and also in the ministration of the word by him through the Holy Ghost, and thus he could say in union with the Church and people at the Surrey Tabernacle, "Hitherto hath the Lord helped us."

Mr. Thomsett gave a thoughtful address on the wall of fire in Zech. ii. 5. He was glad to be present to celebrate the 60th anniversary of the cause at the Tabernacle. Why it had been so long upheld, was the wall of fire, that God had placed around it. Having spoken briefly of the history of the prophecy, he dilated sweetly on the wall of fire as a defence, significant of completeness, safety, and seclusion. Mr. Crowhurst gave out hymn 152, beginning:—

"Happy the Church, thou sacred place,  
The seat of thy Creator's grace."

W. Winters addressed the friends, on the offerings under the law, and the consummation of them in the one offering made by Christ. Mr. Green announced hymn 48:—

"Awake, sweet gratitude, and sing  
The ascended Saviour's love."

Mr. Stansfield, of Bacup, gave an earnest address on the words: "The Lord hath done great things for, whereof we are glad" (Psa. cxxvi. 3). This, the speaker considered to be quite appropriate to the beloved pastor and people at the Surrey Tabernacle, and we echoed his belief. Our brother Stansfield, although a stranger to us in the flesh, was not so in spirit, we felt a union of heart to him at the tea-tables, and could follow him in his warm and discriminating address. Mr. Arnold Boulden gave out a sweet hymn (93):—

"Now to the power of God supreme."

Mr. Thomas Carr was excellent on the subject of praise, based upon Psa. cxlvii. 12. The speaker observed that the people of Surrey Tabernacle could praise the Lord, for they dwelt together in unity and peace, and that praise was a glorious part of divine worship by which the saints of God on earth

mingled with those who had already gone to glory in their hallelujahs. He remarked that praise was the outcome of joy, the dead could not praise the Lord, but the living could for the gift of His beloved son Jesus Christ. Mr. R. H. Davey announced hymn 338—

"Praise your Redeemer, praise His name."

Mr. J. Bush, who had come to join in the anniversary services, from love to the pastor and people of the Surrey Tabernacle, to which he belonged, was asked by the Chairman to address the meeting. Mr. Bush said he had no intention of speaking when he came, as he was not announced on the list to speak, however, he gave us a most savoury speech on Abraham's sacrifice and its glorious antitype, Christ.

Mr. J. M. Rundell, after giving a very kind and interesting summary of the speeches that had been given, dwelt with much power and sweetness on Psa. xlv. 17, which he observed contained the secret and cause of all that had been stated. It was his wish that the name of the Lord might be remembered by the people at the Surrey Tabernacle, to all generations to the praise and glory of His grace.

Our dear brother, Mr. Albert Boulden, it appears, previously requested the Chairman not to call on him for a speech, and our brother Dolbey, in a few kind words, stated that he would not ask him to address the meeting. It was not generally known at the time, but our brother Boulden had, prior to the meeting, received the sorrowful intelligence from Sydney, N.S.W., of the death of his beloved son, Mr. Harry Boulden (see E. V. and G. H., page 376).

The well known hymn—

"All hail the power of Jesus's name,"

having been heartily sung, the chairman pronounced the benediction, and thus closed one of the happiest days ever spent in the Surrey Tabernacle.—EDITOR.

#### FAREWELL TO MR. HENRY NOBLE.

Most interesting and savoury services were conducted and enjoyed on Wednesday evening, November 5, to say farewell to our beloved brother, Henry Noble, on his return to his field of labour in Colombo and Jaffna, in the Island of Ceylon. We have not had the opportunity of hearing Mr. Noble preach, but it has been our privilege on several occasions to listen to him in supplicating the throne of grace, and it is here where our heart has been knit and united to him as "a brother beloved." Mr. Noble is a man of medium height, moderate build, an iron-grey covering to his well-formed head, a heart touched and softened by the grace of God, well-weighted with an experimental acquaintance of "the truth as it is in Jesus,"

knowing what it is to be "brought up out of the horrible pit and miry clay" by the invincible and irresistible power of the Holy Ghost, with his feet set upon the Rock of Ages, and thus established in the deep things of God. This is the man who is employed by the Strict Baptist Mission to tell to the poor deluded idol worshippers in Ceylon "what a dear Saviour he has found." Our good brother Noble has a full face, with a decided, yet pleasing, expression, bearing signs of having past his three score years; there is such a solidity in his appearance and general bearing that leads one to conclude that he is "steadfast, immovable, always abounding in the work of the Lord." And this fact is confirmed by an acquaintance with him, of which we give three witnesses. Pastor Holden, of Limehouse, said, after listening to him at West Hill, Wandsworth, on the 11th of last month, "He has the right ring about him—I feel attached to him." Pastor Winters, of Waltham Abbey (our devoted editor), on the same occasion, said, "I like the sound of his voice—there is something stable about him." Pastor Mitchell, of Chadwell-street, says: "I was one among the first to make the acquaintance of our brother Noble. The day he arrived in England he was brought to my house, and from the very first I felt him to be a man of God, and that feeling has increased on acquaintance." Dropping our own impressions (which, by the way, are just in accordance with those quoted), we think there are quite sufficient to commend the matter to the serious and practical sympathy of the readers of the E. V. & G. H., not being unmindful of the substantial service already rendered.

The income of the Mission is about £700; the responsibilities are approaching £1,200, for want of which the hands of the committee are cramped. A few legacies, or donations, however small, will be gratefully received by our editor and forwarded on.

The farewell service was presided over by Mr. John Box, and commenced by singing the hymn—

"Stand up and bless the Lord,  
Ye people of His choice."

Mr. R. E. Sears read Psa. lxxvii. and cxxi. and a portion from Thessalonians, and Mr. Hodges implored the Divine blessing. Mr. Box, in his opening remarks, said: We are gathered to-night, dear friends, to bid farewell to our brother in the Lord, Henry Noble, who is about to return to Ceylon to resume his labours. We anticipated his visit, and prayed it might prove a blessing to his own soul. We could not tell how he might be received, now we have seen him and had fellowship with him. I think I express the opinion of the committee when I say he has been well received. It is

right that we should be personally acquainted with those who are our agents. Brother Noble has been of importance to us—he has given us much information, and his visit has proved useful to us as well as to himself. Now, to-night, all we have to say is "Farewell." His countenance is fixed on our minds, and we shall think of him in the important work of preaching the gospel to the heathen who worship idols, and we trust the impression he has made on the Churches will be lasting and fruitful. Mr. J. H. Lynn made an appeal for a collection to present to brother Noble, which amounted to over £17. This the president handed to Mr. Noble with some very kind, suitable, and sympathetic words. He, the chairman, also had the pleasing duty of presenting him with a watch, the gift of Mr. Fricker, and a silver chain, the gift of Mr. R. E. Sears, also a copy of the large size edition of Denham's Hymn Book, the gift of another friend. The watch was of great service, inasmuch as our brother had no means of telling the time save by shadows.

Mr. Noble thanked the friends for so many tokens of love and affection he had received during the short visit he had made to his native land: he had been permitted to meet with many loving friends, whose kindness would abide with him till his latest breath, and be the means of stimulating him in his loved work at home. Mr. Noble then gave a short dissertation on the love of God, and concluded his remarks by again thanking each and all for their great kindness to him, and if his feeble services were useful to the poor heathen, God should have all the praise.

Mr. Moxham gave a suitable address from the words, "God be with you." Mr. Thomas, of Tring, spoke of the visit of brother Noble to Akeman-street, and Mr. Mitchell spoke of the growing attachment he felt to brother Noble, and hoped his visit would give an impetus to our efforts, as a body in favour of the Strict Baptist Mission. Mr. R. E. Sears was called upon to commend brother Noble to the care of God as he sailed across the ocean, and that he might reach his home and family in safety and peace. Mr. Box desired that he (Mr. N.) would give Christian love to his wife and daughter, who were workers among the girls and women. Mr. Wakelin desired that he might convey the love of the Sunday-school children in England to the Sunday-school children in Ceylon. The following hymn was then sung, which brought tears in many eyes:—

#### FAREWELL TO A MISSIONARY.

"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.

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.

Go, join those much-lov'd names on yonder  
shores,

Go, share their ardent honourable toil,  
Mingle your soul with theirs, with theirs,  
your joys,

And bear to them the blessings of your  
isle.

Go, teach the nations, sound the Saviour's  
name—

As He was sent of God, He you doth send  
His word of promise still remains the same,  
"Lo, I am with you always, to the end."

The benediction brought to a close a  
most happy and encouraging meeting-  
on behalf of the Strict Baptist Mission,  
JOHN W. BANKS.

#### A LITTLE WHILE.

Only a little while to tarry here,  
Midst sorrow, pain, and sickness, toil and  
Only a little while, and we shall be [care,  
With Jesus through a long eternity.

Only a little while, a few more tears,  
Only a few more sighs, and doubts, and  
fears, [come,

And we shall be where fears can never  
And join the ransomed in our glorious  
home.

Only a little while the cross to take,  
To suffer all things for our Master's sake,  
And then through grace we shall the  
crown obtain,

And find our loss to end in perfect gain.  
Only a little while, poor tempted soul,  
While billow after billow o'er thee roll,  
Only a little while the storm to brave,  
And thou shalt lift thy head above the  
wave.

Only a little while, afflicted one,  
And thou shalt hear thy Saviour's voice,  
"Well done,"

Thy good and faithful servant enter in,  
And join in praises to your heavenly king.

Only a little while and that poor frame,  
Shall rise triumphant in Jehovah's name,  
The mortal put on immortality,  
And death be swallowed up in victory.

Only a little while to watch and pray,  
Waiting and longing for the break of day,  
A little longer and that morn shall rise,  
Without a cloud to cross the sunlit skies.

Only a little longer, child, press on,  
Soon thou shalt bid thine every fear be-  
gone. [strife,

Shalt rise above the scenes of earthly  
And sing the songs of Zion through ever-  
lasting life. M. A. FLACK.



### RECOGNITION OF MR. JAMES CROOK AS PASTOR OF COLLEGE PARK CHAPEL, LEWISHAM.

Very profitable and interesting services were held in the above beautiful sanctuary on Tuesday, Oct. 21, 1890. In the afternoon our brother E. Mitchell preached a most appropriate sermon from the words, "These men are the servants of the most high God, which show unto us the way of salvation" (Acts xvi. 17), and which he divided as follows—1, A Glorious Title; 2, The Honourable Relation; and 3, The Important Business. A great number of friends, more than could be well seated in the large schoolroom, partook of an excellent tea. In the evening Mr. W. Winters presided at the public meeting, and called on brother J. Cullingford to announce a hymn, which, having been heartily sung, brother E. Mitchell offered the recognition prayer, which was earnest and suitable. Brother J. Taylor gave out another hymn, and the chairman addressed the Church from the words, "Behold, this is the law of the house" (Ezek. xliii. 12). He also read an interesting extract of a letter received as "private," although worthy of being publicly read, from the late pastor of the Church, Mr. W. Hazelton, expressive of his sympathy and good will to the Church, and called upon Mr. H. W. Hall, senior deacon, to state the Church's position in relation to the pastorate. Mr. Hall having referred in very kindly terms to the note from dear brother Hazelton, gave the following statement:—

In reviewing the circumstances which led to the choice of our new pastor, we will briefly refer to the cause of the vacancy which our brother Crook has just been called upon to fill. Our late pastor, brother W. Hazelton, had been ailing for some time, but he was quite unexpectedly laid aside by a severe affliction, from which he has never recovered. This took place at Laxfield in June, 1888, where he had been called upon to preach to the assembled Churches of the Suffolk and Norfolk Association. We believed then that he would soon recover, and special prayer meetings were held at frequent intervals for his restoration, and supplies engaged for the ensuing month only. But as this state of things continued, and no appearance of our pastor's immediate return, we found it necessary to engage supplies a long way ahead, as all the brethren we inquired of were engaged. And so we continued until March, 1889, when our brother Hazelton tendered his resignation, which, however, was not accepted by the Church. In the following July he repeated his request, and again sent in his resignation, and having now been deprived of his counsel and services for thirteen months, the Church

very sorrowfully accepted it as the Lord's will. So much for the vacancy which led the brethren to pray for another pastor (a man after God's own heart). Our prayers have been heard and graciously answered. Our acquaintance with our brother Crook commenced in the summer of 1884, when he was asked by our late pastor to preach for him, and his sermons at that time left a marked impression; many of the members who have since joined having had occasion to refer to the same. Again, in 1886 our brother preached on two Sundays whilst brother Hazelton was taking his summer holiday, and again the preached word was accompanied with power. In the summer of 1888 our acquaintance ripened. Our brother Crook had been unwell, and came to London for a rest and a holiday. It was at the same time as brother Hazelton wished to attend the Suffolk and Norfolk Association meetings at Laxfield, and hearing that brother Crook would be in Lewisham, he announced him to preach on the following Thursday. This he did, and it was on this Thursday that brother Hazelton was laid aside, and on Friday morning we received a communication informing us of his condition; there was no time to lose, and we urged brother Crook to preach on the Sunday. He was induced to do so, and at some inconvenience to himself, promised to take the following services whilst he was in Lewisham. These services were highly valued, and the blessing of the Lord was realised. We were then for several months having various supplies. Some were well received, others gave occasion to some complaining: but our position made it difficult to secure those supplies whom we should have preferred, until we resolved to look further ahead; and it was then that we wrote and asked our brother Crook if he would preach for us the following summer, when we hoped he might be up for a holiday. He said the cloud was moving, and he could not then make arrangements for the future. Some time afterwards, hearing that he was leaving the Church at Tyldesley, we asked him for several Sundays at various intervals, and these were given in some instances. The friends heard him with joy, and in due time when the subject of a new pastor came under discussion, his was the only name ever mentioned. The place filled well when he preached, and all seemed pleased, but there were a few who had scruples about voting for him on account of his having been pastor at Tyldesley, which was a Calvinistic Independent Church. This, however, he had left, and was a member of brother F. C. Holden's Church at Limehouse. He was, therefore, asked to preach for three months, commencing July 1st, 1890, with a view to the pastorate, and finally, at a Church meeting voting by ballot, he was chosen pastor by 38 for and 7 against.

The deacons have been in unison throughout, and felt it was clearly the Lord's doing, and marvellous in their eyes. During his labours among us five have been baptized and eleven added to the Church, all testifying of the power felt under his preaching. Our earnest prayer is that God may seal the union with His approval and blessing, and that His presence may through our journey shine and crown our journey's end.

The chairman then called on the pastor-elect to make whatever statement he pleased relative to his call by grace to the ministry, and to College Park. Mr. Crook, with evident feelings of great emotion, said—

Dear brother Winters, and dear Christian friends,—I am thankful to meet with you all to-night, and to be able to testify of what I hope God has done for my soul.

I will try and speak—1st, of my call by grace; 2nd, my call to the ministry; and 3rd, my call to College Park.

Firstly, from my birth in sin in 1847 until 1867 I lived in ignorance of God and myself. My early life was like most others, only I was more depraved and vile. One evening in November, 1867, I was standing in the Waterloo Railway-station, and was using bad language, when a man standing near came and rebuked me, and which the Holy Ghost sent home to my conscience with power, and condemned me and made me ashamed of myself. I left the station, but his words never left me. The man at the same time quoted Rom. viii. 28, which fastened on my mind for many weeks. I then groaned in distress, as I had found trouble and sorrow. My sins rose like mountains, and what to do I knew not. After some months of bondage and misery, I was delivered by a sermon preached by John Wigmore in Riding House-street, from the words of David in 2 Sam. xxiii. 5.

My joy was then great, and the word of God was precious to my heart. I sat under Mr. Wigmore's ministry on Sundays and week evenings; also under Mr. J. Wells on Friday evenings at Holborn. Still, my sins were not removed from my conscience, which made me cry to God in prayer, that He would seal home pardon and forgiveness to my soul.

About two years after this, one Sunday evening when my wife was gone to chapel, and I was alone, feeling very low in my mind, I cried unto God in prayer, when the word came with blessed power, "Son, be of good cheer, thy sins which are many are all forgiven thee."

I cannot now attempt to describe my feelings. I arose from my knees, everything seemed changed. I felt a calm in my soul I had never known before. The power and sweetness of those words rested upon my mind for weeks.

But afflictions and trials were at hand. I have ever found the day of ad-

versity set over against the day of prosperity.

I felt a great desire now to follow my Lord in the ordinances of His house, but John Wigmore was dead, and I seemed left without a home. My steps were now directed to Gower-street Chapel, my soul being much blessed under Mr. Hazelrigg, of Leicester, from the words in 1 Pet. ii. 7. It was on a Tuesday evening. I felt a love to the people there, and after some delay was brought before the Church, and was received and baptized by Mr. Hemington. I was now led about in providence, but kept and preserved by the God of all grace.

Secondly,—I will now try and relate my call to the ministry. I could not be ignorant that God had many times blessed the words from my lips to others at the prayer meetings. And on one occasion a brother spoke to me about speaking in the name of the Lord. I, however, could not see how God could use such a mass of sin and ignorance as I felt myself to be.

But one day I was in a cellar underground praying, and enjoying such blessed freedom with God, although the place was damp, dark, and vermin about, it seemed like a palace to my soul. God was preparing me then, though I knew it not, for after conflicts.

Whilst thus engaged there came a knock at the door. I came up from the cellar and opened it; my eyes were red with weeping, but not tears of sorrow, but of holy joy. My visitor was a town missionary, belonging to the London City Mission. Thinking I must be in some distress, he began to inquire the cause of my tears. I told him the joy of my soul, and how God had blessed me. After some conversation he asked me why I was burying my gifts, and not telling to others the blessed news of salvation. He left me, and afterwards his word weighed heavily on my mind. I made it then a special matter of prayer, for God to lead and guide me.

Sometime afterwards, when on my knees, God sent these words into my soul with great power, "Behold, I have set before thee an open door, and no man can shut it." Blessed be His holy name He knows how much man has tried since that day to shut it. But to-night I bear testimony to the fulfilment of that word. Well, what was the "open door?" why for the time it seemed a closed one, for I found my steps must be directed miles away.

A year or two rolled away, until 1874. I was now living at Bury, Lancashire, and finding the chapel closed from Sunday to Sunday, and no prayer meetings, I invited a few of the friends to a prayer meeting in my own house. Some short time after this, one Sunday, the friends were disappointed in a

minister, who was ill, the deacons came to me and asked me to speak. After seeking direction from God, I consented, and spoke from Rom. ix. 4. This portion of God's Word was on my mind on the Saturday at my work. I believe some were refreshed by the Word; but now came a time of conflict, and for two years I thought to bury myself out of sight. But I was brought out again at Warrington, where I was asked to speak. I joined the Church and went out to supply.

Through much sorrow, opposition, darkness, and distress, I continued to preach in a number of churches in Lancashire, Yorkshire, and other counties, until 1879, when I received, through a most mysterious providence, an invitation to preach in Tyldesley Chapel; and after much prayer and consideration (because it was not a Baptist Church), I was led to accept the call, and many enemies I made for doing so, but more friends. I must leave to others to decide whether God blessed my labours there or not. Those souls that were born again there must be my defence in the day of judgment. I believe God opened the door and directed my steps there, and when my work was finished, He brought me away again. But I must say to those who do not understand what kind of Church it was, and have listened to those who are saying, "He left the truth and went to a place that did not hold the truth." Well, Tyldesley Chapel was built and secured in trust by a sound Calvinist, not a dead Calvinist, nor mongrel Calvinist, like many in our day. The services were after the order of the Church of England, largely abbreviated and without the errors of that Church. The Articles of Faith are most sound and scriptural. For over one hundred years the Gospel of the grace of God has been proclaimed there, and my prayer is, may God still bless his own truth in that chapel (see E. V. for Dec., 1864, p. 331).

I might mention that the late beloved editor of the E. V., C. W. Banks, preached there more than once. Also Mr. Hazelrigg, of Leicester, and the late A. B. Taylor, of Manchester, and many other good men. I preached my first sermon there in August, 1879, and my last, August, 1889.

Thirdly. I will now try and briefly state my call to College Park, Lewisham. In 1884, I was coming to London on a visit when I received a letter from Mr. Hazelton, your late pastor, asking me to preach for two Sundays. I did so. I again was asked to speak on my next visit to London; and you have already heard from brother Hall how I took the pulpit in 1888, when our brother Hazelton was laid down by the severe affliction under which he is still suffering. At the end of 1888 I was very much upset in my Sunday-school at Tyldesley,

which quite unsettled me there; and being invited to speak for you at College Park, I tendered my resignation to the Church at Tyldesley early in 1889. I soon afterwards came to London, and have laboured among you since then, until you gave me a final call to become your pastor. Now, my desire is to preach Christ and His salvation, and to lay the sinner low. I feel myself a poor, weak, and dependant sinner on the bounty and mercy of God. But I desire to preach a full Christ for empty sinners, and to set forth the sovereign, personal, and eternal election of the Church in Christ Jesus by God the Father, the grace of Jesus Christ, the Son of God in the full redemption of the elect, from the curse of sin and all the effects of the fall, the regeneration, sanctification, and final glorification of every one of the elect family by God the Holy Ghost. I believe that man is entirely lost by the fall, and destitute of both will and power to help himself. So that it is 'not of him that willeth, nor of him that runneth, but of God that showeth mercy.' I believe that the love of God the Father, the mercy of God the Son, and the sweet consolations of God the Holy Ghost are all covenant blessings, which none can take away from the heirs of God. And that all who are born of God will, from the life implanted in them, pant after, and seek to know the will of God, and will desire to follow Him in the paths of truth and grace.

In conclusion, I beg to say that I sincerely pray to be kept in the faith of God's elect; and that I do firmly believe in all that is embodied in the Articles of Faith as printed for this Church, namely, strict communion, baptism by immersion upon confession of faith, and every doctrine set forth therein, and may the blessing of God rest upon us all. Amen.

The chairman then joined the hands of the pastor and deacon, and after a few appropriate words, called upon Brother F. C. Holden to address the pastor-elect, Brother Holden, in the course of a very warm and reasonable address, reminded the friends of the relation in which he stood to Mr. Crook as his pastor, that the Church at Limehouse did not receive him as a member without first knowing all about him, they did not lay hands on him suddenly, but had known him a year or two before he joined their Church: and he (the speaker) had felt a union of heart and soul to him from the first time of their meeting. If a brother had done wrong, and confessed the fact, the Church had a right to hold out the hand of fellowship to him, and the Church at Limehouse had done so with brother Crook. Brother Holden then addressed brother Crook on his present position as an under-shepherd and standard-bearer at

College Park, and closed by giving him much sound and valuable advice. Bro. E. Langford next addressed the meeting, giving timely and helpful words. Brother Crook thanked the ministers and friends for their presence and support, and brother J. Cullingford offered the closing prayer and pronounced the benediction, terminating the happy and interesting service. Deacons Hall, Riddle, and others assisted in making the meeting a success. To God be all the praise. Amen.—EDITOR.

#### ENCOURAGING WORDS TO GOSPEL MINISTERS.

DEAR BROTHER WINTERS,—Will you permit space for a record of my personal experience that may be useful to many of our ministers and "supplies," in cheering their hearts under desponding and misgiving feelings as to success in their work in the Gospel of the grace of God. For over twenty years I have laboured side by side with our Brother Elam in the Church at Masbro'; waves of prosperity have at times, gladdened our hearts for the time being, but reverses have come and our numbers have been decimated again and again, from various causes over which we seemed to have no control. I have in my own soul anxiously longed for prosperity and increase, and have never gone to my work without seeking the Master's blessing.

Some six months ago, through the fires of affliction and severe tribulation, I was brought in my soul to sit at the gates of death, and almost driven to absolute despair. My great enemy was permitted to bind me, as it were, with fetters of iron, and everything I had done and was doing, was represented as a complete failure. My hopes in Christ my Lord were severely and desperately questioned—my work for Him seemed all in vain, and it was suggested to me that I had run before I was sent, that neither God nor man had accepted my pleadings for the Gospel, no one cared for me or my efforts, and all my sacrifices for His name were absolutely in vain. In the midst of the gloom and temptation I resolved to give up speaking any more in the name of the Lord, and sent in my resignation to our Church. Our friends refused to accept it, and our esteemed Brother John Roper, sagacious, shrewd, and faithful to his God and the Gospel of his grace, wrote me letter after letter without effect, until it pleased the Lord to decide the matter for me. I went up into my garret, and there spread the matter before the Lord, and begged of Him to decide the matter for me, and ere I had uttered many words, I felt distinctly impressed upon my heart the impression of the words, Go! go! go! and could utter no further words, but arose from my knees.

A little while after this, I was informed that a sister who had received good under a certain sermon preached by me, was desirous of following the Lord in His ordinances, and under another sermon she heard me preach, her impressions were strengthened, and a little while ago, I had the pleasure of taking her through the water of baptism to the honour of God and our Saviour. I may say further, our friends have been tenderly kind to me since the dark temptations I endured, and I have felt my heart at times richly anointed with the divine unction, and the Lord has favoured us with blessed tokens of His presence, so that all my fears and hesitation have been overruled, and I hope for further manifestations of His favour and help. I feel deeply my great weakness in the glorious work, but I think all must see His hand in what I have related you; through much affliction we learn our own insufficiency, but His sovereignty appears in the way He leads us, and our mouths are stopped from all boasting by His teachings of power in our hearts and lives. He shutteth up a man, and who can bring him forth again; He openeth, and who can shut? Of His mercy we receive grace; of His mercy we are sent to preach His word; of mercy we faint not, or, when faint, are yet found pursuing; to ourselves belong confusion of face and shame, but to Him praise for His glorious and all-sufficient grace. We are nothing, but He is all in all. Herein is the hope of Zion and her watchmen on the towers thereof. If these few words may minister encouragement to any of my brethren, may I ask your favour to insert them to the glory of our Father and Redeemer. Peace be with you and all the Israel of God.—Yours truly, JOSEPH TAYLOR.

WALTHAMSTOW.—ZION, MAYNARD ROAD.—On Wednesday, November 12th, the sixteenth anniversary of the formation of the Church was held, preceded by a well-provided tea, after which a public meeting was held, presided over by Mr. J. Lee, who, although smarting from bereavement, was enabled to tell to the glory of God's grace, of the divine support he realized. After a hymn of praise, which graciously vibrated through the meeting, Mr. Pledger led us in earnest prayer. The chairman's address was tender and encouraging. Brethren Kingston, C. Hewitt, F. C. Holden, Runneckles, and the writer spoke on the love of Christ and His divine presence. Mr. J. Haines, of Homerton-row, was present, and took part in the service. The friends here are very grateful to dear brethren Holden and Sears, for occasionally helping them at the week-day services. May the Lord continue to bless and prosper this little hill of Zion, and His blessed name shall have all the praise.—ADAM MARKHAM.

THE SUFFOLK AND NORFOLK  
STRICT BAPTIST PASTORS'  
CONFERENCE.

The autumnal meetings of the above society were held at Zoar Baptist Chapel, Ipswich, on Wednesday, October 22nd. The beautiful weather and the blessing of our Heavenly Father experienced at this second anniversary of our conference were a precious answer to our united prayers preceding the meetings. It is now a recognised necessity and factor of our conference that we have a united meeting for earnest supplication in the first place. At eleven o'clock several of our dear brethren were assembled for this delightful privilege, our beloved ex-president Woodgate conducting the worship. Truly God was with us at that happy blending of kindred spirits in prayer. Brethren Dearle, Ward, Reynolds, Gill, Glasgow, and Bland united in pleading for fresh power from on high to rest upon the ministry, and for real prosperity in our Churches.

Brother Marsh gave an address full of grace upon "the connection between prayer and power for service," and the secretary pleaded for more seasons of special prayer in a short address. Brethren Evans, Pung, Ranson, Had-dock, and Lamb were also present during this most refreshing season.

A most bountiful luncheon was provided for the conference by Mr. and Mrs. Garrod at their residence, and may the Lord very richly reward them for their most hearty kindness.

The business meeting of the conference was held in the afternoon, when brethren Evans and Ward were most heartily received as members of the society.

Brother Gill was chosen president for the ensuing year, and brother Pung vice-president. The treasurer (S. K. Bland) and the secretary (L. H. Colls) were re-elected.

A paper was then read by brother Pung on "The Structure of the Word of God." This subject was dealt with in a most instructive and elaborate manner. A lively and interesting discussion followed, in which most of the brethren took part. It was agreed that the paper be printed, so that others may have the opportunity of reading this really timely and thoughtful treatise.

There was then the very cheering social tea, when other friends joined us. Punctually at seven o'clock brother Woodgate commenced the public meeting in the chapel by giving out that joyous song of holy praise, "Come, we that love the Lord." Brother Kern, of Bethesda chapel, read the Scriptures and offered fervent prayer. The chairman then gave a stirring and encouraging address, showing by statistics the present strength of the Strict Baptist denomi-

nation in Suffolk. Our brother's whole soul is in sympathy with our Churches, and his careful and weighty words proved that there is no ground for imagining that Strict Baptists are dying out. Brother S. K. Bland then gave an address upon "Christ's Use of the Word of God." Our esteemed brother's speech was full of instruction and power. Brother Evans, whom we welcome into our midst most heartily, then gave us a very useful and interesting address upon "Good and Bad Hearers of the Word." The last speech was by our beloved brother Ward, of Glemsford, whose subject, "The Triumphs of the Gospel," evidently fired his heart as his address did the people's.

A collection was taken towards the funds of the society, and the secretary moved a most cordial vote of thanks to the friends at Zoar for so kindly entertaining the conference. He also thanks the friends for attending so well and thus encouraging the society.

The Lord bless all His faithful servants and all the Churches with greater earnestness, unity, and prosperity. Such is the aim of our Strict Baptist Pastors' Conference, and such is the prayer of

L. H. COLLS, *Secretary.*

LYNTON ROAD, BERMONDSEY.—

One of the most successful anniversary services ever held in connection with this cause took place on Tuesday, November 4th, the occasion being the commemoration of the laying of the foundation-stone of the building. In the afternoon Mr. John Bush preached to a good congregation a weighty discourse from the words, "And there shall be no more curse" (Rev. xiii. 3), and power attended the Word. After tea a public meeting was held, when the chair was occupied by Mr. Thomas Green (of the Surrey Tabernacle), who in the course of his opening remarks spoke of the pleasure it gave him to know that the Church at Lynton-road was prospering. Mr. T. Carr was the first speaker, and he spoke very sweetly from the words, "O visit me with Thy salvation" (Psa. cvi. 4), dwelling on the personality of desire of a sinner to be interested in the salvation of the Lord Jesus Christ. Mr. Crook followed with some solemn and weighty words of warning based upon Isa. xxi. 11, "Watchman, what of the night." Taking a survey of the progress of error in our land, he declared that when the answer to the question was that the night was dark, and urged the desirability of the Lord's people importuning the throne of grace, that the Lord would appear and cause His light to shine, at the same time reminding his hearers that, however dark the night may be, the day is coming, and that all that is happening, or that will happen, is known to the God of Israel. Mr. O. S.

Dolbey then gave a short but pithy address from the words, "My heart is fixed O God" (Psa. lviii. 7), showing from illustrations drawn from the Word of God how the people of God had been blessed with a holy determination to do that which was right in the Lord's sight and dwelling very forcibly on the determination of Paul to know nothing among men save Jesus Christ and Him crucified. Mr. E. Mitchell followed, basing his remarks on Deut. xxxiii. 3, "All Thy saints are in Thy hands," after which Mr. Albert Boulden was listened to with much attention as he made a few remarks on the words, "But my God shall supply all your needs according to His riches in glory by Christ Jesus," and was followed by Mr. J. M. Rundell from the words, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." During the evening Mr. Thos. Knott (one of the deacons) stated that the Lord had during the past year blessed the cause spiritually, numerically, and financially, and a most happy and soul-cheering meeting was brought to a close by singing a few verses of "All hail the power of Jesu's name," followed by prayer by the chairman. The collections were very satisfactory, and amounted to over £13.

**HORNSEY RISE.—EBENEZER, ELTHORNE-ROAD.**—Special services were held in commemoration of the founding of this cause, twenty-five years ago, by Mr. W. S. Waterer, the late pastor. On Sunday, October 26th, two sermons were preached by Mr. W. Osmond, the present pastor, from 1 Cor. iii. 11, "Other foundation can no man lay than that is laid, which is Jesus Christ." On the following Tuesday a sermon was preached in the afternoon by Mr. R. E. Sears from Psa. lxxii. 15, "And He shall live," &c., and in the evening a public meeting was held, Mr. Heathfield presiding, who opened by reading a portion of Phil. iv. Addresses were delivered by ministerial brethren R. Burbridge (Isa. xxxviii. 17), E. Langford (Psa. xxv. 3), T. House (Prov. xvii. 17), and G. Herring (Gal. vi. 2). Mr. Osmond concluded by expressions inciting to gratitude to the Lord for His goodness manifested during these anniversary services, and to all the friends of this cause of truth for their kindly remembrances of our late aged pastor in his infirmity, together with his beloved wife, who is much afflicted. The liberal collections made at these services were presented to our late pastor as a token of love and esteem. The total of collections and contributions amounted to £20, the receipt of which drew forth expressions of gratitude and praise from our late beloved pastor, Mr. Waterer. May his ministry for so

many years in this locality, and which was a living and experimental one, be still owned and blessed of the Lord in the remembrances of His people here to their comfort and encouragement in contemplating the past, inspiring trust and confidence in Him who has favoured us with a faithful minister of Jesus Christ hitherto, that He will favour us with an ambassador of His, a workman that needeth not to be ashamed, rightly dividing the Word of truth in the ingathering of precious souls and the building up of those who have believed through grace in their most holy faith, through Jesus Christ our Lord. Amen.—H. GOODHEW, Deacon.

**PIMLICO.—REHOBOTH.**—The second anniversary of the Sunday-school connected with the above place was held on Sunday, November 9th. Sermons were preached by the pastor, and in the afternoon a children's service was held, conducted by Mr. H. Falkner. On Tuesday, November 11th, a sermon was preached by Mr. W. Winters, which was keenly relished. After tea a public meeting was held, presided over by Mr. J. Oakes, of Shouldham-street Sunday-school. After an hymn of praise had been sung, and Deut. vi. impressively read by the chairman, A. Markham offered prayer. The secretary's report, read by the pastor (W. Harris), was encouraging. The chairman's address was much to the point; after which Mr. H. Myerson spoke on the wind blowing where it listeth. Mr. Mr. Winters gave an earnest address on "The Book of books"; Mr. R. Burbridge, on being called, "The Sons of God"; Mr. E. Beecher, on "The Holy Spirit as a Divine Teacher." The singing was excellent; altogether it was indeed a happy day. We were glad to see present brethren Palmer, Woodrow, Baldwin, and other dear friends with whom we had happy fellowship.—ADAM MARKHAM.

**STOKE ASH, SUFFOLK.**—The 84th anniversary of the above place was held on Lord's-day, November 9th. It was indeed a day long to be remembered. Our dear pastor was enabled to preach two choice and Christ-exalting sermons, which seemed quite to melt us down with gratitude to God, words fail to express the sacred joy felt, and many were led to exclaim, "Master, it is good to be here." The sermons were delivered with great power. It seemed as though (for the time being) once again our pastor had grown young; but, alas! his silvery locks and increasing infirmities remind us he is "passing away." May the Lord add his blessing, and grant that much good may result from the Word so faithfully preached upon the 84th anniversary of the Church at Stoke Ash.—So prays P. BARRELL.

## OUR SUNDAY SCHOOLS.

On November 14th the second conference of the Sunday-school Committee of the Metropolitan Association of Strict Baptist Churches was held, as before, in Keppel-street Chapel, Bloomsbury. Mr. E. Mitchell, presiding, opened the meeting with Hymn No. 1 on the hymn-sheet, which, having been sung, Mr. W. K. Squirrell read *Ps. lxi.*, which he supplemented with a few running comments suitable to the occasion. Mr. R. E. Sears offered fervent prayer.

The Chairman then said: I feel great pleasure in being present at this conference, as I am sure, if we seek the glory of God our gathering together will not be in vain. Our meeting to-night is for mutual benefit, and it is often on such occasions we get fresh light on the Word of God. I shall not occupy your attention long. It is my idea that a chairman of a meeting of this sort should be a kind of moderator, and that things should be done decently and in order. Our friend, Mr. Charles Harris, has consented to read a paper to-night on "The International Lessons." I have, therefore, much pleasure in asking him to do so.

Mr. Harris then stepped forward and read his carefully-prepared paper, after which Mr. J. H. Lynn moved that a hearty vote of thanks be accorded Mr. Harris for his paper, and which Mr. G. Herring supported. Mr. Harris responded in a few suitable words.

A sharp discussion on the paper then ensued, in which the following friends took part—Messrs. Freeman, R. E. Sears, Riddle, S. Banks, Squirrell, Herring, Wakelin, Lynn, Cornwell, Sears, and others. The chief point of importance aimed at by each speaker on the lessons was the poisonous teaching advanced in them; but no distinction that we heard was made between the lessons and the notes. We understood the paper read by Mr. Harris to refer distinctly to the *Lessons*, not to the *Notes*. That there is much poisonous error mixed up with most of the *Notes* which supplement the international lessons, no godly teacher, capable of discriminating between truth and falsehood, will deny. We have no objection ourselves to systematic teaching in our Sunday-schools, but we do most strongly object to the young being taught that which is contrary to the New Testament.

Our beloved brother John Hunt Lynn said he intended to give the *International Lessons* next year in the *Silent Messenger*, with *Explanatory Notes* harmonizing with the pure Word of God. We wish our brother success in his onerous undertaking. In union with the Sunday-school Committee we have aimed from the first to try and purge out the old deadly leaven of Arminianism from our

Strict Baptist Sunday-schools; but whether we shall succeed or quietly retire from the field of battle conquered is a matter hardly to be determined at present. We hope by God's help to stick fast to our colours if we die in the struggle. The truth of God fears nothing but concealment. May it prevail in our Strict Baptist Sunday-schools for Christ's sake. The substance of Mr. C. C. Harris' paper we purpose giving next month.—Ed.

EDITOR'S PORTRAIT, &c.—MY DEAR BROTHER WINTERS,—The following is the text of the resolution of the trustees, passed with hearty unanimity at their quarterly meeting, held on the 31st ult, the affectionate mandate of which we look to you to execute:—"That a full-length portrait of our beloved editor be inserted in the *EARTHEN VESSEL AND GOSPEL HERALD* for January, 1891, and that he be requested to write a personal sketch for the same issue." This resolution was moved by the treasurer and seconded by the secretary. Of course, we fully rely on your fulfilment of our will in this matter which we are assured will be greatly appreciated by the Churches. Earnestly hoping that for many years you may be helped of the Lord to conduct the magazine with increasing soul-profit both to yourself and your numerous readers.—I remain, dear brother, yours in truest love, J. H. LYNN, 19, Vesta-road, Brockley, S.E., Nov. 4, 1890.

## ROME AND THE PRINCE OF WALES.

DEAR MR. EDITOR.—It is well that the E. V. & G. H. speaks with a certain sound respecting the course taken by the Prince of Wales in the case of the Romish Archbishop Manning. It has been evident to my mind for the last 25 years that the Prince was pursuing a course which would involve this country in a fearful revolution, and drive his family from the throne of England.

The changes which have taken place in Rome and France should have been a warning to England, but I fear it is now too late, and "the lovers of pleasure" may soon find Romish masses for the living and the dead, and her Litany to the lady called the queen of heaven will only involve England more and more in the plagues pouring out on "The mother of harlots" and "Mistress of all the Churches."

According to R. Fleming, who wrote on the Papacy in 1701, the Romish Litany in Latin dates from that remarkable year 666, and we may be looking for some new mortification and vexation to speedily overtake the upholders of that apostacy. It is worthy of notice that in the years 1348 and 1370 the heads of the Latin Church received a very severe

blow and grievous sore. It is also worthy of note that in 1870 the crowns passed from the heads of the seven-headed monster to the horns, and we now behold the kings of the earth exercising power and authority over the people, which lost power the Pope is seeking to regain: this will lead to a collision (Rev. xvi. 15).

Princes play the clown to please the people, and in the end the people call the clown a fool.—P. J.

#### ANNUAL MEETING OF THE STRICT BAPTIST MISSION.

The gatherings convened on Tuesday, October 28th, in Zion chapel, New Cross, to celebrate the anniversary of the Strict Baptist Mission, were most encouraging. It appears to us that the Mission has laboured for many years under two great disadvantages. In the first place it has always been cramped for want of funds, and in the second place it has never fully realised the sympathy and support of the entire denomination. If the apparent indifference of certain Churches to the urgent claims of the mission has originated from lack of confidence in its tenets, we are in a position to assure those Churches that nothing more Scripturally sound and solid could possibly exist than the doctrinal basis of the Mission, and the truths advanced by those employed in its service in India and Ceylon. We earnestly hope that the clouds which have so long hung over the S. B. Mission may speedily disperse, and that the most orthodox of our brethren and sisters (whose orthodoxy we love) may thoroughly investigate the working of the Mission, and the faith and order promulgated by it. We conscientiously affirm that, so far as we are aware, there is not a Church in this country more consistent in New Testament faith and practice than the Churches abroad under the management of Mr. H. F. Doll and Mr. H. Noble. We are sure that if there was a person at the annual meeting on October 28th at Zion, New Cross, with prejudice in his mind against the Mission, he must have lost it ere he left the building, and have returned home wiser and better for having been there, for never men spake more faithfully and in harmony with God's Word than those we heard on that occasion. Nothing prompts us to write in favour of the Mission other than real love to the principles it disseminates and the honour of God. Although we do not take any active part in the management of the Mission, on account of our other many pressing labours, we are, nevertheless, in perfect sympathy with it; and shall do our best to promote its interest so long as it continues to spread abroad the unadulterated Gospel of Jesus Christ.

The Strict Baptist Mission was, we

believe, instituted in 1861, under the direct auspices of the late Samuel Milner, pastor of Keppel-street, a man whose memory we have reason to hold in the highest esteem. The Mission was originally established simply as a Church institution, with but one missionary. It is now supported by upwards of seventy Strict Baptist Churches, and is conducted as a "labour of love," no official expenses being incurred at home beyond the items of printing, postage, &c. With an annual income of less than £700, 23 stations, with 44 workers, have been maintained. There are upwards of 400 Church members, 22 day-schools, with upwards of 550 scholars, besides Sunday-schools at all the stations. Several new stations are about to be added, and others will be occupied as funds permit.

On the occasion of the annual meeting Mr. E. Mitchell preached a sound and instructive discourse in the afternoon from the words, "Thy kingdom come" (Luke xi. 2), after which a large body of ministerial brethren and friends partook of a well provided tea. In the evening the President of the Mission, Mr. John Box, occupied the chair, and after a hymn, and reading John x. 7—30, Mr. C. Masterson, of Brighton, offered fervent prayer. The chairman, in the course of a most excellent speech, referred with regret to the spirit of indifference exhibited by many Churches relative to the pressing needs of the Mission. About £700 had been raised during the year, but that had proved insufficient to defray current expenses. The committee required an additional £1,000 per annum to enable them to meet the real needs of the Mission. Mr. J. Briscoe read a very interesting paper on Mr. Henry Noble and his mission-work abroad. Mr. E. Mote, after a few kind words respecting the late Mr. Anderson, read the financial report, and at the close of which thanked the pastor (Mr. J. H. Lynn) and friends at Zion for the use of the chapel, &c. Mr. R. E. Sears, vice-president, warmly supported the motion, and Mr. Lynn, in a few choice words, acknowledged the same. Mr. I. R. Wakelin, having spoken kindly on the special interest taken in the Mission by many of the children of our Sunday-schools, read out the list of officers for the ensuing year. Mr. C. Wilson moved the re-election of the same. Mr. E. Beecher ably supported the motion, and the chairman responded in tender and loving words. Very excellent addresses then followed by Messrs. S. K. Bland, P. Reynolds, and H. Noble (from Ceylon).

We are gratified to learn that the Mission received upwards of £25 through an appeal in the E. V. & G. H. a short time since. May the Lord incline others to help on His good work at our mission stations in India and Ceylon.—Ed.